

**Minutes**  
**of the**  
**SIXTEENTH 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 6-10, 1988**  
**KNOXVILLE, TENNESSEE**

The *Minutes of the General Assembly* are published by the Stated Clerk of the General Assembly and distributed by the Committee for Christian Education and Publications.

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Atlanta, Georgia 30345

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

**Thursday, June 15, 1989 through Wednesday, June 21, 1989  
La Mirada, California**

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

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TE D. James Kennedy  
Coral Ridge Presbyterian Church  
5555 North Federal Highway  
Ft. Lauderdale, FL 33308

**Stated Clerk, Coordinator for Administration**

TE Paul R. Gilchrist  
1852 Century Place, Suite 202  
Atlanta, GA 30345  
Phone: 404-320-3366

**OFFICES OF GENERAL ASSEMBLY AGENCIES**

**Coordinator of Christian Education and Publications**

TE Charles H. Dunahoo  
1852 Century Place, Suite 101  
Atlanta, GA 30345  
Phone: 404-320-3388

**Coordinator for Mission to North America**

TE Terry L. Gyger  
1852 Century Place, Suite 203  
Atlanta, GA 30345  
Phone: 404-320-3330

**Coordinator for Mission to the World**

TE John E. Kyle  
1852 Century Place, Suite 201  
Atlanta, GA 30345  
Phone: 404-320-3373

**President Covenant College**

RE Frank A. Brock  
Covenant College  
Lookout Mountain, Georgia 30750  
Phone: 404-820-1560

**President Covenant Theological Seminary**

TE Paul D. Kooistra  
12330 Conway Road  
St. Louis, Missouri 63141  
Phone: 314-434-4044

**Director of Insurance, Annuities and Relief**

RE James L. Hughes  
 1852 Century Place, Suite 203  
 Atlanta, GA 30345  
 Phone: 404-320-3377

**Director of Investor's Fund for Building and Development**

TE Cecil A. Brooks  
 1852 Century Place, Suite 205  
 Atlanta, GA 30345  
 Phone: 404-320-3311

**Director of the Presbyterian Church in America Foundation**

RE John W. S. Hudson  
 1852 Century Place, Suite 204  
 Atlanta, GA 30345  
 Phone: 404-320-3303

**Director of Ridge Haven**

RE Edward Robeson  
 P. O. Box 565  
 Rosman, North Carolina 28772  
 Phone: 704-862-3916

**Historical Archives**

Paul R. Ingram  
 12330 Conway Road  
 St. Louis, Missouri 63141  
 Phone: 314-469-9077

**DIRECTORY OF GENERAL ASSEMBLY COMMITTEES  
AND AGENCIES****I. PERMANENT COMMITTEES****COMMITTEE ON ADMINISTRATION***Teaching Elders:*

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 1534 Collier Drive SE  
 Smyrna, GA 30080

John Love, Calvary  
 420 East Georgia Street  
 Woodruff, South Carolina 29388

*Ruling Elders:*

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 1312 39th Street  
 Everett, WA 98201

Scott Levy, Illiana  
 80 Steelecrest  
 Troy, IL 62294

## Class of 1991

Robert Liken, Philadelphia  
 505 Woodbrook Lane  
 Philadelphia, Pennsylvania 19119

Charles Turner, Southwest  
6030 Antelope Lane  
Prescott Valley, Arizona 86314

William S. Henderson, Northeast  
11 Burning Pines Drive  
Ballston Spa, New York 12020

Harold R. Patteson, Palmetto  
625 Wildwood Avenue  
Columbia, South Carolina 29203

Donald J. MacNair, Missouri  
480 Brightspur Lane  
Ballwin, Missouri 63011

Robert Penny, Covenant  
106 S. 4th Avenue  
Columbus, MS 39701

Class of 1990

Anderson Q. Smith, Western Carolina  
Rt. 1, Box 3, Peachtree Hills  
Murphy, North Carolina 28906

Class of 1989

Randall W. Stone, Missouri  
1225 Brookside Drive  
St. Louis, Missouri 63122

Alternates

William F. Joseph, Jr., Southeast Alabama  
3152 Rolling Road Circle  
Montgomery, AL 36111

Members from the Program Committees

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(The chairman or vice chairman of each Program Committee is to be included as one of the two members from these Committees.)

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2285 Montebello Drive West  
Colorado Springs, CA 80918

James L. Shull, Mississippi Valley  
1550 Riverwood Drive  
Jackson, MS 39211

Glen McClung, Western Carolina  
2 Bear Creek Road  
Asheville, North Carolina 28806

*Ruling Elders:*

Class of 1992

Phil Johnson, Covenant  
Route 1, Box 30  
Osceola, AR 72370

Monroe H. Johnson III, Evangel  
7080 Bear Creek Road  
Sterrett, AL 35147

Class of 1991

Stanley D. Wells, Mid-America  
12815 W. 118th Street  
Overland Park, Kansas 66204

Lewis Hodge, Tennessee Valley  
1309 Cordoba Road  
Knoxville, Tennessee 37923

## Class of 1990

Don K. Clements, New River  
2512 Plymouth Street  
Blacksburg, Virginia 24060

Ralph Mittendorff, Southern Florida  
6678 Tiburon Drive  
Boca Raton, Florida 33433

Morse UpDeGraff, Evangel  
4141 Pinson Valley Pkwy  
Birmingham, Alabama 35215

Bobby G. Blaylock, North Georgia  
660 Davis Mill Road  
Lawrenceville, Georgia 30245

## Class of 1989

Kenneth Orr, Pacific  
2328 Oak Haven Drive  
Duarte, California 91010-2143

Mark Brink, Covenant  
1151 Longreen Drive  
Memphis, Tennessee 38119

## Alternates

C. Gregg Singer, Central Carolina  
319 Wake Drive  
Salisbury, NC 28144

Barrett Mosbacker, Central Carolina  
7411 Castlebar Road  
Matthews, NC 28105

## Advisory Members

Director of Ridge Haven  
President of Covenant College  
President of Covenant Seminary

## COMMITTEE ON MISSION TO NORTH AMERICA

*Teaching Elders:*

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270 Riviera Drive  
Jackson, MS 39211

Gerald Morgan, Southwest  
507 Trailwood Drive  
Clinton, MS 39056

Charles McGowan, Southeast Alabama  
1126 Appian Way  
Dothan, Alabama 36303

Philip D. Douglass, Missouri  
12330 Conway Road  
St. Louis, Missouri 63141

R. Lynn Downing, Southern Florida  
2049 7th Court South  
Lake Worth, Florida 33461

John C. Pickett, Pacific Northwest  
11602 20th Street Northeast  
Lake Stevens, Washington 98258

*Ruling Elders:*

## Class of 1992

Maurice McPhee, Pacific Northwest  
9152 212A Place  
Langley, British Columbia  
CANADA V1M 1K1

Athur Rogers, Covenant  
851 West Semmes  
Osceola, AR 72370

## Class of 1991

Charles McEwen, Evangel  
2704 Vestavia Forest Place  
Birmingham, Alabama 35216

## Class of 1990

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2165 Wilroy Road  
Suffolk, VA 23434

Eugene K. Betts, Philadelphia  
108 Rock Rose Lane  
Radnor, Pennsylvania 19087



W. Wilson Benton, Missouri  
1629 Mason Valley Road  
St. Louis, Missouri 63131

Class of 1989

Robert Jenkins, Delmarva  
The Rotunda Suite 218  
711 W. 40th Street  
Baltimore, Maryland 21211

Murdock Campbell, Gulf Coast  
1720 E. Blount Street  
Pensacola, Florida 32503

John M. Montgomery, Jr., North Georgia  
2416 Briarwood Drive, NE  
Atlanta, GA 30345

Alternates

Richard A. Williams, Southern Florida  
591 NW 40th Court, #1  
Ft. Lauderdale, FL 33309

COMMITTEE ON MISSION TO THE WORLD

*Teaching Elders:*

Thomas Cheely, Evangel  
3132 Dolly Ridge Road  
Birmingham, AL 35243

Thomas E. Ramsey, Pacific Northwest  
3101 SW 105th  
Seattle, WA 98146

Addison P. Soltau, Great Lakes  
1437 Jaywood Drive  
St. Louis, Missouri 63146

R. Laird Harris, Delmarva  
9 Homewood Drive  
Wilmington, Delaware 19803

Robert G. Rayburn, Missouri  
947 Riverwood Place Drive  
Florissant, Missouri 63031

Harold E. Burkhart, Philadelphia  
407 Cedar Hill Road  
Ambler, Pennsylvania 19002

Robert F. Auffarth, Delmarva, Chairman  
505 Woodlawn Avenue  
Newark, Delaware 19711

*Praying Elders:*

Class of 1992

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210 Stanwood Road  
Fairless Hills, PA 19030

Nelson M. Kennedy, Ascension  
RD #3, Box 173  
Darlington, PA 16115

Class of 1991

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4525 Harding Road, Suite 105  
Nashville, Tennessee 37205

W. Jack Williamson, Southeast Alabama  
Box 467  
Greenville, Alabama 36037

Class of 1990

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1703 Crestwood Drive  
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William J. Gordy, Southeast Alabama  
PO Box 4356  
Montgomery, Alabama 36103

Class of 1989

Gerald W. Sovereign, Gulf Coast  
3992 Bay Pointe Drive  
Gulf Breeze, Florida 32561

Jack B. Scott, Mississippi Valley  
1530 Sherman Avenue  
Jackson, MS 39211

Alternates

George F. Giles, Jr., Covenant  
53 Webber Street  
Jackson, TN 38301

## II. SPECIAL COMMITTEES

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*Teaching Elders:*

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3109 Mill Road  
Doylestown, PA 18901

Paul D. Kooistra, Warrior  
12330 Conway Road  
St. Louis, Missouri 63141

Peter R. Doyle, Tennessee Valley  
1421 Knox Valley Road  
Brentwood, Tennessee 37027

O. Palmer Robertson, Delmarva  
1317 Chilton Drive  
Silver Spring, Maryland 20904

Douglas F. Kelly, Mississippi Valley  
Reformed Theological Seminary  
5422 Clinton Blvd.  
Jackson, MS 39209

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Class of 1991

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826 Crestland Drive  
Ballwin, MO 63011

Class of 1990

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614 Sunset Road, West  
Lookout Mountain, Tennessee 37350

Class of 1989

Charles E. Simpson, Central Georgia  
Star Route 1, Box 30 A 3  
Harlem, GA 30814

Bruce Kitchen, Jr., Central Georgia  
11 Summerville Lane  
Augusta, Georgia 30909

Alternates

Curtis Crenshaw, Covenant  
6308 Heathcliffe Cove  
Memphis, TN 38134

### COMMITTEE ON INTERCHURCH RELATIONS

*Teaching Elders:*

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585 Upper Kingston Road  
Prattville, AL 36067

David C. Jones, Great Lakes  
12225 N. Forty Drive  
St. Louis, Missouri 63141

William J. Larkin, Jr., Palmetto  
2705 Brinkley Lane  
Columbia, South Carolina 29210

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505 Storm Ave.  
Brookhaven, MS 39601

Class of 1990

Leland Nichols, James River  
604 North 21st Avenue  
Hopewell, Virginia 23860

Class of 1989

Charles Gene Parks, Sr., Central Carolina  
2232 Wilkins Street  
Burlington, NC 27215

Ex-Officio

Paul R. Gilchrist, Tennessee Valley, Stated Clerk  
1852 Century Place, Suite 202  
Atlanta, GA 30345

Alternates

K. Eric Perrin, Delmarva  
324 Jody Way  
Timonium, MD 21093

Michael Frey, Evangel  
7531 4th Avenue South  
Birmingham, AL 35206

COMMITTEE ON JUDICIAL BUSINESS

*Teaching Elders:*

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Route 5, Box 184  
Jackson, MS 39212

David R. Dively, Great Lakes  
112 E. Woodworth Street  
Bad Axe, Michigan 48413

Vaughn E. Hathaway, Jr., Grace  
P. O. Box 84  
Waynesboro, Mississippi 39367-0084

Robert M. Ferguson, Gulf Coast, Chairman  
1214 E. Blount Street  
Pensacola, FL 32503

E. Crowell Cooley, Northern Illinois  
6605 Carolina Avenue  
Hammond, IN 46323

*Ruling Elders:*

Class of 1992

Granville Dutton, North Texas  
9810 Ridgehaven  
Garland, TX 75238

Class of 1991

Donald Campbell, Eastern Canada  
20 Louise Avenue  
Dartmouth, Nova Scotia  
CANADA B3A 3V9

Class of 1990

Mark Belz, Missouri  
429 Way  
Kirkwood, Missouri 63122

Class of 1989

John G. Thompson, Westminster  
614 Lazy Lane  
Kingsport, Tennessee 37663

Alternates

David C. Lachman, Philadelphia  
127 Woodland Road  
Wyncote, PA 19095

III. OTHER AGENCIES

BOARD OF TRUSTEES OF COVENANT COLLEGE

*Teaching Elders:*

Frederick T. Marsh, Tennessee Valley  
204 Melrose  
Jackson, MS 39211

John S. McNicoll, Southern Florida  
14975 SW 89th Avenue  
Miami Florida, 33176

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Class of 1992

Kenneth E. Avis, Covenant  
2176 Gorham Place  
Germantown, TN 38138

Ross E. Cook, North Georgia  
3830 Jamaica Drive  
Jonesboro, GA 30236

Lane G. Adams, Delmarva  
6722 Surrey Lane  
Clarksville, MD 21029

G. Richard Hostetter, Tennessee Valley  
1602 Lula Lake Road  
Lookout Mountain, GA 30750

J. Gary Aitken, Palmetto  
2641 Bellline Blvd.  
Columbia, SC 29204

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505-B, Geyser Road  
Pittsburgh, Pennsylvania 15205

Robert Butterfield, Central Florida  
2043 Siesta Lane  
Orlando, Florida 32804

Robert S. Rayburn, Pacific Northwest  
818 South "M" Street  
Tacoma, Washington 98405

Myron Dunton, Mid-America  
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Tulsa, Oklahoma 74135

Dale Smith, North Texas  
6512 Paula Court  
N. Richland Hills, Texas 76180

Joel Belz, Western Carolina, Chairman  
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Asheville, North Carolina 28805

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Ballwin, Missouri 63021

## Class of 1990

William S. Barker, Western Carolina  
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Philadelphia, Pennsylvania 19146

Hugh O. Maclellan, Sr., TN Valley  
109 East Brow Road  
Lookout Mountain, Tennessee 37350

Robert W. Bowman, Central Georgia  
337 Washington Avenue  
Savannah, Georgia 31405

Thomas G. Kay, Warrior  
139 Valley Street  
Centreville, Alabama 35042

C. Al Lutz, Great Lakes  
975 Charwood Drive  
Lexington, Kentucky 40503

Morton H. Smith, Western Carolina  
105 Connetsee Trail  
Brevard, NC 28712

## Class of 1989

Allen Mawhinney, Pacific  
304 Avenida Chapala  
San Marcos, California 92069

Robert D. Gray, Delmarva  
c/o 720 Marsh Road  
Wilmington, Delaware 19803

J. Render Caines, Tennessee Valley  
4919 Court Street  
Chattanooga, Tennessee 37412

Wendell Graves, Orthodox Presbyterian  
514 Kingbard  
Waterloo, Iowa 50701

Linward A. Crowe  
7844 Gettysburg Road  
Philadelphia, PA 19128

William McKay, Western Carolina  
RFD #1, Box 474  
Flat Rock, North Carolina 28731

William H. Hall, Central Florida  
1019 Sweetbriar Road  
Orlando, Florida 32806

**BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**

*Teaching Elders:*

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141 Crescent Hills Road  
Pittsburgh, Pennsylvania 15235

Stephen Smallman, Delmarva  
10631 Runaway Lane  
Great Falls, VA 22066

James D. Hatch, North Georgia  
4421 D Creek Ford Drive  
Duluth, Georgia 30136

Rodney D. Stortz, Missouri  
2209 North Ballas Road  
St. Louis, Missouri 63131

John W. Robertson, Warrior  
501 Rice Valley Road North  
Tuscaloosa, AL 35406

John Reeves, Mississippi Valley  
1203 Huntcliff Way  
Clinton, Mississippi 39056

Bill Combs, South Texas  
719 Reseda  
Houston, Texas 77062-5026

John E. Grauley, Central Georgia  
134 Buford Place  
Macon, Georgia 31204

*Ruling Elders:*

Class of 1992

John E. Spencer, Evangel  
3500 Mill Run Road  
Birmingham, Alabama 35223

Class of 1991

Clark Breeding, North Texas  
Box 12447  
Dallas, Texas 75225

John Prentis, Missouri  
12541 Springdale Lane  
St. Louis, Missouri 63131

Robert Burrows, Missouri  
18020 Shepherd Valley  
Glencoe, Missouri 63038

Lanny Moore, Southern Florida  
695 Astarias Circle  
Ft. Myers, Florida 33919

Class of 1990

Robert Morrison, Delmarva  
208 N. Royal Street  
Alexandria, Virginia 22314

Arthur C. Stoll, Northern Illinois  
750 East Main Street  
South Elgin, Illinois 60177

Herbert A. Hollender, Western Carolina  
16 Walnut Court  
Hendersonville, North Carolina 28739

## MINUTES OF THE GENERAL ASSEMBLY

Will Huisingh, Pacific Northwest  
210 Southwest 197th Place  
Seattle, Washington 98166

Vernon Pierce, Central Florida  
5220 Brittany Drive S.  
St. Petersburg, Florida 33715

Richard W. Tyson, Philadelphia  
1518 Manley Road, Apt. B-32  
West Chester, Pennsylvania 19382

## Class of 1989

W. Lee Troup, Ascension  
257 N. Fulton Street  
Strasburg, Pennsylvania 17579-1310

Richard Ellingsworth, Delmarva  
2331 Old Court Road, Apt. 302  
Baltimore, Maryland 21208

Robert F. Struck, Evangel  
3533 Laurel View Lane  
Birmingham, Alabama 35216

James B. Orders, Jr., Calvary  
Box 3827  
Greenville, South Carolina 29607

G. Paul Jones, Jr., Central Georgia  
6296 Old Forsyth Road  
Macon, Georgia 31210

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2310 Eddy Street  
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11107 Sesame Street  
Dallas, TX 75238

J. Allen Wright, North Georgia  
894 Banford Court  
Marietta, GA 30068

## Class of 1991

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865 Gardenway Drive  
Ballwin, Missouri 63011

Ronald Horgan, Mid-America  
4205 Rankin Road  
Oklahoma City, Oklahoma 73120

J. Edmund Johnston, Jr., Mississippi Valley  
4226 Canterbury Court  
Jackson, Mississippi 39211

Class of 1990

Thomas Leopard, Evangel  
3001 U. S. Highway 280 So.  
Birmingham, Alabama 35243

Douglas Haskew, Evangel  
4854 Shady Waters Lane  
Birmingham, Alabama 35243

Dale S. White, James River  
1522 Bolling Avenue  
Norfolk, Virginia 23508

Class of 1989

Louis Philhower, Central Georgia  
2050 Upper River Road  
Macon, Georgia 31211

Earle Morris, Jr., Palmetto  
1137 Baywater Drive  
West Columbia, South Carolina 29169

Gordon W. Frost, Southern Florida  
9311 NW 38th Place  
Sunrise, Florida 33321

Advisory Member  
Paul Gilchrist, Stated Clerk

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PO Box 846  
Sylacauga, AL 35150

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Rt. 2, Box 324  
Denver, North Carolina 28037

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106 - 4th Avenue South  
Columbus, Mississippi 39701

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P. O. Box 85  
Chestnut Mountain, Georgia 30502

John M. Montgomery, North Georgia  
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551 San Clementi Drive  
Orange Park, Florida 32073

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905 W. 2nd Street  
Clarksdale, MS 38614

Robert C. Ham, Central Georgia  
Vineville Presbyterian Church  
2193 Vineville Ave.  
Macon, GA 31204

## Class of 1991

Ralph H. Lord, Mississippi Valley  
1540 Deposit Guaranty Plaza  
Jackson, Mississippi 39201

R. Larson Mick, Tennessee Valley  
3101 Anderson Pike  
Signal Mountain, Tennessee 37377

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G. Samuel Bartholomew, Western Carolina  
2 Ashley Circle  
Asheville, North Carolina 28805

John Albritton, Southeast Alabama, Chairman  
3113 Jamestown Drive  
Montgomery, Alabama 36111



Class of 1989

Ross Bair, Southern Florida  
9912 NW 15 Court  
Coral Springs, Florida 33071

David S. Huggins, Jr., Tennessee Valley  
2323 Old Hickory Blvd.  
Nashville, Tennessee 37215

Advisory Member  
Paul R. Gilchrist, Stated Clerk

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4709 Waterbury Road  
Raleigh, NC 27604

Malcolm M. Griffith, Calvary  
1749 Matthews Drive  
Rock Hill, SC 29730

George Long, Tennessee Valley  
211 Watauga Lane  
Lookout Mountain, Tennessee 37350

Gordon K. Reed, Central Georgia  
Reformed Theological Seminary  
5422 Clinton Road  
Jackson, Mississippi 39209

Edward T. Noe, Philadelphia  
5103 Tennessee Avenue  
Chattanooga, Tennessee 37409

*Ruling Elders:*

Class of 1993

Lindsay Tippins, North Georgia  
139 Midway Road  
Marietta, GA 30064

Class of 1992

Royce C. Waites, Palmetto  
P. O. Box 4871  
Columbia, South Carolina 29240

Class of 1991

Rene Schmidt, Western Carolina  
Route 2, Box 504  
Brevard, North Carolina 28712

Class of 1990

Howard J. Hokrein, Central Georgia  
Route 2, Box 330  
Thomson, Georgia 30824

Class of 1989

George F. Fox, Ascension  
#2 Fox Road  
Portersville, Pennsylvania 16051

Advisory Member  
Charles H. Dunahoo, Coordinator of Christian Education and Publications

## IV. AD INTERIM COMMITTEES

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*Teaching Elders*

Paul Zetterholm, Mississippi Valley  
Convener  
205 Hester Street  
Clinton, Mississippi 39056

Earl F. Fair, Ascension  
116 Church Road  
Butler, Pennsylvania 16001

Michael Goheen, Eastern Canada  
1 Birchview Lane  
Unionville, Ontario, Canada L3R 7L6

*Non-Teaching Elders*

Monroe Adams, M.D., Great Lakes  
516 Wellington Crescent  
Mt. Clemens, Michigan 48043

William H. Hall, M.D., Central Florida  
1019 Sweetbriar Road  
Orlando, Florida 32806

Donald W. Rhane, M.D., Central Georgia  
1181 Oakcliff Road  
Macon, Georgia 31211

Hilton P. Terrell, M.D., Palmetto  
1050 Clarendon Avenue  
Florence, South Carolina 29501

## Alternates

John Freeman  
Harvest Ministry  
PO Box 53486  
Philadelphia, Pennsylvania 17105

## AD INTERIM COMMITTEE ON FENCING THE LORD'S TABLE

*Teaching Elders*

Edmund P. Clowney, James River  
Trinity Presbyterian Church  
PO Box 5102  
Charlottesville, Virginia 22903

William P. Laxton, Western Carolina  
97 Wicklow Drive  
Asheville, North Carolina 28806

David C. Jones, Great Lakes  
12225 North Forty Drive  
St. Louis, Missouri 63141

Joseph A. Pipa, Jr., South Texas  
14223 Burgoyne Lane  
Houston, Texas 77077

*Ruling Elders*

Granville Dutton, North Texas, Convener  
9810 Ridgehaven Drive  
Dallas, Texas 75238

George Griffing, Louisiana  
1105 East Park Street  
Jonesville, Louisiana 71343

James Haber, Delmarva  
1201 Tanley Road  
Silver Spring, Maryland 20904

Volney Pierce, Louisiana  
PO Box 724  
Ruston, Louisiana 71270

**AD INTERIM COMMITTEE ON MARRIAGE AND DIVORCE**

TE Paul Fowler, Southern Florida  
3260 W. Quayside Drive  
Cooper City, FL 33026

Dr. Diane Langberg  
8206 High School Rd.  
Elkins Park, PA 19117

TE Robert Raymond, Missouri  
8903 Rockhurst Drive  
Manchester, Missouri 63021

TE Andrew Boswell, Southern Florida  
2011 NE 60th Street  
Ft. Lauderdale, FL 33308

TE Douglas Kelly, MS Valley  
RTS  
5422 Clinton Blvd.  
Jackson, Mississippi 39209



**PART II**  
**JOURNAL**  
**MINUTES--MONDAY AFTERNOON**

**June 6, 1988**

**First Session**

**16-1 Assembly Called to Order and Opening Worship.**

The Sixteenth General Assembly of the Presbyterian Church in America was convened by RE Gerald Sovereign, moderator, at 1:10 p.m. on Monday, June 6, 1988, in the Convention Center of Knoxville, Tennessee. The Assembly joined in worship according to the following order.

- Prelude - "This Is My Father's World" . . . . . arr. Bish  
 TE Lawrence C. Roff, Organist
- Call to Worship - Psalm 96
- Doxology
- Invocation
- Hymn . . . . . "O for a Thousand Tongues To Sing"
- Brief Season of Prayer
- Anthem - "The Call" . . . . . Covenant Singers
- Exhortation of Retiring Moderator . . . . . RE Gerald Sovereign
- Hymn . . . . . "When I Survey the Wondrous Cross"
- Sacrament of the Lord's Supper
- The Invitation . . . . . TE Frederick C. Fowler III
- Prayer of Confession and Consecration
- Anthem - "None Other Lamb" . . . . . Covenant Singers
- Words of Institution
- Sharing of the Elements
- Prayer of Thanksgiving
- Hymn . . . . . "Jesus, What a Friend for Sinners"
- Benediction
- Postlude - "Grand Chorus Dialogue" . . . . . Gigout  
 TE Lawrence C. Roff, Organist

Following worship the Assembly took a fifteen minutes recess until 3:00 p.m., at which time the Assembly reconvened for business.

**16-2 Declaration of Quorum and Assembly Enrollment.**

The Moderator, RE Sovereign, declared a quorum to be 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. Stephen A. Pribble Peter Stazen II	James R. Bruder
Aliquippa	Raccoon	Robert W. Bradbury	
Beaver	Chapel	Steven Maker	
Beaver Falls	Christ	Larry R. Elenbaum	
Brecksville	Westminster	Stevan M. Horning	
Butler		Warren W. West	Warren Ihlenfeld John Miller, Jr.

## MINUTES OF THE GENERAL ASSEMBLY

Carmichaels	Greene Valley	Dale B. Welden	
Cumberland	Faith	LeRoy S. Capper	
Darlington	Darlington Ref.		Nelson M. Kennedy
Eighty Four	View Crest Ref.	Nick E. Protos	Kerry Black
Ellwood City	Berean	Bruce J. Gardner	
Harrisville	Rocky Springs	David A. Currence	
Industry	Fairview Ref.	Richard L. Raines	
Johnstown	Trinity	David L. Karlberg	
McKees Rocks	Providence	Arthur C. Broadwick	Charles LeSuer
		Daryl Robert Davis	
Middlesex	Gospel Fellowship	Bailey Charles Cadman	
Monroeville	New Hope	Bruce C. Mawhinney	
	Sovereign Grace	Frank D. Moser	
Murrysville	Reformed	Charles L. Winkler	
Pittsburgh	First Reformed	John W. Wilson	Robert Ashbaugh
Volant	Hillcrest	Jerry I. Maguire	Frederick R. Neikirk
Wexford	Covenant	Robert P. Eickelberg	
		Christopher P. Bennett	
		Lawrence B. Oldaker	
		William R. Saadeh, Jr.	
		Carl A. Stewart	
		Robert C. Peterson	


## CALVARY PRESBYTERY (All towns are in South Carolina)

City	Church	Teaching Elder	Ruling Elder
Abbeville	Lebanon	Daniel Ray Smyth	
	New Hope	Charles E. Champion	Keith Zeigler
Clemson	Clemson	John Q. Hall	Gil Wagle
Clinton	Westminster	Jayne Sickert	
Clover	Bethel	John A. Gess	W. Raymond Pursley
	Scherer Memorial		Lyle Baker
Conestee	Reedy River	Kenneth L. Gentry, Jr.	W. B. Traynham
Cross Hill	Liberty Springs	William G. Walsh	
Edgefield	Edgefield	Richard Lindsay, Jr.	
Fountain Inn	Fairview	Steven Craig Leonard	
Greenville	Calvary	Victor A. Jones, Jr.	
	Mitchell Road	John Miles Wood	David Bragdon
		Earl R. Eckerson	Paul Eckel
			Jimmy Knight
	Second	Mark Steve Wallace	
		Paul G. Settle	Billy R. Cross, Sr.
	Shannon Forest	John Rose	
		G. Michael Potts	
Landrum	Philadelphia	Jack Giddings	
Moore	Center Point		Robert McAbee
Newberry	Smyrna	J Gaynor Phillips	
Reidville	Reidville	John D. Love	A. W. Pearson
Rock Hill	Hopewell	John R. Dodd	
	Westminster	Shelton P. Sanford II	John Barnes
		Malcolm M. Griffith	Frank Limerick
Roebuck	Mount Calvary	David Alexander	Benny Coleman
	Roebuck	Billy Cleuis Hux	
Sharon	Bullock Creek	George P. Busch	
Spartanburg	Powell	Michael Edward Mang	
	Providence	Daniel C. Coleman	Bill Caldwell
	Trinity	Raymond A. Hellings	
York	Filbert	H. Wallace Tinsley	John R. Anderson

Ira Burton

Samuel B. Joyner  
David Sinclair  
Loren Watson

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

City	Church	Teaching Elder	Ruling Elder
Albemarle	Second Street	David M. Frierson	
Belmont	East Belmont	Stephen A. Robinson	Frank Summerville
Burlington	Northside	J. Andrew White	Ernest Austin
Cameron	Countryside	William John Bivans	Tommy Combs
Charlotte	New Hope	W. Tom Osterhaus	
	Prosperity	Stephen O. Stout	Charles Michael Lemmons
	Unity	Delbert L. Farris	
Concord	Bible	Marshall St. John	
Denver	Lakeshore	Dewey Dwight Murphy	William A. Rocap, Jr. G. B. Lamm
Ellerbe	First		
Fayetteville	Cross Creek	James Braden	
Gastonia	South Point	Marvin L. Camp	
Greensboro	Harvester	Walton R. Kendall	
Harrisburg	Grace		Wayne Allen
Kannapolis	Calvary	Monty R. Sharar	
Lexington	Meadowview		Tommy C. Owen, Jr. Wilson J. Barbee
Locust	Carolina	Eulice D. Thomas	
Matthews	Christ Covenant	Thomas F. Henry	
		Harry L. Reeder III	Robert H Dyar
Mooresville	Shearer	Joseph Wade Malloy	R B Miller
Stanley	First	W. Ted Smith, Jr.	
			
		John T. Otunger, Jr.	
		C. Gregg Singer	
		Robert D. Wilcox	

**CENTRAL FLORIDA PRESBYTERY** (All towns are in Florida.)

City	Church	Teaching Elder	Ruling Elder
Bradenton	Hope	Randall R. Greenwald	
Brandon	Westminster	William L. Thompson	
DeLand	Immanuel	David Stewart Boxerman	
Gainesville	Faith	G. Dale Linder	
	Reformed Univ.	Rodney A. Culbertson, Jr.	
Jacksonville	Christ	John R. Hutchinson	Kevin Horn
	Northshore	Thomas T. Ellis	
	Westminster	Anthony R. Dallison	
Lakeland	Covenant	David B. McWilliams	Daniel DeLange
Maitland	Orangewood	H. Charles Green, Jr.	
Middleburg	Pinewood	Rodney Whited	
North Port	First	George Arthur Crocker	Raymond Schutz Henry Driesenga Wally Krohn
Ocala	Grace	Michael J. Gordon	
		Neil M. Gilmour	
Orlando	Sand Lake	William J. Colclasure	
Ormond Beach	Coquina	Lauris Vidal	
Palm Bay	Covenant	Dan Hendley	
Pinellas Park	Grace	Robert N. Burrige, Jr.	C. R. Dunlap

Port Richey	River Ridge	Allan M. Barth	
Sarasota	Covenant Life	Lawrence E. Edison	
Sebring	Covenant	Alfred W. Bennett, Jr.	
Tampa	Seminole	John W. Buswell	
Venice	Auburn Road	Stephen D. Wood	
Wauchula	Faith	James E. Barr	Charles R. Burrus
Winter Haven	Covenant	Tim A. Spilman	
		Leonard H. Bullock	Charles Youtsey
Winter Park	Howell Branch	Jack L. Arnold	
Winter Springs	Willow Creek	Peter Alwinson	
		Jack Corzine	
		R. C. Sproul	
		Russell D. Toms	

**CENTRAL GEORGIA PRESBYTERY** (All towns are in Georgia.)

City	Church	Teaching Elder	Ruling Elder
Albany	Northgate	W. Wayne Curles	Ed Knox
Augusta	First	Guy L. Richardson	John T. Bailie
		Randy Q. Smith	Bruce G. Kitchen
			John J. Lammie
Columbus	Lakemont	John C. Jagoditsch, Jr.	
	St. Andrews	William C. Douglas	
	Westminster		Edward Moore
Forsyth	Dayspring	Jerry Currin	
Macon	First	Robert C. Cannada, Jr.	John T. Clark
		Sam S. Cappel	George Nottingham Jr.
			James A. Smith III
Martinez	North Macon	David L. Todd	
	Westminster	James A. Moore, Jr.	
		Carter A. Johnson	Julian H. Davis
Perry	Perry	James E. Shipley	Wayne Stoffell
Savannah	Providence	Scott L. Reiber	Harry Brodmann
Statesboro	Trinity	Roland S. Barnes	John J. Marshall
Thomson	Thomson	Michael D. Bolus	
Valdosta	Westminster	P. Kenneth Webb	Bob Montaque
Warner Robbins	Covenant	Robert L. Jarrett	
Waynesboro	First	James P. Knight	
		Terry L. Johnson	

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

City	Church	Teaching Elder	Ruling Elder
Carrollton	Carrollton	Grover Gunn III	
Clarendon	First	Mack Plunket	
Clarksdale		Thomas G. Kay, Jr.	
Cleveland	Covenant	Timothy Starnes	Douglas Wheeler
Columbus	Westminster	David H. Tart III	
Germantown, TN	Grace	Dan Morse	Charles R. Coe, Jr.
	Riveroaks Ref.	Douglas Lee Falls, Jr.	
Greenwood	Westminster	George L. Coxhead, Jr.	
Grenada	Grenada	Henry Poole	John W. Martin
Hickory Withe	Hickory Withe	Kenneth Lee Camp	Frank Hall
Indianola	First	Carl Dyess Brannan, Jr.	David E. Kilby
Jackson, TN	Grace	Carl Dean Chaplin	
Little Rock, AR	Covenant	A. John D'Arezzo, Jr.	John Festa



Marks	Marks	Laurie V. Jones	
Osceola, AR	First	Joseph C. Grider	Arthur Rogers
Ripley	Spout Springs	Charles Carroll	
Saltillo	Covenant Life	David M. Smith	
Sardis	Sardis	Raymond G. Cross	
Spring Hill	Oak Hill		Roger Potts
Starkville	Grace	Ford S. Williams, Jr.	
Tupelo	Lawndale	H. Timothy Fortner, Jr.	
		Martin Biggs	
		H. Richard Cannon	
		David E. Hamilton	
		Howard C. Oakley	
		Ronald G. Sadlow	
		James R. Young III	

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

City	Church	Teaching Elder	Ruling Elder
Alexandria, VA	Alexandria	Robert C. Schoof	
Baltimore	Aisquith	James P. Raun	
	Faith Christian	Craig W. Garriott	
	Inverness	William Jones	Charles Rockey
Bear	Glasgow Reformed		Michael Zimansky Jr.
Bowie	Reformed	Michael Lee Coleman	David Coffin
Ellicott City	Chapelgate	Jon C. Adams	Charles Suter
Frederick	Faith Reformed	George A. Miller	
Gainesville, VA	Gainesville	William Bales	
		John E. Lash	Larry E. Lunsford
Glen Burnie	Glen Burnie Evan	Lawrence C. Trotter	
Hyattsville	Wallace Memorial	Stanley D. Gale	Richard Larson
		O. Palmer Robertson	Robert Lukens
Lutherville	Valley		William H. Moore IV
Manassas	Cornerstone	Glenn MacNaughton	Jeff Frack
Martinsburg, VA	Pilgrim		Ashton Stewart
New Castle, DE	Bethany	Kenneth Hines	Bayard A. Bendler
Newark, DE	Evangelical	Robert F. Auffarth	Donald Mutter
			Philip Hufnell
Owings Mills	Liberty Reformed	David H. Bryson	Marshall Streett
Pasadena	Severna Park	Glenn R. Parkinson	
Reisterstown	Cov. of Grace		Russell Doig
Salisbury	Christ's Comm	Dallard J. Stanton	
Silver Spring	Japanese Chr.	Takashi Uehara	
Springfield, VA	Harvester	Ronald L. Bossom	Larry Pratt
Timonium	Timonium	K. Eric Perrin	
		Calvin F. Frett	
Vienna	Reston	Stephen C. Baldwin	
Warrenton, VA	Heritage	Timothy G. Haddershon	Scott Rice
Wilmington, DE	Covenant Ref.	Bruce B. Howes	
	Faith	Harold E. Whitlock	Wilhelmus Schaffers
		John Crane	Charles Burns
Woodbridge, VA	Lakeridge Fell.	James O. Brown, Jr.	
		Maurice K. Sikes	
		Beryl T. Hubbard	
		Ronald V. Jenkins	
		Harry G. Marshall	

**EASTERN CANADA PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Halifax Unionville	Grace Reformed First	Michael Goheen	Donald Campbell

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

City	Church	Teaching Elder	Ruling Elder
Cary	Peace	Byron G. Curtis	Kent Messick
Chapel Hill	Ch of Good Shep.	David A. Bowen	Peter Denton
Goldsboro	Antioch	J. Lewis Baker	
New Bern	Village Chapel	James A. Routszong	John Leigh
Raleigh	Calvary	John McKnight Warren	Richard Alexander
	New Covenant	James O'Brien	James Weaver
		J. Allen Herrington	

**EVANGEL PRESBYTERY (All towns are in Alabama.)**

City	Church	Teaching Elder	Ruling Elder
Alabaster	Evangel	Edgar D. Johnson	
Anniston	Faith	Douglas E. Murphy	Thomas L. Barker
Birmingham	Altadena Valley	John Long	
	Briarwood	J. Robert Muhlig, Jr. Frank M. Barker, Jr. R. Thomas Cheely George W. Mitchell, III Ron Steel	John M. Gunn, Sr. Douglas Haskew John R. McKinstry George K. Moss John E. Spencer
	Covenant	William G. Hay	
	Faith	James Alan Carter	
	Third	Richard C. Trucks	B. R. Hezlep, Jr.
Courtland	Courtland	Harry N. Miller	
Decatur	Decatur	Larry Joe King	
Ft. Payne	Grace	Bradford M. Stewart	
Gadsden	First	E. Langston Haygood	Robert H. King
Huntsville	Community	William H. Cooper, Jr.	
	Ebenezer	Stephen L. Parker	
	Westminster	Paul H. Alexander	
Moody	Community	James L. Cox	Burt Boykin
Pleasant Grove	Pres. Ref.	Craig Childs	
Russellville	First	Carl G. Russell Joel E. Beezley	
		Jimmy Lyons Richard W. Markert Taylor McGown A. Michael Quarles John Dale Register	

**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 R. Cameron

Centreville	Thomson Memorial	Richard L. Burguet	
Collins	McDonald	Robert Paul Owens	
Columbia	Columbia	F. Leonard Hendrix	
Crystal Springs	First	Henry George Bishop, Jr.	
Gloster	Bethany	Eugene Cliff Case	
Greenville	Covenant	James M. Holland	
Gulfport	First	Danny C. Levi	Jack P. Halliday Donnie D. Riley
Hattiesburg	Bay Street First	Paul O. Honomichl Andrew C. Berg L. Roy Taylor Daniel K. Thompson	John H. Long
Hazlehurst		King A. Counts	
Heidelberg	Heidelberg	Norman E. Harper	
Laurel	Covenant	James B. Watson	
Leakesville	Leakesville	Donald R. Hendricks	
Moss Point	Moss Point	Charles M. Madison	
Natchez	Pine Ridge	L. Stanley Hartman	
Picayune	First	French W. Tripp	
Prentiss	Prentiss	Vaughn E. Hathaway, Jr.	
Waynesboro	Waynesboro		
		Michael R. Craig William J. Stanway	

**GREAT LAKES PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Bad Axe, MI	First	David R. Dively	
Cincinnati, OH	Ch of Covenant Faith	Mark L. Dalbey Daniel H. Perrin	Thomas J. Stein
Cynthiana, KY	Covenant	H. Stanley Johnson	
Indianapolis, IN	Grace	David G. McKay	
Lexington, KY	Tates Creek	C. Al Lutz	
Medina, OH	Harvest	Michael E. Van Arsdale	
Muncie, IN	Westminster	Petros Roukas	Jerry Mott
Valparaiso, IN	Good Shepherd	L. Corbett Heimburger	
		Addison P. Soltau	

**GULF COAST PRESBYTERY (All towns are in Florida)**

City	Church	Teaching Elder	Ruling Elder
Cantonment	Pinewoods		Tom C. Roberson
Chattahoochee	Chattahoochee		Newton Brooks
Ft. Myers	Korean	Seak Jea	
Gulf Breeze	Concord	William A. Fox, Jr.	Gerald W. Sovereign
Madison	Grace		Julian Gibson
Panama City	Covenant	Robert S. Hayes	J. Richard Post
Pensacola	Fairfield McIlwain Mem.	Thomas Irby Robert M. Ferguson	William M. Harris IV Murdock M. Campbell
Quincy	Northeast	Jack H. Waller	Tommy White
Robertsdale	New Philadelphia	Randy Wilding	
Tallahassee	Faith	Raymond B. Fell	
	Westminster	James G. Craft	C. W. Browning, Jr.
	Wildwood	Michael L. Khandjian	
		Donald A. Dunkerley	

H. Arnie Maves  
A. Michael Schneider

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

City	Church	Teaching Elder	Ruling Elder
Carbondale	Evangelical	Joseph William Clark	James R. Moore
Coulterville	Grandcote Ref.	Thomas Waldecker	
Sparta	Bethel Ref.	Paul T. McHenry III	
Vincennes	Westminster	S. Scott Willet	
Waterloo	Concord	Daniel E. Dermeyer	Ronald Schewe
		Bryan Scott Chapell	

**JAMES RIVER PRESBYTERY** (All towns are in Virginia.)

City	Church	Teaching Elder	Ruling Elder
Charlottesville	Trinity	Tony B. Giles Joseph F. Ryan, Jr. Edmund P. Clowney	
Chattanooga	Westminster	Harold Borchert	Eugene Friedline
Chester	Centralia		Walter Lastovica
Hampton	Calvary	Kerry W. Hurst	Roy J. Bendall
Hopewell	River's Edge West End	Raymond W. Good	Jean G. Hazlegrove Charles Hughes
Midlothian	Sycamore	Harry D. Long	James D. Sherfey
Norfolk	Calvary	Leon F. Wardell	Carlton Harper
Petersburg	Immanuel	William W. Harrell, Jr	
Richmond	Tabb Street	R. Dennis Campbell	
Virginia Beach	All Saints Ref.	Howard Griffith	
	New Covenant	Joseph A. Mullen, III	John Ramirez
	New Life	Wallace Sherbon	
Williamsburg	Grace Covenant	Robert Dean Hopper	Thomas H. Taylor, Jr

**KOREAN CENTRAL PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Chicago, IL	Korean Bethel	Daniel Choe	
	Sungmin	Joseph C. J. Kim	
Springfield, MO	First Korean	Sang Ho Nam	

**KOREAN EASTERN PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Flushing, NY	Korean Canaan	Yoo-Kwang Ahn	
Philadelphia, PA	Emmanuel	I. Henry Koh	
Woodside, NY	Korean of S NY	Samuel S Park	
		Chi Soon Park	

**KOREAN SOUTHEASTERN PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Atlanta	Korean Shinjung	Il Chu Chung	
Burke	Korean	Paul Taek-Yong Kim	Chi Whan Kim

**KOREAN SOUTHWEST PRESBYTERY**

City	Church	Teaching Elder	Ruling Elder
Houston, TX	Korean	Edward Sungman Kim	

**LOUISIANA PRESBYTERY (All towns are in Louisiana.)**

City	Church	Teaching Elder	Ruling Elder
Alexandria	Jackson Street	Robert B Vincent	Merrill Blackburn
Delhi	Delhi	J. Paul Lipe	
Lafayette	Covenant	James A. Meek	
Lake Charles	Bethel	Ronald D. Davis	
Metairie	Grace	Richard H. Davies	David Knox
Zachary	Plains	H. Andrew Silman	Maloy Stott

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

City	Church	Teaching Elder	Ruling Elder
Lawton	Beal Heights		C. D. Turner
Oklahoma City	Heritage Ref.	Charles M. Garriott	
Olathe, KS	Olathe	Steven Reese	Charles Meador
Overland Park KS	Christ		Stan Wells
		Patrick Cook	

**MISSISSIPPI VALLEY PRESBYTERY (All towns are in Mississippi.)**

City	Church	Teaching Elder	Ruling Elder
Bailey	Bailey	Steve E. Jones	
Belzoni	First	Richard P. Wiman	
Brandon	Brandon	Robert Carl Duhs	
Canton	Old Madison	Bruce Lax	
Carthage	Carthage	Daniel Gilchrist IV	
Clinton	Clinton	Paul E. Zetterholm	
	Mount Salus	Basil P. Albert	Joe Treloar
DeKalb	Dekalb	Dana W. Casey	
Forest	Covenant	J. Steven Wilkins	
Jackson	Alta Woods	Randy C. Stringer	Gilbert Ford
	First	William C. Hughes	J. W. Vinson
		Brister H. Ware	John G. Caden
		James M. Baird, Jr.	Robert C. Cannada
			George Gillespie
			Jay E. Johnston
			William Long
	North Park	James L. Shull	
	St. Paul	Rod S. Mays	
	Trinity	H. Cobb Ware	
	Westminster	John K. Reeves	
Kosciusko	First	James H. Barnes	

## MINUTES OF THE GENERAL ASSEMBLY

Louisville		Robert Schwanebeck Jr.	Michael W. Triplett
Macon	Macon	Jeffrey E. Lowman	
Madison	First	Robert S. West	
Ridgeland	Pear Orchard	D. Charles Frost, Jr.	Jack C. Treloar, Jr
Rolling Fork	Rolling Fork	Robert E. Hobson, Jr.	
Scooba	Scooba	Edward L. Hurley	
Tchula	Tchula	John O. Butler	
Terry	Wynndale	Michael T. Bonds	Guerrant Smathers
Union	First	Michael J. Ahlberg	
Vicksburg	Westminster	John Thomas Allen	Clyde R. Donnell
Yazoo City	First	H. Michael Sartelle	Philip Ferriss
	Second	Michael Howell	Will Thompson
		Bertil I. Anderson	
		William E. Dempsey	
		Timothy Elder	
		John Kyle	
		Ronald W. Lively	
		Mark L. Lowrey, Jr.	
		Frederick T. Marsh	
		Donald Patterson	
		Jack B. Scott	
		Willem A. VanGemeran	

## MISSOURI PRESBYTERY (All towns are in Missouri.)

City	Church	Teaching Elder	Ruling Elder
Ballwin	Westminster Ref.	S. Michael Preg, Jr.	Brewster Harrington
Columbia	Redeemer	Donald L. Jefferson	
Glencoe	Heritage Ref.		Robert Clark
Hazelwood	Hazelwood Ref.	Richard D. Tevebaugh	
Kansas City	Ascension	Lawrence N. Lunceford	Jack Carran
Maryland Heights	Dayspring	Philip D. Douglass	
Springfield	Immanuel Ref.	Mark P. Vigil	
St Louis	Grace & Peace	Egon A. Middelmann	
		Stephen W. Leonard	
St. Louis	Kirk of Hills	W. Wilson Benton, Jr.	
		James R. McKee	
	Memorial	George M. Stulac	Paul E. Barker
	Providence Ref.		Randall W. Stone
St. Peters	Cornerstone	Robert Earl Bell	
Town & Country	Covenant	Rodney D. Stortz	
		Michael E. Osborne	
Washington	New Port	Robert S. Allyn	Oscar Koirtyohann
Webster Groves	Old Orchard	Ronald G. Lutjens	
		Gerardo L. Gutierrez	
		Donald J. MacNair	
		Albert F. Moginot, Jr.	
		Robert L. Reymond	
		Wilbur Siddons	
		Robert C. Woodson	

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

City	Church	Teaching Elder	Ruling Elder
Cherry Hill	Covenant	James W. Truitt	John W. Lane
Fairton	Fairfield	F. Allan Story, Jr.	

Moorestown Short Hills	Village Covenant	Albert C. Hitchcock Michael E. Conord	David Miner E. Andrew Grinstead
Williamstown	Evangelical	James R. Chesnutt  Bill C. Greenwalt James A. Smith John B. Stringer	

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

City	Church	Teaching Elder	Ruling Elder
Barboursville Blacksburg, VA	Providence Ref. Grace Covenant	Donald H. Post, Jr. Don K. Clements	Bradford DeVos Neil Smith Walter Shell Jerry F. Martin William Smith Vance Hall Harry Gardner
Charleston	Faith Rebecca Lil'page	Michael Hall	Jerry F. Martin
Cloverdale, VA	Valley Reformed	Victor W. Wolf, Jr.	William Smith
Malden	Kanawha Salines	John Smith, Jr.	Vance Hall
Pliny	Pliny	Robert Withrow	Harry Gardner
Roanoke, VA	Westminster	Lonnie W. Barnes	James Harrell
St. Albans	Covenant	Rodney T. King	
		Charles W. McNutt	

**NORTH GEORGIA PRESBYTERY** (All towns are in Georgia.)

City	Church	Teaching Elder	Ruling Elder
Athens	Faith	Terry L. Mercer	
Atlanta	New Covenant Westminster	Mitchell Hall, Jr. W. Douglas Griffith John M. Montgomery, Jr.	Harry Folwell
Cedartown	Grace	Steven B. Shuman	
Chestnut Mtn.	Chestnut Mtn.	John S. Batusic	Ray Jones
Duluth	Bethel	James W. Fletcher III	Bob Blaylock
Fayetteville	Covenant	Richard O. Smith, Jr.	
Gainesville	Westminster	Leon Day Lovett III	Lloyd Strickland
Jonesboro	Emmanuel	Clifford H. Brewton	
Mableton	West Cobb	David F. Osborne	
Norcross	Perimeter	Randall P. Pope	
Powder Springs	Midway	Todd W. Allen	Lindsey Tippins
Smyrna	Smyrna		Guy Beckman
Stone Mountain	Grace	Charles G. Debardeleben	
Trion	First	Billy T. Davies	
Woodstock	Cherokee	James Ted Lester, Jr.	
		Richard A. Aeschliman Charles H. Dunahoo James M. Gearing Terry L. Gyger James D. Hatch Dan K. Kim Dwight Linton James H. Powell Kennedy Smartt Henry Thigpen Robert G. Valentine	


**NORTH TEXAS PRESBYTERY** (All towns are in Texas.)

City	Church	Teaching Elder	Ruling Elder
Colleyville	Colleyville	Clarence R. Mays Dale L. Smith	
Dallas	John Knox New Covenant	Charles H. Cobb, Jr Jon K. Crow	A. Ray Sanders W. C. Cornell Granville Dutton John E. Engle
Gordonville Plano Richardson	Sherwood Shores Trinity Town North	Jeffrey A. Rakes Ronald W. Dunton David H. Clelland	
Tyler	Fifth Street	Ronald J. Brady	Clark Breeding Glen E. Milham

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

City	Church	Teaching Elder	Ruling Elder
Ballston Spa Bedford Hills	Hope Affirmation	William S. Henderson Frank E. Smith Frank J. Smith	Jack D. Merry Gary Flye
Flushing Groton, CT W. Springfield, MA	Covenant Faith Reformed W. Springfield	Stanley Kwong John A. Graham Alfred LaValley	Stanley Zalewski
		Charles D. Drew Robert E. Edmiston Samuel D. Ling Richard Lints	

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

City	Church	Teaching Elder	Ruling Elder
Elgin Hammond	Westminster Covenant Pine Street	Charles B. Holliday III E. Crowell Cooley Bruce Stanek	Fred Muse
Paxton Peoria	Westminster Grace	Donald W. Rackley	William Sullivan Robert Randolph Thurmond Hall
		 Rondell B. Shaw Paul W. Taylor III	

**PACIFIC PRESBYTERY** (All towns are in California.)

City	Church	Teaching Elder	Ruling Elder
Glendale Pomona San Bernardino Sepulveda Walnut Creek Yucaipa	Calvary Inland Korean Knox Valley Christ Community Crafton Hills	Kenneth Orr Won Dae Lee Guillaume Odendaal P. Robert Palmer David Bennett Larry Dean Conard	Raymond Larsen Robert Taylor
		J. Philip Clark David L. Dare Philip R. Foxwell	



William T. Iverson  
 Paul McKaughan  
 Allen Mawhinney  
 Gary A. Nantt  
 Timothy D. Rott

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

City	Church	Teaching Elder	Ruling Elder
Calgary, AL	Covenant Evan.	William D. McColley	Richard Mercer
Everett	Westminster	John P. Hoogstrate	Richard Herbert
Seattle	Green Lake	Curtis Young	
	Highline Ref.	Linleigh Roberts	
	Hillcrest	Thomas E. Ramsey	Terry Smith
Tacoma	Faith	Robert S. Rayburn	
		John Smed	

**PALMETTO PRESBYTERY** (All towns are in South Carolina.)

City	Church	Teaching Elder	Ruling Elder
Aiken	New Covenant	James W. Serio	
Alcolu	New Harmony	Robert C. Korn	
Ballentine	Faith	Bruce E. Davis	
Cheraw		Robert D. Fidler	Claude Vernon
Chester	Trinity	John R. Tinsley	James G. Watts, Jr.
Columbia	Calvary		William Simoneau
	Cornerstone	David M. Bryan	
	Covenant	James W. Misner	Mickey O. Owen
	Eau Claire	Harold R. Patteson	Robert W. Ilderton
	Northeast		John M. Goodman, Sr.
	Rose Hill	L. Craig Wilkes	Royce Waites
	St. Andrews	Whaley S. Barton, Jr.	
		Emory Olin Watson	Roy Frazee
Conway	Grace	John R. Riddle	Richard Hilton
Florence	Faith		
Hilton Head	Hilton Head	Larry Mills	Dale Robert Maddox
Kingstree	Kingstree	Joseph Sullivan	George Starkweather
	Mouzon	Paul J. Hill	
Myrtle Beach	Surfside	Michael F. Ross	
Ridgeway	Aimwell	Karl F. McCallister	
	Longtown		Ralph Evans
Salters	Union	Theodore W. Martin	
Sardinia	Sardinia		Ansel McFaddin
St. Matthews	St. Matthews	Charles C. Tyler	
Sumter	Westminster	John C. Ropp, Jr.	Lake Terrell
Winnsboro	Lebanon	Joseph Daniel Beale	William T. Reid
	Union Memorial	James M. Hope	
		James L. Buckner, Jr.	
		Daniel E. Deaton	
		LeRoy H. Ferguson III	
		David Rountree	
		Jack Spears	

**PHILADELPHIA PRESBYTERY** (All towns are in Pennsylvania.)

City	Church	Teaching Elder	Ruling Elder
Allentown	Lehigh Valley	Donald S. Stone	
Boothwyn	Reformed	Robert G. Herrmann	
Doylestown	Christ	John T. DeBardleben III	Wendell A. Haberem
Dresher	Covenant	Erwin Morrison	George Harris
Exton	Immanuel	Richard Tyson	
Harleysville	Covenant	David John Brewer	
Lansdale	Lansdale	John P. Clark, Sr.	Kenneth Rush
Levittown	Evangelical	Stephen R. Christian	
		Eugene Potoka	
Media	Calvary Reformed	Ernest Breen	James S. Albany
Newton Square	Berith	Stuart D. Sacks	Robert Liken
Norristown	Victory	James E. Bordwine II	
Oreland	Christ Reformed	Harold Burkhart	
Philadelphia	Korean United	Teak Kwon Lim	
	Tenth	Glenn N. McDowell	Eugene Betts
Phoenixville	Church w/o Walls	Anees Zaka	Lester Porter
West Grove	Gethsemane	Chris Tindall	
Willow Grove	Calvary	Carl H. Derk	David Lachman
			Leslie Brooks
	Korean Saints	Sung Kyun Na	
		Robert H. Ackley	
		Edward T. Noe	
		George G. Omerly	
		Thomas R. Patete	

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

City	Church	Teaching Elder	Ruling Elder
Ackley, IA	Faith	Timothy P. Diehl	
Chancellor	Germantown	Stanley Sundberg	
Hinckley, MN	First	S. Edd Cathey	
Kearney	Trinity	D. Steven Meyerhoff	
Lemmon	Reformed	James M. Shannon	
Lennox	Lennox Ebenezer	Dennis Dean Eide	Arnold Siepkes
Lincoln, NE	Covenant	Marlin G. M. Wismer	
Omaha, NE	Trinity	Phillip G. Kayser	
Walker, IA	Bible		Andrew Belz
		Alvin R. Sneller	

**SOUTH TEXAS PRESBYTERY** (All towns are in Texas.)

City	Church	Teaching Elder	Ruling Elder
Beaumont	Grace	Bill Willisford	
Harlingen	Covenant	Terry Traylor	
Houston		William A. Fitzhenry	William Stuck
		Joseph A. Pipa, Jr.	
	Cypress Lake	Michael P. Groves	
	Oaklawn	David L. Moran	
McAllen	New Life	Joel Granados	
Sugar Land	Providence	Alan McCall	
		James C. Bland III	

**SOUTHEAST ALABAMA PRESBYTERY (All towns are in Alabama.)**

City	Church	Teaching Elder	Ruling Elder
Auburn	Covenant	Gary Spooner	
Benton	Good Hope	William H. Mason	
Clanton	Clanton	Lamar Bryan Davis	
Clayton	Clayton	John M. McArthur	
Clio	Pea River	Randy H. Kimbrough	J. C. Easterling
Dothan	First	John W. Thompson, Jr.	Charles Chapman III
	Trinity	Jack J. Hoff	
Enterprise	First	Ki Chul Lee	
		G. Michael Saunders, Sr.	Randy Bess
Eufaula	Friendship	Ronald W. Clegg	
Floral	First	John C. Kinser	Rupert Greene, Jr.
Greenville		Louie Milton Cutchen	Ted Aven
			W. Jack Williamson
Montgomery	Covenant	William H. Bell, Jr.	Mac Gardner
	Eastwood		Tom Kotouc
	Faith	Steven A. Jakes	
	First	Edward Johnson	John C. Wright
	Oak Park		Charles Watson
	Trinity	Cortez A. Cooper, Jr.	William F. Joseph, Jr.
			William J. Gordy
			Stephen M. Fox
			John N. Albritton, Jr.
Notasulga	Woodland	David P. Gilleran	
Opelika	Trinity	Thomas F. Barnes	Richard W. Teague
Ozark	Ozark	Randall Yelverton	
Prattville	First	Henry L. Smith	Wallace D. Creamer
Troy		William H. Dever, Jr.	

**SOUTHERN FLORIDA PRESBYTERY (All towns are in Florida.)**

City	Church	Teaching Elder	Ruling Elder
Boca Raton	Spanish River	Clyde Cobb	
		P. David Nicholas	
Cape Coral	Evangelical		Lanny W. Moore
Coral Gables	Granada	Robert J. Ostenson	Harold E. Grubbs
			James M. Stewart
Coral Springs	First	Mark O. Bolhofner	
		Ross A. Bair	Alan Michael
Delray Beach	Seacrest	Vaughan Stanley	
Fort Lauderdale	Bethany		John A. Hoxie, Jr.
	Calvary	Timothy B. Dobbins	Gordon Frost
	Coral Ridge	D. James Kennedy	Boyd Anderson
		Ronald Kilpatrick	Allison Bunker
		James Richwine	William R. Cox
			Ralph Mittendorff
			Curtis Rohm
Fort Myers	Westminster	Kim S. Payne	
		Kenneth W. Reid	
Ft. Lauderdale	First		Donald Kuhl
Jupiter	Jupiter	Richard L. Gillen	
Key Biscayne	Key Biscayne	Lawrence C. Roff	Roland Smith
Lake Worth	Lake Osborne	Mark C. Ehlers	
Miami	El Redentor	Manuel F. Salabarría	
	Iglesia Pres.	Eric J. Tucker	

## MINUTES OF THE GENERAL ASSEMBLY

	Immanuel Kendall	J. Alcide LaCour III Brent Stephen Drake John S. McNicoll Douglas C. Domin	Victor DeKonschin Girard Moore
	Old Cutler Pinelands		John Hann John Pritchard Robert Oaks
	Trinity	J. R. Ortega James J. Conrad, Jr.	
Montgomery Naples West Palm Beach Wilton Manors	Covenant Wellington Covenant	Dan E. Wren	Dudley Hodges Joseph High
		Cecil A. Brooks Howard A. Eyrich Darwin Glassford Thomas G. Schneider Kenneth Allen Thompson Luder Whitlock, Jr.	

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

City	Church	Teaching Elder	Ruling Elder
Alamogordo, NM Colorado Spg, CO	Westminster Village Seven	Henry J. Mueller Ronald L. Shaw A. Bernhard Kuiper Robert D. Stuart Bruce D. Nickoley Randall C. Martin	C. Jack Quigley Gerald Hardcastle
Denver, CO Las Cruces, NM Phoenix Prescott Scottsdale Sun City West Wheat Ridge, CO	Evergreen University Calvin Prescott Trinity Covenant	Charles E. Turner Gerrit DeYoung Donald Roy Esty Michael Pollock	James Reeves William J. Montgomery
		William B. Leonard, Jr. Gerald G. Morgan William R. Read	

## SUSQUEHANNA VALLEY PRESBYTERY (All towns are in Pennsylvania.)

City	Church	Teaching Elder	Ruling Elder
Carlisle Cochranville Dillsburg Ephrata Harrisburg	Carlisle Ref. Faggs Manor First Korean Reformed Trinity	David L. Cross Charles H. Cummings Hyun Kook Kim Stephen Paul Beck Steve Heinbaugh Stuart Perrin	Harry Davis
Lancaster Quarryville State College York	Westminster Faith Reformed State College Providence	John MacRae David M. Lee Donald Waltermeyer, Jr.	William Mahler, Jr. Willard Lutz Glen Brewster
		David John Fidati Harold D. Hight	

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

City	Church	Teaching Elder	Ruling Elder
Alcoa Chattanooga	Trinity	Robert L. Craggs	Ken Henry John Willingham John Alleyn Henry Henegar Roger Ingvalson Charles Chisolm Thomas McCallie
	Brainerd Hills	Gary N. Roop	
	East Ridge	J. Render Caines	
Dalton, GA Franklin Ft. Oglethorpe, GA Harriman Hixson Knoxville	First	A. Randy Nabors	Robert Harbert John Clay Heiskell Jim Jolly
	New City	G. Everett Gossett	
	Red Bank		
	St. Elmo		
	Westminster		
	Grace	George Mark Cushman	
	Christ Community	C. Michael Smith	
	First	James P. Campbell, Jr.	
	West Hills	Craig L. Boden	Edwin Arnold
	Hixson	Herbert Broadwater, Jr.	
Lookout Mtn., GA Lookout Mtn., GA	Cedar Springs	Donald E. Hoke	Howard Bankus Clarence Gaddy Kwang W. Jeon Joe B. Johnson Warner M. Sells C. M. Burchfield, Sr. E. W. Morrison
	Ebenezer	Vernon F. Holstad	
	West Hills	David G. K. Howe	
	Reformed	Fredrick C. Fowler III	
Maryville Nashville	Lookout Mtn.	Dana Stoddard	Fred Schumpert Ralph Paden C. Douglas Robson, Jr.
	Maryville Evang	Sanders L. Willson	
	Christ	S. James Bachmann, Jr.	
Oak Ridge Pigeon Forge		Charles E. McGowan	
	Covenant	Richard L. Jennings	Don Quinley James Koerten Robert St. John
Signal Mountain Sweetwater	Evergreen	Thomas E. Anderson	
	Wayside	David W. Hall	
	Sweetwater Val.	H. Randall Davis	
		Ernest F. Gross III	David Cleveland
		Arch Warren	
		Charles W. Anderson	
		Peter Doyle	
		Paul R. Gilchrist	
		George W. Long	
		Henry S. Schum	
		John M. Young	
		Steven T. Young	

WARRIOR PRESBYTERY (All towns are in Alabama.)

City	Church	Teaching Elder	Ruling Elder
Aliceville	First	Charles E. Spencer, Jr.	William C. Martin, Jr.
Camden		Ralph Dennis Nolen, Jr.	
Centreville		Thomas G. Kay, Sr.	
Eutaw	Pleasant Ridge	Wayne Fair	Richard Owens

## MINUTES OF THE GENERAL ASSEMBLY

Linden	Linden	William C. Mouchette James D. Reedy Bruce D. Garris William F. Joseph III John W. Robertson
Marion	Marion	
Tuscaloosa	Riverwood	Paul D. Kooistra James Perry William H. Rose, Jr.

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

City	Church	Teaching Elder	Ruling Elder
Arden	Arden	Edwin P. Graham Dean Cortese John R. Furman Robert R. Drake	M. A. Todd, Jr.
Asheville	Covenant Ref. Malvern Hills		Robert A. Hughes Glen A. McClung Michael Everhart
Barnardsville	Trinity Dillingham	William P. Laxton William R. Clay	
Brevard	Grace Covenant		Edward Robeson George LeGost Jack Sullivan
Hazelwood	Hazelwood		
Hendersonville	Covenant	John C. Neville, Jr. Peter LaPointe J. Gilbert Moore	
Hickory	New Covenant		
Marion	Landis Story Memorial		
Morganton	Faith	Charles M. Wingard	
Murphy	Providence	Larry Wilson	Burke E. Moore
Newland	Fellowship	J. Phillip Stogner, Jr.	
Newport	Fellowship	Lawrence Gilpin	Wayne Shepherd Jeff Foster
Swannanoa	Swannanoa Vall. Covenant	Daniel D. Sulc Robert M. Canfield	
Waynesville			Leighton Shutes
Weaverville	First	William S. Barker II Philip O. Evaul Frank E. Hamilton W. Donald Munson, Jr. 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	James Wilson
Birchleaf, VA	Sandlick	Daniel J. Foreman	
Bristol, VA	Eastern Heights	Rick J. Light	
	Edgemont	Charles Davidson	
Bristol	Valley Pike	Robert F. Sprinkle, Jr.	
	Walnut Hill	Stephen Baker	Delbert Nichols
Cedar Bluff, VA	Covenant	Byron Snapp Carl C. Howell, Jr.	
Elizabethton	Memorial		Charles Jordan
Glade Spring, VA	Seven Springs	Thomas B. Sullivan, Jr.	
Greeneville	Meadow Creek	James E. Richter	D. James McGowan
Johnson City	Westminster Fell	Brian I. Johnston	Jerry Eggers

Jonesborough Kingsport	Midway Arcadia Bridwell Heights Westminster	L. Ross Lindley Larry H. Stallard Larry E. Ball G. Brent Bradley	Robert E. Lane J. L. Reynolds Ira K. Austin
Limestone Seven Mile Ford, VA Vansant, VA	Providence Trinity Reformed	Henry E. Johnson Joel Kershner	Joseph A. Wolfe

Totals:	Teaching Elders	688
	Ruling Elders	305
	Total Enrollment	993
	Churches represented	546

**Commissioners Requesting Excuse for not Attending**

TE Gordon Reed	Central Georgia
TE Harold L. Richardson	Covenant
RE, First Presbyterian Church, Winona, MS	Covenant
TE John Wingard	Covenant
RE, First Presbyterian Church, Water Valley, MS	Covenant
TE Harry E. Grimes	Delmarva
RE H. C. Remington	Evangel
TE Timothy Dye	Grace
RE Dale Yelverton	Grace
TE Charles F. Gwin, Jr.	Gulf Coast
RE, Westminster Presbyterian Church, Milton, FL	Gulf Coast
TE John Graham	Western Carolina
TE George T. Wingard	Westminster
RE Seven Springs PC, Glade Spring, VA	Westminster
Edgemont Presbyterian Church, Bristol, TN	Westminster

**16-3 Adoption of Docket and Business Before the Assembly.**

The docket for the Assembly was adopted as presented by the Stated Clerk, with several additions. The order of the docket is seen in the order of the business handled by the Assembly.

**A. COMMUNICATIONS TO THE SIXTEENTH GENERAL ASSEMBLY**

**Communication #1: To Interchurch Relations Committee**  
 ORTHODOX PRESBYTERIAN CHURCH  
 55TH GENERAL ASSEMBLY

Office of the Stated Clerk  
 2345 Willow Brook Drive  
 Huntingdon Valley, PA 19006  
 May 23, 1988

16th General Assembly  
 Presbyterian Church in America  
 The Rev. Dr. Morton H. Smith, Stated Clerk  
 1852 Century Place  
 Atlanta, GA 30345

Dear brethren,

Greetings in the Lord Jesus Christ from the 55th General Assembly of the Orthodox Presbyterian Church. We have been thankful to have the Rev. Dr. Paul R. Gilchrist with us as your fraternal delegate and we shall be honored to have the Rev. Thomas S. Champness present as our fraternal delegate to your Assembly. Our Assembly has been pleased to be meeting from May 17 through May 25 on your fine facilities at Covenant College.

I am communicating to you an action of this Assembly bearing upon the meetings and discussions between our respective interchurch relations committees. Although it would seem to be a normal procedure to make such a request on a committee-to-committee basis, we are gladly acceding to a request of your Committee on Interchurch Relations that it come from our Assembly. The action arose out of our desire to advance the unity of our two churches by understanding one another's goals and operations as expressed by the work of our major agencies. Our action is respectfully submitted in the form of a request, and is as follows:

That in response to the request of the PCA Committee on Interchurch Relations the Assembly inform the 16th General Assembly that the Assembly would like its Committee on Ecumenicity and Interchurch Relations to meet with representatives of the following agencies of the PCA: the Committees on Christian Education and Publications, Mission to North America, Mission to the World, Administration, and Covenant Seminary, together with representatives of corresponding agencies of the OPC, at mutually agreeable times, and the Assembly would deeply appreciate the PCA General Assembly giving its encouragement and help so that such meetings can be held; and that the Assembly inform the PCA Assembly that our purposes in seeking to have these meetings are, in pursuance of our mutually expressed desire "to move to the common goal of union", *inter alia*, to obtain an understanding of one another's means of operation and goals and the effect of union on the operations of the OPC's agencies.

We shall much appreciate your making these consultations possible and that we may grow in our fellowship one with another.

Sincerely yours in Christ,  
John P. Galbraith  
Stated Clerk

*See 16-25, III, 9, p. 118 for response.*

**Communication #2: To Committee of Commissioners on Judicial Business**

1119 12th Street, NW  
Washington, DC 20005  
May 20, 1988

Dr. Morton Smith  
Stated Clerk  
General Assembly  
Presbyterian Church in America  
P.O. Box 1428  
Decatur, GA 30031

*Re: Korean Presbyterian Church of Washington, DC*

Dear Dr. Smith:

As you may recall, you and I had corresponded concerning the Korean Presbyterian Church and the actions that it had taken against Moo Sik Lim and others. Rev. Osborne, appointed by the General Assembly to head a committee to review the matter, with an eye towards whether the matter should be referred further to a Judicial Review commission, telephoned me on May 13.

We were distressed to hear that the local committee voted not to refer the matter further.



That distress is only marginally related to the Committee's apparent finding that the disciplinary actions against the members was proper. The members submit that that issue was not yet properly before the Committee. Of greater concern has been the primary issue raised from the beginning: that the members were not accorded any of the rights to which they were entitled under the *Book of Church Order* and that the Church adhered to none of the requirements of the same Book.

You will recall that the members received no written notice at all of the charges originally levied, of the pendency of proceedings, or of the results thereof. Requests for written documentation, necessary for defense and rebuttal, were ignored. It appears that the committee was finally able to secure some or all of these documents. The members still have never seen them. The members question the propriety of a committee reviewing written documents that the members have never seen, despite numerous formal and informal requests. How can the accuracy, authenticity, and reliability of the documents be ascertained without the members' ability to examine them?

The strength of the Church is the presbyterian concept that the individual churches handle their affairs in a fair, compassionate manner. To loosely structure that requirement, the *Book of Church Order* sets forth standardized rights of members and requirements of charging bodies. The guidance of the Book is to transcend the cultural differences that exist if a member church is composed of individuals of another country and to assure some consistency and review.

The members here have set forth irregularities in the highest magnitude, replete with willy-nilly excommunications and abandonment of the requirements and rights of the Book.

The members continue to urge referral of the matter to a Judicial Commission and they request that the matter be placed on the docket at the upcoming General Assembly so that a representative or two of the aggrieved may address the body.

You are kindly requested to advise me of the date and time that the General Assembly will address the matter.

Sincerely yours,  
Roy L. Kaufmann

*See 16-12, p. 114 and 16-57, p. 133.*

### **Communication #3: To the Committee of Commissioners on Judicial Business**

**Whereas** the Office of the United States Attorney for the Western District of Tennessee, and the Internal Revenue Service, Criminal Investigation Division, through the United States Grand Jury for said district, is conducting a criminal investigation into the affairs of Franklin Sanders and others, and

**Whereas** Franklin Sanders is both a member and a deacon in Grace Presbyterian Church, and as a direct result of his membership and leadership position within the church, the IRS investigation has focused in large part upon the membership of the church, and

**Whereas** under the pretense of investigating Franklin Sanders and others, including the Pastor, the Rev. Daniel R. Morse, the IRS has subpoenaed to testify before the grand jury many of the church members, elders and other officials, including the church treasurer, and

**Whereas** the IRS has obtained many of the financial records of the church, including copies of its membership list and contribution records, and

**Whereas** much turmoil, concern and fear have grown out of these subpoenas, and

**Whereas** Grace Presbyterian Church's legal counsel, attorney Donald W. MacPherson and paralegal Daniel J. Pilla, has advised the Session that the First Amendment rights of Grace Presbyterian Church have been violated to the extent that the church has been severely hampered in the free exercise of its ministry, and that the General Assembly of the PCA is the proper court to handle this matter,

**Therefore**, the Session of Grace Presbyterian Church overtures the Sixteenth General Assembly of the PCA to file a First Amendment lawsuit against Internal Revenue Service Special Agent William Cade and those acting with him in the IRS, Assistant United States Attorney Devon Gosnell, and the foreperson of the grand jury to enjoin them from having further contact with the church members and officers, from further inquiry into church financial affairs, and from further inquiry into the First Amendment - protected activities of the church, and to seek damages against the individual IRS agents involved.

### **MOTION PASSED BY COVENANT PRESBYTERY ON MAY 24, 1988**

Due to the gravity of this situation presented in the overture of Grace Presbyterian Church, Germantown, TN, though we are unable to ascertain the validity due to lack of information and time, we

recommend this overture be forwarded to the General Assembly for their resolution with full support of Covenant Presbytery in the protection of our First Amendment rights.

Yes 26, No 25

*See 16-11, p. 114, and 16-77, III, 45, p. 180.*

## B. OVERTURES TO THE SIXTEENTH GENERAL ASSEMBLY

### TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION

#### **Overture 24: From the Presbytery of the Ascension**

**Whereas**, pornography promotes a sinful view of human sexuality against the designs and commands of Almighty God; and

**Whereas**, pornography is detrimental to the moral fabric of our society by exploiting men, women, and children; and

**Whereas**, according to the American Family Association, Holiday Inns is the largest provider of in-room pornographic movies in the world;

**Therefore be it Resolved**, that the Presbytery of the Ascension requests

1. that the Presbyterian Church in America call on all its committees, agencies, and members, not to procure the facilities of Holiday Inns or other hostels providing pornographic films and/or materials for any meetings or overnight accommodations until they disassociate themselves from pornography, and
2. that the General Assembly, its committees, boards, and agencies, be instructed not to procure the facilities of Holiday Inns or other hostels providing pornographic films and/or materials for any meetings or over-night accommodations until they disassociate themselves from pornography;

**Be it Further Resolved**, that the Presbytery of the Ascension requests the General Assembly to rebuke the 1988 General Assembly Planning Committee for using the facilities of Holiday Inn and other hostels, while having full knowledge of their association with pornography and of many of the denomination's members' and officers' concerns, protests, and objections to using Holiday Inns and other establishments involved with pornography.

Adopted unanimously by the Presbytery of the Ascension at a called meeting for this purpose on Saturday, April 9, 1988.

Attest: Frank D. Moser, Stated Clerk

*See 16-91, III, 37, p. 210.*

#### **Overture 31: From the Session of the Presbytery of Westminster**

**Whereas**, pornography is a plague that continues to infiltrate our culture not leaving the church untouched nor unscarred; and

**Whereas**, pornography exploits women and children and is an attack on family life (Prov. 5, 6:23-29); and

**Whereas**, the Thirteenth General Assembly of the PCA urged "the members of the churches of our denomination to be involved in various efforts of fighting pornography in our land" (*M13GA*, p.133, 13-65, III, 5); and

**Whereas**, the "Holiday Inn is the largest distributor of in-room pornographic movies in the world and has consistently refused to remove the movies despite requests to do so from thousands of individuals, churches, and businesses." (*AFA Journal*, April, 1988, p.10); and

**Whereas**, a Christian employed by a Holiday Inn in Bowling Green, KY., was recently fired from her job for refusing "to place magazines promoting porn movies in Holiday Inn rooms" (*Ibid.*, p. 30); and

**Whereas**, we are to have nothing to do with the deeds of darkness by those who call themselves Christians nor the world at large (1 Cor. 5:11, Eph. 5:11); and

**Whereas**, businesses often take note of support or lack of support for their policies by income generated or lost;

**Therefore be it resolved** that the Sixteenth General Assembly of the Presbyterian Church in America amend the Arrangements Committee Manual to read as follows:

"VI. C. 1. Contract for rooms at hotels - work with GAAC chairman and Facilities on this. Local Holiday Inns or any hostelrys regularly offering in-room pornographic movies will not be offered a contract unless the hostelry has a policy and practice of refusing to make pornographic movies available to any of its customers hence-forth."

Attest: Larry E. Ball, Stated Clerk

*See 16-91, III, 37, p. 210.*

## TO THE COMMITTEE ON BILLS AND OVERTURES

### Overture 6: From Covenant Presbytery

**Whereas** AIDS (Acquired Immune Deficiency Syndrome), as a disease is reaching pandemic proportions and has already affected tens of thousands of people in the USA and around the world, and, **Whereas** AIDS, as a burgeoning hazard to the physical health and well being of people everywhere, threatens to doom to a tragic death huge numbers of the human race, and,

**Whereas** AIDS, according to the best available medical evidence, is spread primarily through either heterosexual or homosexual activity, where in each case one of the partners is a carrier of the AIDS virus, and,

**Whereas**, according to all medical authorities, there is no expectation of a medical cure to be developed in this century.

**Therefore, Be it resolved** that we overture the 16th General Assembly to take action as follows:

First: Appoint a committee to prepare pastoral guidelines for our churches to assist us in ministering to AIDS victims.

Second: Request the Surgeon General of the USA to use the powers of his office to make clear to the nation that there is no such thing as safe sex outside the commands of Almighty God (outside the bonds of the monogamous marriage union) and that the only appropriate prescription for slowing and ultimately stopping the accelerating spread of AIDS which threatens the death of vast numbers of mankind is sexual abstinence outside the bonds of marriage.

Third: Urge the churches to pray to Almighty God that through His grace, He will stop this plague.

Adopted by Covenant Presbytery

Attest: Barry G. Waugh, Stated Clerk

*Answered in the negative, 16-103, III, 1, p. 226.*

### Overture 12: From Philadelphia Presbytery

**Whereas** difficulties associated with divorce and with remarriage after divorce are a source of grief and confusion to many within the church and within the scope of her ministry, and

**Whereas** the report on divorce adopted by the 7th General Assembly was principally directed to questions about divorced persons in church office, and not to the pastoral care of persons affected by divorce or by severe marital crises, and

**Whereas** sessions, pastors and church members are in great need of godly help on these matters,

**Therefore** the Presbytery of Philadelphia requests the 16th General Assembly of the PCA to appoint an ad hoc committee of at least six persons to study issues related to divorce and remarriage. The committee shall include both ordained and lay persons. At least one third of its members shall be professionally trained and experienced in marital counselling. The committee shall discharge its responsibilities by a report to the assembly which shall include, but need not be limited to, the following:

a) *A re-examination of biblical teaching concerning grounds for divorce and remarriage.* The committee shall ask whether the Westminster Confession, Chapter 26.4, is more lax or more restrictive than Scripture, and shall suggest any revisions to that article of the Confession it deems appropriate. In particular, the committee shall address the question, whether a Christian may have other legitimate grounds for divorce, besides desertion by an unbelieving spouse, or adultery (for example, inveterate physical abuse, marital rape or other sexual abuse, attempted murder, or equally serious violations of the marriage covenant).

b) *Recommended guidelines and resources for pastoral care and counsel* of couples with marital difficulties, persons considering divorce or remarriage after divorce, divorced persons, and children and other family members affected by divorce.

Funding for the work of this committee shall be supplied equally by the Committee on Christian Education and the Committee on Administration, and shall not exceed a total of \$5,000. (Individuals, churches, and presbyteries are urged to submit materials which may assist the committee. Philadelphia Presbytery is referring documents which it believes deserve the committee's attention.)

Adopted by Philadelphia Presbytery on November 14, 1987.

Attest: Iain Crichton, Stated Clerk

*Answered in the affirmative, to be funded by designated gifts, 16-103, III, 2, p. 226.*

#### **Overture 25: From Missouri Presbytery**

Missouri Presbytery respectfully overtures the General Assembly to elect a study committee to propose to the 17th General Assembly an *in thesi* deliverance which clarifies and unifies our denomination's position on spiritual gifts, and thoroughly sets out the doctrinal parameters which the courts of the church should observe in evaluating not only new candidates for ministry, but also in evaluating the fitness for ministry of those already ordained who reject the cessation view of the gifts.

The study committee is to be funded by designated gifts to the Committee on Administration.

**Further**, that the attached proposal from Old Orchard Session which failed as a substitute by virtue of a tie vote, be passed on to the General Assembly without necessarily approving the "whereases."

Adopted at the Stated Meeting of the Missouri Presbytery on April 15 and 16, 1988 at Town and Country, Missouri.

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

#### **Attachment 1**

**Whereas** in the old RPCES officers of the church were free to either accept or reject the view that the extraordinary gifts of the Spirit ceased at the close of the apostolic age;

**And Whereas**, in fact, the Form of Government of the RPCES (5.1) went so far as to say that the extraordinary gifts of the Spirit, including the gift of tongues, "are not given to the church in all ages, but are given in special times and circumstances according to the sovereign purposes of God";

**And Whereas** the PCA's Pastoral Statement of 1974, adopted by the General Assembly did not reject out of hand the possibility of a contemporary, legitimate exercise of the spiritual gift of tongues;

**But Whereas** in two judicial cases to date (1980 Bogue vs. Ascension and 1986 Gentry vs. Calvary) the General Assembly has overturned the actions of two presbyteries which accepted men who believed that the NT gifts of prophecy and tongues might still be sovereignly given by God;

**And Whereas** both of these judicial commissions simply affirmed that our confessional standards do not allow for any revelatory gifts without carefully defining "revelation" and without any reference to the range of definition this word has in Scripture;

**And Whereas** further both of these judicial commissions went beyond the question of spiritual gifts and categorically ruled out the possibility of God communicating to His people in any extraordinary way, thus implicitly judging as fraudulent many accounts coming from the mission field of extraordinary conversions involving dreams and visions;

**And Whereas** these categorical and absolute statements seem to go beyond the *Westminster Confession of Faith* (10.3) which clearly implies the possibility of a direct, saving, revelation of the gospel made by the Spirit, in extraordinary circumstances, to elect persons "incapable of being outwardly called by the ministry of the Word";

**And Whereas** the Missouri Presbytery on March 5, 1988, went beyond the Pastoral Statement on spiritual gifts of 1974 in adopting the view that Scripture and the Westminster standards clearly teach that the gifts of prophecy and tongues have, in fact, ceased;

**And Whereas** the General Assembly in the Pastoral Letter urged "a spirit of forbearance among those holding differing views regarding the spiritual gifts as they are experienced today";

**Therefore Be It Resolved** that Missouri Presbytery, meeting on April 15-16, 1988, overture the 16th General Assembly meeting in Knoxville, Tennessee, June, 1988, to erect a study committee, to be funded by designated gifts to COA, to propose to the 17th General Assembly an *in thesi* deliverance which clarifies and unifies our denomination's position on spiritual gifts, and thoroughly sets out the doctrinal parameters which the courts of the church should observe in evaluating not only new candidates for

ministry, but also in evaluating the fitness for ministry of those already ordained who reject the cessation view of the gifts.

Approved by the Session, Old Orchard Church,  
at a called meeting on April 16, 1988.

*Answered in the negative, 16-103, III, 3, p. 226.*

**Overture 27: From the Presbytery of Southeast Alabama**

Whereas, there is a general lack of knowledge of, and personal experience with, "in room" video pornography; and

Whereas, there exists realistic strategies to put an end to this form of pornography; and

Whereas, the American Family Association has an effective plan to solve this problem; and

Whereas, our General Assembly is in the lamentable position of having to make use of Holiday Inn facilities, which said corporation is actively involved in promoting such pornography;

Therefore be it resolved that Southeast Alabama Presbytery overtures the 16th General Assembly to give Don Wildmon of A.F.A. 30 minutes to make a presentation concerning the problem and the plan to fight pornography. Said time to be provided on Monday, or as soon as possible, thereafter, at the 16th General Assembly.

Adopted at the Spring Stated meeting of SE Alabama Presbytery on April 26, 1988.

Attest: Randy H. Kimbrough, Stated Clerk

*Answered in the negative, 16-91, III, 30, p. 210.*

**Overture 29: From Missouri Presbytery (Without Comment)**

No one shall be received into membership into a PCA church who is a member of a Masonic organization. Present members of a church in the PCA who are members of a Masonic organization will be given a period of one year to read the report of the Committee to Study Freemasonry, pray, and consider their membership in the Order in light of the clear statement of incompatibility of Freemasonry with Biblical Christianity. After said year, they will be allowed to resign membership or become the subject of formal church discipline.

Adopted at the Stated Meeting of the Missouri Presbytery on April 15-16, 1988, at Town and Country, Missouri.

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

*Answered in the negative, 16-103, III, 4, p. 226.*

**Overture 30: From Missouri Presbytery (Without Comment)**

Be it resolved, that Missouri Presbytery, meeting this 18th day of the month of April, in the year of our Lord 1988, respectfully overtures the 16th General Assembly of the Presbyterian Church in America

- 1) To consider that today in this country there exists a diversity within Freemasonry.  
In some locales, Masons and their Lodges teach and practice a Freemasonry which is nothing more than a philanthropic fraternity which has a professing theism as a minimum entrance requirement.  
In other locales, Masons and their Lodges teach and practice a Freemasonry which is a full-orbed religion, a religion which is contrary to Christianity, promising eternal life to its adherents outside of Christ.
- 2) To instruct local sessions of the PCA to be careful in their examinations, and not to receive into the membership of a PCA church anyone who is a member of a Masonic organization, holding to Freemasonry as a religion, until such a one converts from that religion to true, evangelical Christianity.
- 3) To instruct local sessions to provide loving evangelism, exhortation, rebuke, and discipline, in accordance with James 5:19-20 and Matthew 18:15-17, to any who are currently members of their churches, who simultaneously hold to Freemasonry as a religion. Ultimately if repentance and repudiation of Freemasonry as a religion do not occur, excommunication must be performed.

Adopted at the Stated Meeting of the Missouri Presbytery on April 15-16, 1988, in recess, at Town and Country, Missouri.

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

*Answered in the negative, 16-103, III, 5, p. 227.*

#### TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS

##### **Overture 1: From the Session of the Evangelical Presbyterian Church**

**Whereas** there are many Teaching Elders in our Presbyteries presently without a call, or serving as teachers, etc., and

**Whereas** there are many churches which could use the gifts and wisdom of these Teaching Elders, and **Whereas** our present *BCO* makes no provision for a Teaching Elder to serve as a Ruling Elder on a Session and

**Whereas** Teaching Elders are currently serving on borrowed Sessions in Mission Churches,

**Therefore**, we overture the 15th General Assembly of the PCA to amend the *BCO* to allow a Teaching Elder to become a member of a local church without demitting the ministry as a Teaching Elder to enable him to serve on the Session of a local church as a voting member if elected by the congregation.

Adopted by the Session of the Evangelical Presbyterian Church of Levittown at its meeting on May 7, 1987 and forwarded to the Philadelphia Presbytery for its meeting on May 9, 1987. Overture was not adopted by presbytery but is forwarded to the General Assembly at the request of the church.

Received too late for the Fifteenth General Assembly.

*Answered in the negative, 16-77, III, 5, p. 171.*

##### **Overture 2: From Delmarva Presbytery**

**Whereas**, Chapter 18 of the *Book of Church Order* concerns itself with the *care* that Presbytery is to exercise over candidates for the gospel ministry, and

**Whereas**, section 18-2, paragraph 2, of that chapter rightly requires that the candidate be a member of the congregation whose session will provide his endorsement for period sufficiently long to make such endorsement meaningful and is a proper expression of care, and

**Whereas**, on the other hand, section 18-2, paragraph 3, of that chapter requires that a candidate must apply for care "at least two months before the meeting of the Presbytery", which requirement has seemed both to the Presbytery and its candidates an unduly burdensome requirement, and

**Whereas**, there appears to be no good reason for such a lengthy and unbending requirement, either as an expression of care for the candidate, or for the orderly pursuit of Presbytery business;

**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 the *Book of Church Order* be amended in 18-2 as follows:

in the third paragraph, in the first sentence,

*strike* the word "must", and

*add*, following the word "applicant", the phrase "shall ordinarily",

such that the amended sentence shall read,

"Every applicant shall ordinarily file his application with the clerk of the Presbytery at least two months before the meeting of the Presbytery."

Adopted by the 20th Stated Meeting of the Delmarva Presbytery on 5/12/87. Received too late for the Fifteenth General Assembly.

Attest: Bruce B. Howes, Stated Clerk

*Answered in the negative, 16-77, III, 11, p. 173.*

##### **Overture 3: From Northeast Presbytery**

**Whereas**, the *Book of Church Order* 22-1 notes that the "various pastoral relations are Pastor, Associate Pastor, Assistant Pastor", and

**Whereas**, the Pastor and Associate Pastor are elected by the congregation and become members of the Session (22-2) but an Assistant Pastor is called by the Session and is not a member of the Session (22-3); **Whereas**, the idea of an Assistant Pastor being called by the Session and not being called by the congregation is contrary to historic presbyterian polity; **Therefore**, Northeast Presbytery hereby overtures the 15th General Assembly to amend the *Book of Church Order* as follows:

1. that *BCO* 22-2 be amended to read "The Pastor, Associate Pastor, and Assistant Pastor, are elected by the congregation using the form of call in 20-6. Being elected by the congregation they become members of the Session."
2. Strike *BCO* 22-3.
3. that *BCO* 22-4 be amended to read "The relationship of the Associate and Assistant Pastors is determined by the congregation and also by 23-1 regarding dissolution."

Adopted by the Northeast Presbytery of the Presbyterian Church in America at its January 9-10, 1987 Stated Meeting.

Attest: Philip J. Adams, Stated Clerk

*Answered in the negative, 16-77, III, 12, p. 173.*

#### **Overture 5: From the Presbytery of Southeast Alabama**

**Whereas**, the provision in the *Book of Church Order* 46-5 for removing a member from the roll of the Church for willful neglect of his membership vows requires full process, and

**Whereas**, many Sessions are not following full process from admonition to excommunication in order to delete a member from the roll for willful neglect, and

**Whereas**, other Sessions have been discouraged from deleting delinquent members from the roll because of the necessity of full process, and

**Whereas**, full process leading to excommunication may, in some cases, be too extreme a form of discipline for the offense;

**Therefore be it resolved** that the 16th General Assembly of the Presbyterian Church in America amend the *Book of Church Order* by replacing 46-5 with the following:

The names of members may be removed from the roll of the church by deletion according to the following provisions:

1) When a member desires dismissal to a church of which the Session cannot approve as a church of like faith and practice, nor a church which will advance his Spiritual interests, and he cannot be dissuaded, it shall grant him a certificate of standing, unless the Session institutes disciplinary action against him. On being informed that he has joined such a church, his name shall be deleted from the roll and the circumstances be recorded in the Session minutes.

2) When a member of a particular church, whether or not he is charged with an offense, informs his Session that he does not desire to remain on the roll of the church, and the efforts of the Session, either jointly or through a designated elder or elders, to dissuade him from his course have failed, it shall delete his name from the roll and record the circumstances in its minutes, unless the Session institutes or continues other disciplinary action against him.

3) When a member unites with a church of another denomination without a certificate of dismission, or persists in attending such a church in preference to his own, the Session may delete his name from the roll and record the circumstances in its minutes.

4) When a member cannot be found, the Session may, after two years, delete his name from the roll and record the circumstances in its minutes.

5) When a member, without adequate reason, persistently and over an extended period of time, absents himself from the stated services of the church, his name may be deleted from the roll according to the following procedures:

He shall be earnestly and personally dealt with by the Session, either jointly or through a designated elder or elders. If this effort fails, he shall be notified that at a meeting of the Session not less than two months later his standing shall be reviewed. The Session shall inform him of the time, date, and place of this meeting and invite him to show why his name should not be deleted from the roll. If satisfactory reasons are not

presented, the Session shall delete his name from the roll, record the circumstances in its minutes, and send notification to him.

6) When a non-communicant member neglects the ongoing exhortation of the Session to profess faith in Christ and rejects the covenantal responsibility of submission to home or church, the Session may, upon prior notification, delete his name from the roll.

Adopted at the Summer Stated Meeting of Southeast Alabama Presbytery, July 28, 1987.

Attest: Randy H. Kimbrough, Stated Clerk

*Answered in the negative, 16-77, III, 13, p. 173.*

#### **Overture 7: From Covenant Presbytery**

**Whereas**, it is in the best interest of the Church that there be a general parity in numbers between Ruling and Teaching Elders at the Courts of the Church, and

**Whereas**, at the early General Assemblies of the Presbyterian Church in America, there was such parity, but, the percentage in recent years of Ruling Elders attending the General Assembly has diminished to 33% or less of the Commissioners.

**Whereas**, that problem may have been alleviated by a delegated assembly, but the Fifteenth General Assembly directed that the Ad-Interim Committee not pursue the concept of a delegated assembly further:

**Be it Resolved** by the Sixteenth General Assembly of the Presbyterian Church in America that Section 14-2 of the *Book of Church Order* be amended to read as follows:

A. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment.

B. The General Assembly shall be composed of Ruling and Teaching Elders selected in the following manner:

1. Each congregation of this denomination shall be authorized 1 Ruling Elder for each 500 members or fraction thereof not to exceed 5 Ruling Elder Commissioners from any 1 congregation. The names of the Ruling Elders and alternates from each congregation shall be submitted to the Stated Clerk of the Presbytery not later than 6 months prior to the next General Assembly.

2. All Teaching Elders in good standing with their Presbyteries shall be eligible to attend the General Assembly. However, they must be paired by the Presbytery with a Ruling Elder Commissioner except as provided by paragraph (d) below. Such pairing will be done as follows:

(a) Teaching Elders who are called to a congregation sending Ruling Elder Commissioners to the Assembly shall be paired with the Ruling Elder Commissioners from that congregation.

(b) Teaching Elders not called to a congregation sending Ruling Elders but desiring to attend the General Assembly shall notify the Stated Clerk of the Presbytery not later than 6 months prior to the General Assembly of their desire to be a Commissioner to the General Assembly and shall then be paired with those Ruling Elders not already paired in accordance with sub-paragraph (a).

(c) The Stated Clerk of each Presbytery shall maintain a roster of Teaching Elders and the dates on which they last attended a General Assembly as a Commissioner. Teaching Elders not paired in accordance with sub-paragraph (a) shall be paired based upon the length of time since last attending an Assembly. In the event there are 2 people with equal time, preference will be given based on the order in which individuals signed the rolls of Presbytery.

(d) Teaching Elders who are unable to be paired with Ruling Elders as provided above and who have not attended the previous two meetings of General Assembly as a Commissioner may be certified by the Presbytery as an unpaired Commissioner.

Adopted by Covenant Presbytery.

Attest: Barry G. Waugh, Stated Clerk

*Answered in the negative, 16-77, III, 14, p. 173.*

#### **Overture 8: From Grace Presbytery**

**Whereas**, before the 14th General Assembly, the first "Preliminary Principle" in the Preface of the *BCO* did read:

"(1) God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men which are in anything contrary to His Word, other than in



matters of faith or worship. Therefore, the rights of private judgment in all matters that respect religion are universal and inalienable. No religious constitution should be supported by the civil power, further than may be necessary for protection and security equal and common to all others."

**Whereas**, following the 14th General Assembly, the first "Preliminary Principle" read, as it does now:

"(1) God alone is Lord of the conscience and has left it free from any doctrines or commandment of men (1) which are in any respect contrary to the Word of God, or (2) which, in regard to matters of faith and worship, are not governed by the Word of God."

**Whereas**, Overture 30 from the Session of the Stony Point Reformed Presbyterian Church, Richmond, Virginia, to the 12th General Assembly was the source of the amendment to this portion of the *BCO*; and **Whereas**, this overture asked only that the first sentence of this first "Preliminary Principle" be amended, to wit:

"That the *Book of Church Order*, Preface, II(1), **first sentence**, be changed to read..."; and (emphasis added)

**Whereas**, as the result of a clerical error committed by the secretary of the Committee of Commissioners on Judicial Business at the 13th General Assembly, the words "first sentence" were omitted from the report of that committee; and

**Whereas**, the 13th General Assembly did vote on the amendment as given in the report, the GA/Stated Clerk was compelled to send the amendment to the presbyteries in the form in which it had been adopted; and

**Whereas**, subsequently, this amendment was approved by the proper number of presbyteries and adopted by the 14th General Assembly; and

**Whereas**, the error was not discovered by the clerk of the committee of commissioners until after the printing of the amended Preface;

**Therefore**, Grace Presbytery overtures the 16th General Assembly, meeting in Knoxville, Tennessee, to amend the *Book of Church Order*, Preface, II(1), by restoring the second and third sentences of the principle as it was before the 14th General Assembly.

*BCO*, Preface, II(1) would, then, read (addition in bold print):

"(1) God alone is Lord of the conscience and has left it free from any doctrines or commandments of men (a) which are in any respect contrary to the Word of God, or (b) which, in regard to matters of faith and worship, are not governed by the Word of God. **Therefore, the rights of private judgment in all matters that respect religion are universal and inalienable. No religious constitution should be supported by the civil power, further than may be necessary for protection and security equal and common to all others.**"

Adopted by Grace Presbytery, October 30, 1987

Attest: Vaughn E. Hathaway, Jr., Stated Clerk

*Answered in the affirmative as amended, 16-77, III, 15, p. 174.*

#### **Overture 9: From Central Carolina Presbytery**

**Whereas**, succeeding General Assemblies of the PCA have a greater and greater disproportionate number of Teaching Elders attending as Commissioners; and

**Whereas**, it is vitally important that our higher church courts maintain a balance between our Ruling Elders and Teaching Elders as Commissioners:

**Therefore**, the Central Carolina Presbytery overtures the 16th General Assembly of the PCA to approve the following amendments to the *Book of Church Order* 14-2, as requested by the Session of the Northside Church, Burlington, NC, so that it would read:

14-2. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, and Teaching Elders as follows:

(1) Teaching Elders who are members of a Session may only serve as Commissioners to a General Assembly if their Session has attending an equal or greater number of Ruling Elders;

(2) Teaching Elders who are "without call" may not serve as Commissioners to the General Assembly;

(3) Teaching Elders who are not members of a Session may be Commissioners to General Assembly provided the total number of those attending from a Presbytery not be greater than 20% of the

number of Ruling Elders attending from their Presbytery. Each Presbytery will decide an equitable formula to determine their year-to-year attendance as Commissioners.

(4) Any Teaching Elder in good standing with his Presbytery who is disqualified from serving as a Commissioner to a General Assembly because of any of the above rules may attend as an Observer, with floor privileges.

(5) Provided these other rules are adopted, *BCO* 14-2 be changed to remove the restriction of a maximum of five Ruling Elder Commissioners from any Session.

Attest: Stephen Stout, Stated Clerk

*Answered in the negative, 16-77, III, 16, p. 174.*

**Overture 10: From Lovelace *et al.***

**Whereas**, the 14th General Assembly mandated that the presbyteries consider the proposed Directory for Worship (DFW) presented by the Permanent Committee on Judicial Business (PCJB); and

**Whereas**, much progress on revising this proposal was made by the Committee of Commissioners at the 15th General Assembly; and

**Whereas**, the PCJB's proposal has made valuable contributions to the process of adopting a new DFW; and

**Whereas**, we believe that a totally new approach, though utilizing much of the material in the PCJB's proposal, is needed; and

**Whereas**, Northeast Presbytery, at its January, 1988, Stated Meeting, commended the author of "A New Proposed Directory for Worship for the Presbyterian Church in America," but declined to send it to General Assembly as an overture;

**Now Therefore, Be It Resolved**, that we the undersigned hereby overture the 16th General Assembly of the Presbyterian Church in America to substitute the attached proposal for a new DFW in place of the Permanent Committee's proposal; and that the new proposal be voted on in separate packages by the presbyteries, *viz.*, that the Preface and each chapter will constitute a different item; and that the following rules govern the passage of these amendments:

Adoption of the new Preface will eliminate the present Preface, and will vacate the remainder of the present DFW;

Adoption of new Chapter 47 will replace present Chapters 47 and 54;

Adoption of new Chapter 48 will replace present Chapter 48;

Adoption of new Chapter 49 will replace present Chapter 49;

Adoption of new Chapter 51 will replace present Chapter 51;

Adoption of new Chapter 52 will replace present Chapter 53;

Adoption of new Chapter 53 will replace present Chapter 51;

Adoption of new Chapter 54 will replace present Chapter 52;

Adoption of new Chapter 55 will replace present Chapters 56 and 57;

Adoption of new Chapter 56 will replace present Chapter 58;

Adoption of new Chapter 57 will replace present Chapter 55;

Adoption of new Chapter 58 will replace present Chapter 62;

Adoption of new Chapter 59 will replace present Chapter 63;

Adoption of new Chapter 60 will replace present Chapter 59;

Adoption of new Chapter 61 will replace present Chapter 61.

Not adopted by Northeast Presbytery.

Respectfully Submitted,  
J. Curtis Lovelace  
Frank J. Smith  
Frank E. Smith  
John Vance

*See 16-77, III, p. 169.*

A NEW PROPOSED DIRECTORY FOR WORSHIP  
FOR THE PRESBYTERIAN CHURCH IN AMERICA

Explanatory Preface

The task of re-writing a Directory for Worship is inherently difficult, and it is made that much more difficult when there is confusion and disagreement in the denomination as to what worship is. The Permanent Committee on Judicial Business (PCJB) is to be commended for its noble attempt.

However, a fresh approach in this endeavor may prove to be beneficial. The proposed Directory for Worship (DFW) set forth here is unique in several respects.

First, it reflects the work of the Committee of Commissioners at the 15th General Assembly, as well as the advice from the Presbyteries. The 14th General Assembly directed the Presbyteries to consider this matter and to respond to the PCJB. Due to lack of time and finances, that Committee did not adequately deal with these mandated responses.

Second, the PCJB, in trying to write a document acceptable to many in the Church, went the way of compromise--a route which ultimately pleases no one. This present document instead seeks to accommodate various strongly held concerns so as to build consensus.

Illustrative of these diverse concerns is the differing attitudes towards the authority of the DFW. There are those in the PCA who desire a Directory that *directs* us in our worship, and serves as more than pious advice. There are those who are apprehensive about that type of law and want more flexibility, especially for those unforeseen situations where a strict adherence to the Directory might be ill-advised. The solution is to be found in language which makes the DFW Constitutional in its entirety, and yet has built-in loopholes. For example, the Preface states that the DFW is to be followed, but allows that extraordinary circumstances may arise. Also, the sections on baptism and admission to membership require the vows written there to be employed, but allow other questions and/or language to be used in addition to them. This preserves the *unity* of the Church, yet permits a measure of *liberty*.

Third, the PCJB's proposal not only gives personal, but Constitutional, offense. The present paper maintains the consistent position of the "harmony of non-contradiction," rather than the "disharmony of contradiction." This position prevents codifying inconsistencies.

This new proposal is sent forth with the prayer that it may serve as a vehicle to unite us further in our worship of the great and holy God.

[NOTE: This proposed DFW is by no means totally new. Its continuity with the past is demonstrated by the fact that much material is used from the present *BCO* and from the PCJB's document. Paragraphs that are the same (or virtually the same) are marked as follows: \* Present *BCO*; + PCJB Proposal.]

THE DIRECTORY FOR THE WORSHIP OF GOD

PREFACE

The true and living God is worshipped truly only when He is worshipped in the way which He has established as revealed in the Word of God, the Bible. God calls the members of His Church, the Bride of Jesus Christ, to worship Him in congregations and families, and as individuals. This Directory for Worship is to be used as a guide subordinate to the Word of God and the *Westminster Confession of Faith* to insure the Scriptural integrity and orderliness of our worship. It is the conviction of the Presbyterian Church in America that the Directory embodies such things as are of Divine institution in every ordinance of worship, and that it is agreeable to the general rules of the Word of God and of Christian prudence.

The Directory for Worship is a part of the Constitution of the Presbyterian Church in America, and is to be followed. However, it is understood that officers have not subscribed to the *Book of Church Order*. Furthermore, extraordinary situations may demand extraordinary measures; all such actions are subject to review by the higher courts.

**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 worshipping 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 merely a gathering of God's children with each other, but before all else, a meeting of the Triune God with 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 purpose of public worship is to glorify God. God's covenant people should therefore engage in all the individual parts of worship with this single purpose in mind. This purpose includes the building of the Church of Christ by the perfecting of the saints and the addition of such people as are being saved. Through public worship Christians should learn to serve God all the days of the week in their every activity, remembering, 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. 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. In worship there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is present. The Lord Jesus Christ has prescribed no fixed order for public worship and has given His church a measure of liberty in this matter. All things must be done decently and in order, and 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 dignity 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 unitedly as His covenant people, the body of Christ. For this reason the Covenant children should be present so far as possible as well as adults. For the same reason 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, that each shall esteem others better than himself.

\*+47-8. God's people must 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.

47-9. It is a privilege and a duty, plainly enjoined in the Bible, to give regularly, weekly, systematically and proportionately for the support of religion and for the propagation of the gospel in our own and foreign lands, and for the relief of the poor. At least a tith of our income should be given to the work of the Lord through the Church of Jesus Christ. It is appropriate during public worship to dedicate the tithes to the Lord.

#### **CHAPTER 48. The Sanctification of the Lord's Day or Christian Sabbath.**

\*+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 covenant has from the time of the apostles kept holy the first day of the week as the Christian Sabbath (Acts 20:6-7; I Cor. 16:2), also called the Lord's Day (Rev. 1:10).

\*+48-3. It is the duty of every person to remember the Lord's day and to prepare for it before its approach. All worldly business should be planned and ordered so that no one may be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require (WSC 60, 61).

\*+48-4. The whole day is to be kept holy to the Lord and to be employed in the public and private exercises of religion. Therefore, it is requisite that there be a holy resting all the day from unnecessary labors, and an abstaining from those recreations which may be lawful on other days and also, as much as possible, from worldly thoughts and conversation.

\*+48-5. The provisions for the support of the family on that day should be so ordered that others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

\*+48-6. Every person and family in the morning of the Christian Sabbath should pray for themselves and others, and especially pray for the assistance of God to their minister in his preaching from the Word. By reading the Scriptures along with prayer and meditation, the people should prepare for communion with God in His public worship.

\*+48-7. The time not used for public worship should be spent in prayer, in devotional reading, and especially in the study of the Scriptures, meditation, catechizing, religious conversation, the singing of praise, visiting the sick, relieving the poor, teaching the ignorant, holy resting, and in performing such like 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 the people should engage in silent prayer for God's blessing upon themselves, the minister, and all present, as well as upon those who are unable to attend worship.

+49-4. All who attend public worship should be present in a spirit of reverence and godly fear, not engaging in any conduct unbecoming to the place and occasion.

**CHAPTER 50. The Elements of Public Worship.**

50-1. The reading of the Scriptures with godly fear; the sound preaching, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of praise with grace in the heart; the offering of prayer in the Name of Jesus Christ, by the help of His Spirit, for things lawful; as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary worship of God; besides religious oaths and vows, solemn fastings, and thankgivings upon special occasions, which are in their several times and seasons to be used in a holy and religious manner. 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.

**CHAPTER 51. The Public Reading of Scripture.**

51-1. The Holy Scriptures are to be read in the congregation with a reverent and high esteem of them, with a firm persuasion that they are the very Word of God, by ministers, elders, and candidates for the ministry approved by the Session.

+51-2. The Holy Scripture of the Old and New Testaments shall be read from an accurate translation in the language of the people.

51-3. How large a portion shall be read at once is left to the wisdom of the minister; but it is convenient that ordinarily one chapter of each Testament be read at every meeting; and sometimes more where the chapters are short or the coherence of the matter requires it.

51-4. The entire Bible being the inspired Word of God, care must be taken that none of its books or chapters be neglected in the public reading of Scripture.

**CHAPTER 52. The Preaching of the Word and Its Conscionable Hearing.**

52-1. The Spirit of God makes the reading but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves and drawing them unto Christ; of conforming them to His image, and subduing them to His will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

\*+52-2. 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.

\*+52-3. By way of application of the sermon, the minister may urge his hearers to repent of their sins, to put their trust in the Lord Jesus Christ as Saviour, and to confess Him publicly before men.

52-4. Those who labor in the ministry of the Word are to preach sound doctrine, *diligently*, in season and out of season; *plainly*, not in the enticing words of man's wisdom but in demonstration of the Spirit and of power; *faithfully*, making known the whole counsel of God; *wisely*, applying themselves to the necessities and capacities of the hearers; *zealously*, with fervent love to God and the souls of his people; *sincerely*, aiming at His glory, and their conversion, salvation, and edification.

52-5. The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office. No person should be invited to preach in any of the churches under our care without the consent of the Session.

52-6. Those who hear the Word preached are to attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness, and readiness of mind, as the Word of God; meditate upon it; hide it in their hearts; and bring forth the fruit of it in their lives.

**CHAPTER 53. The Singing of Praise.**

53-1. It is the duty and privilege of Christians to praise God publicly, by singing praise together in the congregation, and also privately in the family.

\*+53-2. In singing the praises of God, we are to sing in the spirit of worship, with understanding in our hearts.

\*+53-3. The proportion of the time of public worship given to praise is left to the judgment of the Session. The singing of praise by the congregation should be encouraged.

#### **CHAPTER 54. The Offering of Public Prayer.**

54-1. A prayer at the beginning of public worship should express humble adoration for the infinite majesty of the living God, and a sense of our distance from Him as creatures and our unworthiness and utter vileness as sinners before Him. It should also implore Him for pardon, assistance, and acceptance, in the whole service then to be performed; and all in the Name and meditation of the Lord Jesus Christ.

\*54-2. In worship full and comprehensive prayer is appropriate which should contain some or all of the following: First, Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of Providence, and in the clear and full revelation He has made of himself in His written words; Second, giving thanks to Him for all His mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, His unspeakable gift, the hope of eternal life through Him, and for the mission and work of the Holy Spirit; Third, Making humble confession of sin, both original and actual, acknowledging and endeavoring to lead the heart of every worshipper with a deep sense of the evil of all sin, as such, as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness; as sins against God, our neighbor and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows; and the like; Fourth, Making earnest supplication for the pardon of sin, and peace with God, through the blood of atonement, with all its important and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary in our passage through this valley of tears; always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life; Fifth, Pleading from every principal warranted in Scripture; from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of His people; Sixth, Intercession and petition for others including the whole world for mankind; for the outpouring of the Holy Spirit upon all flesh; for the peace, purity, and extension of the church of God; for it to be furnished with all gospel officers; for ministers and missionaries in all lands; for the destruction of Satan's kingdom; for the particular church then assembled, and all other churches associated in one body with it; for the sick, dying, and bereaved; for the poor and destitute; for strangers, prisoners, the aged and the young; for those who travel; for the community in which the church is situated; for civil rulers; and for whatever else may seem to be necessary or suitable to the occasion. The prominence given each of these topics must be left to the discretion of the one offering the prayer, under the guidance of the Holy Spirit.

\*+54-3. It is the duty of minister, previous to entering upon his office, to prepare and qualify himself for public prayer, as well as for preaching. 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. Moreover, when he is to offer prayer in public worship, 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 worshippers, lest he disgrace this important service by coarse, undignified, careless, irregular or extravagant expressions.

\*+54-5. Ordinarily there should be prayer after the sermon having relation to the subject that has been treated in the discourse; all other public prayers should be appropriate to the occasion.

\*+54-5. All prayer is to be offered in the language of the people.

54-6. It is appropriate for the minister to dismiss the congregation with a solemn blessing.

#### **CHAPTER 55. Baptism and Admission to the Sealing Ordinances.**

55-1. Baptism is to be administered by an minister of Christ, called to be the steward of the mysteries of Christ, in the presence of the congregation under the supervision of the Session. It is not properly administered in private, nor validly administered by any private person. It is not to be unnecessarily delayed.

55-2. 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) to the Session, 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 instruct, admonish, and exhort regarding this sacrament, 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 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 of such is the kingdom of God; 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 baptism, are bound to fight against the devil, the world, and the flesh; that they are federally holy before baptism (I Cor. 7:14), and are therefore baptized; and that the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reaches to the whole course of our life; and that the 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 a believing parent, 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, when they have reached the age of discretion, become subject to the obligations of the covenant; faith, repentance, and obedience; and that they must therefore embrace Christ and make a public confession of their faith lest they become covenant breakers and subject to the discipline of the church.
  - \*+2. Admonition: The minister shall admonish all that are present to look back to their baptism, to repent of their sins against their covenant with God, to stir up their faith, to improve and make right use of their baptism, and of the covenant sealed between God and their soul.
  - \*3. Exhortation: The minister shall exhort the parents to consider the great mercy of God to them and their child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let them know the danger of God's wrath to themselves and child, if they be negligent; requiring their solemn promise of this duty. He is also to exhort the parents to teach the child to read the Word of God; to instruct him in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the *Confession of Faith*, and in the *Larger* and *Shorter Catechisms* of the Westminster Assembly, which are to be recommended to them as adopted by the Church, for their direction and assistance in the discharge of this important duty; to pray with and for him; to set an example of piety and godliness before him; and to do endeavor, by all the means of God's appointment, to fulfill this solemn obligation.
  - \*+C. The minister should read covenant promises such as these:
    1. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord your God shall call unto him" (Acts 2:39).
    2. "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee" (Genesis 17:7).
    3. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31).
- D. The minister shall then propose the following questions:
- \*+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 unreservedly dedicate your child to God and 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?

\*+4. The congregation may be asked this question: Do you as a congregation undertake the responsibility of assisting the parents in the Christian nurture of this child?

At the discretion of the Session, other questions may also be administered, or other language added to the questions prescribed.

\*+E. The minister shall call the child by name and baptize (him/her) by pouring or sprinkling water (without adding other ceremony), using the words, "Child of the Covenant of grace, 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.

### 55-3. The Admission of Persons to Sealing Ordinances

\*A. Believers' children within the visible Church, and especially those dedicated to God in baptism, are non-communicating members under the care of the Church. They are to be taught to love God, and to obey and serve the Lord Jesus Christ. When they are able to understand the Gospel, they should be earnestly reminded that they are members of the Church by birthrite, and that it is their duty and privilege personally to accept Christ, to confess Him before men, and to seek admission to the Lord's Supper.

\*+B. 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 the sealing ordinances.

C. All persons who have never been admitted to the Lord's Supper, together with those who are joining the Church upon reaffirmation of their faith, should make a public profession of their faith in the presence of the congregation.

D. Persons received from other churches by letters of dismissal should give a testimony of their Christian experience to the Session. It is entirely appropriate for them to profess their faith before the congregation. In any case, their names are to be announced to the congregation with a recommendation of them to its Christian confidence and affection.

+E. 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.

F. At the time of admission of persons to sealing ordinances, the minister may instruct, admonish, or exhort as is appropriate. Particularly, he may state that those baptized in infancy as members of the Church by birthrite, and as heirs of the covenant promises, are now coming to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith. He should remind those taking vows of the solemn obligations they have assumed. When baptism is being administered, instruction shall be given as needed (and as applicable) as found in *BCO* 55-2-B.

G. Profession of faith shall be made in the following manner. The minister shall administer the following questions:

\*+(1) Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure, and without hope except in His sovereign mercy?

\*+(2) Do you believe in the Lord Jesus Christ as the Son of God, and the only Saviour of sinners, and do you receive and rest upon Him alone for 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 and peace?

At the discretion of the Session, other questions may also be administered, or other language added to the questions prescribed. For those persons joining the Church by transcript, any appropriate questions may be used.

H. The administration of the sacrament for those unbaptized persons who are making a profession of faith is similar to the procedure for the baptism of children. The minister shall call the person to be baptized by name and baptize (him/her) by pouring or sprinkling water (without adding any other ceremony), using the words, "Believer in the Lord Jesus Christ, 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 56. The Administration of the Lord's Supper.

\*+56-1. The Communion, or Supper of the Lord, is to be observed frequently. The stated times are to be determined by the Session of each congregation, as it judges best for the edification of the people.



**\*+56-2.** It is proper that public notice should be given to the congregation at least the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it, that all may come in a suitable manner to this holy feast.

**+56-3.** In the service when the Lord's Supper is observed, a sermon should be preached, the words of institution should be read either from one of the evangelists or from I Corinthians 11, 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: and that unworthy partaking brings judgment.

**56-4.** 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 nor those who have not received Christian baptism. 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 true 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. It is proper also to give a special invitation to non-communicants to remain during the service, but not to participate.

[NOTE: A special committee appointed at the 15th General Assembly is working on the wording of this paragraph.]

**+56-5.** With the table furnished with the elements of communion, and with the communicants around or in front of the table, and with the elders in a convenient place together, the minister (or a ruling elder) shall set the elements apart with prayer and thanksgiving. The elements being thus sanctified, the minister is to take the bread and break it in view of the people, saying these or similar words: "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He broke it and said Take, eat, this is My body which is given for you: this do in remembrance of Me." The bread should then be distributed by the elders.

After having given the bread, the minister shall take the cup, saying these or similar word: "After the same manner He took the cup, when He had supped, saying, This cup is the New Covenant in My blood, which is shed for many for the remission of sins: Drink, all of you of it." The cup should then be distributed by the elders.

**\*+56-6.** 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.

**\*+56-7.** 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.

**\*56-8.** It may not be improper for the minister to give a word of exhortation also to those who have been spectators, reminding them of their duty; stating their sin and danger by living in disobedience to Christ, in neglecting this holy ordinance; in calling upon them to be earnest in making preparation for attending upon it at the next time of its observance.

**\*+56-9.** 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.

**\*+56-10.** After the singing of praise, let the congregation be dismissed, with the following or some other gospel benediction: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

**\*+56-11.** An collection for the poor or other good purpose is appropriate in connection with this service, and may be made at such time as ordered by the Session.

**\*56-12.** As past custom has been found in many parts of the Presbyterian Church, our congregations are urged to have a service of spiritual preparation for the Lord's Supper during the week previous to the observance of the sacrament.

**CHAPTER 57. The Taking of Oaths and Vows.**

+57-1. 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.

+57-2. 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 and/or installation to the office of elder or deacon, and marriage.

57-3. It is proper for the congregation of God's people, upon the occasion of their convening to be the Lord's, publicly to confess their faith, using creeds or confession that are true to the Word, such as the Apostles' Creed, the Nicene Creed, or the Westminster Standards.

57-4. It is appropriate for the one administering the oath or vow to admonish and/or exhort the person taking the oath or vow to live up to what he has promised.

**CHAPTER 58. Days of Fasting and Thanksgiving.**

\*+58-1. The observance of days of fasting and thanksgiving, as the workings of Divine Providence may direct, is Scriptural.

\*+58-2. Fasting and thanksgiving may be observed by individual Christians; by families; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a Presbytery; or by all the congregations of our Church.

\*+58-3. 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 or 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.

\*+58-4. 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.

\*+58-5. Their should be public worship 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.

\*+58-6. On days of fasting, the minister should point out the authority and providences calling for the observance; and he should spend more than the usual time in solemn prayer, particular confession of sin, especially of the sins of the day and place; and the whole day should be spent in prayer and meditation.

\*+58-7. On days of thanksgiving, he should give information respecting the authority and providences which call for the observance; and he should spend more than the usual time in giving thanks, agreeably to the occasion, and in the singing praise. On these days, the people should rejoice with holy gladness of heart; but their joy should be tempered with reverence, that they indulge in no excess or unbecoming levity.

**\*+CHAPTER 59. Family and Private Worship.**

59-1. In addition to public worship, it is the duty of each person in secret and of every family in private, to worship God.

59-2. Secret worship is most plainly enjoined by our Lord. In this duty everyone, apart, should spend some time in prayer, reading the Scriptures, holy meditation, self-examination, and singing God's praise. 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.

59-3. 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.

**\*+CHAPTER 60. The Solemnization of Marriage.**

60-1. 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.

60-2. Christians should marry only in the Lord. It is fit that their marriage be solemnized by a lawful minister, that special instruction be given them, and suitable prayers be offered when they enter into this relationship.

60-3. Marriage is to be between one man and one woman, in accordance with the Word of God.

60-4. The parties should be of such years of discretion as to be capable of making their own choice. If they be minors or live with their parents, the consent of the parents or others under whose care they are should be previously obtained and well certified to the minister before he proceeds to solemnize the marriage.

60-5. Parents should neither compel their children to marry contrary to their inclinations, or withhold parental consent without just and important reasons.

60-6. 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 its solemnization. All ministers should be careful that in this matter they transgress neither the laws of God nor the laws of the community. Additionally, they should pay close attention to the Church's doctrine on marriage and divorce (WCF XXIV). 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. The minister should be certain that the marriage vows conform to the Word of God and Confessional Standards of the Church.

60-7. 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 61. The Burial of the Dead.**

61-1. The services proper for such an occasion are: the singing of praise; the reading of some suitable portion(s) of Scripture, with such remarks as it may seem proper to the minister to make; 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.

61-2. These funeral services are to be left largely to the discretion of the minister performing them, but he should always remember that the proper object of the service is the worship of God and the consolation of the living.

**Overture 11: From Eastern Canada Presbytery**

**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.

*Rationale:* (not adopted by presbytery)

As to the problem of ministers being members of the local congregation, passing by the fact that some believe that ministers should normally be part of their congregations, in this case we are dealing with people who are not functioning in an identifiable way as ministers. But at present our only options are to remove them from the eldership, or to set them as rulers in the church, when no body of Christ's people has called them to that function -- the latter is repugnant to our system, while the former may make it unduly difficult for them to obtain a call when a suitable opportunity occurs in God's providence at a later date. Placing them on an appendix to the roll without a vote resolves that dilemma, but then leaves them as the only members of the denomination who have no vote on any issue before the church. The solution is to allow those on the appendix to the roll to become communicant members of their local churches, with the normal responsibilities and privileges of such members, including the possibility of

being elected to serve as ruling elders. In this way they are neither made second class citizens, nor given an authority to which they have no call.

Attest: Donald A. Codling, Stated Clerk

*Answered in the negative, 16-77, III, 31, p. 179.*

**Overture 15: From James River Presbytery**

**Whereas** the fifth ordination vow commits ministers in the PCA to be in subjection to one another in the Lord and

**Whereas** the presbytery is responsible for the careful examination of each applicant for membership and **Whereas** the premature relocation of a candidate to a potential field puts unnecessary pressure upon Presbytery to hasten and cut corners with examination and, whereas such premature relocation has often strained the relation between a Presbytery and the Congregation involved, and

**Whereas** BCO already has seen the wisdom of discouraging such premature relocations when pertaining to already ordained ministers

**Therefore** the James River Presbytery respectfully overtures the General Assembly of the Presbyterian Church in America to amend the *Book of Church Order* 21-1, second paragraph to read as follows:

"Ordinarily a Candidate or Licentiate may not be granted permission by the Presbytery to move on to the field to which he has been called, prior to his examination for Licensure or Ordination. Likewise an ordained Minister from another PCA Presbytery or another Denomination, ordinarily shall not move on to the field to which he has been called until examined and received by Presbytery."

Adopted by James River Presbytery on October 10, 1987.

Attest: Russell G. Flaxman, Stated Clerk

*Answered in the affirmative as amended, 16-77, III, 32, p. 179.*

**Overture 16: From James River Presbytery**

**Whereas**, the amendments to the BCO presented by the Ad Interim Committee to Study and Make Recommendations as to Structure and Procedure presented in Exhibits D, E, F, (designated E by typographical error) G, H, I, J, K, and L, by that Committee and adopted by the 15th GA to be sent down to the presbyteries, both

1. Radically restructure the government of the PCA so as to diminish the unity of the Church of Christ by stripping the higher courts of their proper authority in shepherding the flock of God, and
2. Confuse the issue of the Church's proper appeal to the protection of the civil power by limiting the exercise of that appeal in terms of those on whose behalf it may be invoked rather than in terms of the protection that can be sought (that is: "No religious constitution should be supported by the civil power, further than may be necessary for protection and security equal and common to all others." BCO, Preface, II (1) as adopted by the 1st General Assembly of the PCA), and

**Whereas** we believe these proposed revisions of our Constitution make unacceptable modification of it in the laudable attempt to prevent the abuse of power by the higher courts, and

**Whereas** we believe that a more moderate alternative is necessary and possible both for the purity and peace of the Church (no less than 147 Elders having protested the adoption of these proposals by the 15th General Assembly), and

**Whereas** abuse of power by higher courts in the Presbyterian Church historically has taken place by means of the dissolution of Sessions by Presbyteries, an act unwarranted by the Word of God,

**Therefore**, the James River Presbytery does hereby overture the 16th General Assembly of the Presbyterian Church in America as follows:

If the above said proposed amendments to the BCO come before the 16th General Assembly having been ratified by two-thirds of the presbyteries, that the General Assembly substitute the following for the whole of said proposals:

That *BCO* be amended by adding a new 13-10 as follows,

Presbytery has no power to dissolve the official relation between a Ruling Elder and a congregation, even temporarily, without judicial process.

And, that present 13-10 through 13-12 be renumbered.

Adopted by James River Presbytery on January 23, 1988.

Attest: Russell G. Flaxman, Stated Clerk

*See 16-77, III, 33, p. 179.*

**Overture 18: From Covenant Presbytery**

Whereas, the benefits of the covenant family and the sign and seal of infant baptism are applied to the children of believing parents regardless of whether the children are born to or adopted by the parents and . . . (Genesis 17:22ff, *WCF* 28-4)

Whereas, the efforts of the Lord's church to provide alternatives to abortion have brought about increasing numbers of children being adopted by covenant households and . . .

Whereas, believers in the Lord Jesus Christ are the heavenly Father's adopted sons and daughters having all the rights and privileges of the children of God and are fellow heirs with Jesus . . .

Therefore, Be It Resolved that the *Book of Church Order*, 56-4, lines 29 & 30, which presently reads "By virtue of being born of believing parents children are . . ." be changed to read, "By virtue of being children of believing parents they are . . ."

And Be It Further Resolved that the *Book of Church Order*, 57-5(1), which presently reads, "Of the number of those who were baptized in infancy as members of the Church of God by *birthright*,..." be changed to read, "Of the number of those who were baptized in infancy as members of the Church of God as children,..."

Adopted by Covenant Presbytery at the Spring Stated Meeting, March 1, 1988 at Cleveland, Mississippi.

Attest: Barry G. Waugh, Stated Clerk

*See 16-77, III, 35, p. 179.*

**Overture 19: From Delmarva Presbytery**

Whereas the Constitution of the PCA already consists in part of a Directory for Worship; and

Whereas the current Directory for Worship (DFW) contains only three sections which are obligatory for instruction of the people; and

Whereas the different chapters of the Directory for Worship 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 with the 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 General Assembly to take up the proposed DFW *three chapters each year* in sequential order that each may be examined and approved after appropriate and detailed discussion.

Adopted by the Delmarva Presbytery at its 23rd meeting, February 13, 1988.

Attest: Bruce B. Howes, Stated Clerk

*See 16-77, III, 1 and 36, p. 179.*

**Overture 23: From the Presbytery of Eastern Canada**

Whereas, there is a proposal before the Presbyterian Church in America to amend the constitution of the Presbyterian Church in America in matters concerning the relationship of the various courts of the church to one another; and

Whereas, the present proposal denies to higher courts the authority to take action which would normally lie within the province of a lower court, even though the issue has properly been brought to the attention of the higher court; and

**Whereas**, this means that appeal to a higher court may be ineffective, even when supported by a large majority of a congregation, if the session of that congregation is obdurate; and

**Whereas**, one of the fundamental biblical principles of the government of the church is the principle of meaningful appeal; and

**Whereas**, the present proposal, if adopted, threatens to divide the body of Christ by alienating from the Presbyterian Church in America the large body who will have to inform their presbyteries that they no longer find that the government of the Presbyterian Church in America conforms to Scripture; and

**Whereas**, the concerns of those pursuing the proposed changes are already guarded in the *Book of Church Order*, and may be more explicitly guarded without sacrificing the biblical principles of church government;

**Therefore be it resolved** that The Presbytery of Eastern Canada respectfully overture the 16th General Assembly of the Presbyterian Church in America to reject the proposed amendments to *BCO* 3-7,8,9; 11-3,4; 13-9; 40-3,5, if they have been approved by the presbyteries;

**and**, for the sake of the unity of the church, and as an expression of concern for those who see a need for stronger commitments to ensure that the right of the people to ownership of the property is guarded, that the right of the people to choose their own rulers is guarded, and that the requirement of the consent of the people to actions on their behalf is guarded, to:

Amend *BCO* by adding a new paragraph 5-9:

"The right to choose its officers is vested in the members of the particular church. No officers may be imposed on a particular church without the election or consent of the majority at a congregational meeting called for that purpose with at least one week's notice."  
and renumbering the present 5-9 and following paragraphs.

Amend *BCO* 11-1 by adding:

"A higher court shall not appeal to the civil authorities to enforce its decisions upon a lower court, other than in the matter of membership and participation in the higher court."

Amend *BCO* 13-9 by adding a new paragraph after the first paragraph:

"When the case is properly placed before Presbytery, Presbytery has the power to depose ruling elders for cause, or to dissolve the official relationship at the request of a majority of the congregation voting at a regularly called congregational meeting. If Presbytery does depose a ruling elder, it shall call a general congregational meeting to convene within three weeks, and cause the congregation to be informed that they may respond to Presbytery's action by complaint to General Assembly, by withdrawing from the PCA, by deciding to elect new elders, or by accepting the action, and if it should be necessary, by asking Presbytery to appoint a commission to act as an interim Session. Presbytery may not appoint an interim-session unless requested to do so by the congregation."

Amend *BCO* 25-2 by adding, "or Presbytery when required to do so by *BCO*," after the first occurrence of Session, and adding a final sentence: "If Session does not call a congregational meeting within one month of such a request, the members may approach Presbytery directly to have a congregational meeting called."

Amend *BCO* 14-6 by adding:

"General Assembly has the power to depose elders for cause, or on the request of the majority of the congregation to dissolve the official relationship, but it cannot impose elders upon the presbytery without Presbytery's consent, except in receptions of other churches under this chapter, or unions under *BCO* 26-5. If Assembly deposes an elder, it shall instruct Session or Presbytery to call a general congregational meeting to convene within three weeks, and cause the congregation to be informed that they may respond to Assembly's action by withdrawing from the PCA, by deciding to elect new elders, or by accepting the action and, if it should be necessary, by asking Presbytery to appoint a commission to act as an interim session."

Adopted at the stated meeting of The Presbytery of Eastern Canada on February 27, 1988.

Attest: Donald A. Codling, Stated Clerk

*Answered in the negative, 16-77, III, 37, p. 179.*

## TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA

### Overture 4: From Central Carolina Presbytery

Whereas, Cleveland County NC more naturally falls in the marketing area of Charlotte, NC; and

Whereas, Western Carolina Presbytery has concurred to the transfer of Cleveland County;

Therefore, Central Carolina Presbytery, meeting in its 30th Stated Meeting, July 18, 1987, overtures the 16th GA to transfer Cleveland County to the jurisdiction of Central Carolina Presbytery at the concurrence of Western Carolina Presbytery.

Attest: Stephen O. Stout, Stated Clerk

*Answered in the affirmative, 16-63, III, 12, p. 143.*

### Overture 13: From Northeast Presbytery

That Northeast Presbytery overture the General Assembly to direct the Committee on Mission to North America to develop church planting strategies and to implement these in the New York City, (New York) area, with a view to establishing a New York City Presbytery.

That Northeast Presbytery request the Committee on Mission to North America of the General Assembly to make regular reports of its activities in the New York City area to the Presbytery.

Adopted by Northeast Presbytery at its January 8-9, 1988 Stated Meeting.

Attest: Philip J. Adams, Stated Clerk

*Answered in the affirmative, 16-63, III, 13, p. 143.*

### Overture 14: From the Presbytery of Siouxlands

Whereas, the 15th General Assembly of the Presbyterian Church in America directed that a consultation on changes in Presbytery boundaries and strategies for church planting in the midwestern United States be convened with MNA Presbytery chairmen and other interested parties present; and

Whereas, such a meeting was held in Kansas City in November 1987 with representatives from Oklahoma, Missouri and Siouxlands Presbyteries present, as well as from the staff of GA MNA; and

Whereas, that Kansas City consultation recommended unanimously the division of the Presbytery of Siouxlands into two separate geographic units; and,

Whereas, the Presbytery of Siouxlands has a desire to work in accord with other brethren of the PCA Presbyteries in the midwestern United States:

Therefore Be It Resolved, that the Presbytery of Siouxlands be reduced in size to include only the States of North Dakota, South Dakota and Minnesota, effective January 1, 1989; and,

Be It Further Resolved that a new Presbytery be authorized, effective January 1, 1989, to include the States of Nebraska, Kansas, Iowa and the Missouri counties of Harrison, Davies, Caldwell, Ray, Lafayette, Johnson, Cass, Platte, Jackson, Clay, Dekalb, Atchinson, Andrew, Gentry, Holt, Worth, Nodaway, Clinton and Buchanan.

Adopted at the 22nd Stated Meeting of the Presbytery of Siouxlands, on January 23, 1988 at Lennox, SD.

Attest: D. Steven Meyerhoff, Stated Clerk

*Answered in the affirmative, 16-63, III, 19, p. 144.*

### Overture 17: From Mid-America Presbytery

Whereas, the 15th General Assembly of the Presbyterian Church in America directed that a consultation of changes in Presbytery boundaries and strategies for church planting in the midwestern United States be convened with MNA Presbytery chairmen and other interested parties present; and

Whereas, such a meeting was held in Kansas City in November 1987 with representatives from Mid-America, Missouri and Siouxlands Presbyteries present, as well as from the staff of GA MNA; and

Whereas, that Kansas City consultation recommended unanimously the division of the Presbytery of Siouxlands into two separate geographic units, one of them including most of the state of Kansas, particularly the metropolitan Kansas City area; and

**Whereas**, that Kansas City consultation recommended unanimously that there be a Presbytery consisting of the state of Oklahoma, together with the extreme southeastern counties of Kansas, the extreme southwestern counties of Missouri and extreme northwestern counties of Arkansas; and

**Whereas**, the Presbytery of Mid-America has a desire to work in accord with other brethren of the PCA Presbyteries in the midwestern United States in order to see the PCA establish vibrant congregations in every part of North America to the glory of King Jesus;

**Therefore Be It Resolved** that the Presbytery of Mid-America be reduced to include the churches in the state of Oklahoma, effective January 1, 1989; and

**Be It Further Resolved**, that Presbytery of Mid-America (or by whatever name it may be called after January 1, 1989) be authorized, effective January 1, 1989, to include the southwestern Missouri counties of Green, Christian, Taney, Lawrence, Stone, Barry, Jasper, Newton and McDonald together with the southeastern Kansas counties of Crawford, Cherokee, Neosho, Labette, Wilson, Montgomery, Elk, Chautauqua, Butler, Cowley, Sedgwick and Sumner together with the northeastern Arkansas counties of Boone, Newton, Johnson, Logan, Sebastian, Franklin, Crawford, Washington, Madison, Carroll and Benton.

Adopted at the Called Meeting of the Presbytery of Mid-America, on February 19, 1988 at Tulsa, Oklahoma.

Attest: Robert E. Hays, Stated Clerk

*Answered in the affirmative as amended, 16-63, III, 22, p. 144.*

**Overture 20: From the Presbytery of New River**

**Whereas** the counties of Augusta, Rockingham, Page, Shenandoah, and Warren in Virginia are included within the bounds of New River Presbytery; and

**Whereas** James River Presbytery has established a church in Rockingham County, and a mission church in Augusta County; and

**Whereas** these counties would more effectively be served by James River Presbytery because of their proximity to Charlottesville, Virginia;

**Therefore be it resolved** that the Presbytery of New River does overture the Sixteenth General Assembly to restructure the bounds of New River Presbytery and James River Presbytery to include the counties of Augusta, Rockingham, Page, Shenandoah, and Warren in the bounds of James River Presbytery.

Adopted at the Spring Stated Meeting of New River Presbytery, on March 12, 1988.

Attest: Virgil B. Roberts, Stated Clerk

*Answered in the affirmative, 16-63, III, 14, p. 143.*

**Overture 21: From the Presbytery of New River**

**Whereas** Grace Church was a part of the old Delmarva Presbytery of the Reformed Presbyterian Church, Evangelical Synod, which primarily consisted of eastern Virginia; and

**Whereas** Grace Church has historically felt closer connections with the churches of that area; and

**Whereas** New River Presbytery has watched with keen interest the work of James River Presbytery in the Valley of Virginia; and

**Whereas** New River Presbytery feels that Grace Church would be helped and able to help in the work of the Kingdom in this area;

**Therefore, be it resolved** that the Presbytery of New River does overture the Sixteenth General Assembly of the Presbyterian Church in America to redraw the bounds of New River Presbytery and James River Presbytery to include the county of Rockbridge, Virginia in James River Presbytery.

Adopted at the Spring Stated Meeting of New River Presbytery, on March 12, 1988.

Attest: Virgil B. Roberts, Stated Clerk

*Answered in the affirmative, 16-63, III, 14, p. 143.*



**Overture 26: From Missouri Presbytery**

**Whereas**, the 15th General Assembly of the Presbyterian Church in America directed that a consultation on changes in Presbytery boundaries and strategies for church planting in the midwestern United States be convened with MNA Presbytery chairmen and other interested parties present; and

**Whereas**, such a meeting was held in Kansas City in November, 1987, with representatives from Mid-America (Oklahoma), Missouri and Siouxlans Presbyteries present, as well as from the staff of GA MNA; and

**Whereas**, that Kansas City consultation recommended unanimously the creation of a new presbytery generally encompassing the states of Iowa, Kansas and Nebraska and the concomitant reduction in size of the existing Missouri, Mid-America (Oklahoma) and Siouxlans Presbyteries;

**Whereas**, the Missouri Presbytery has a desire to work in accord with other brethren of the PCA Presbyteries for the growth of the Church in the midwestern United States;

**Therefore be it resolved**, that Missouri Presbytery be reduced in size on 1/1/89 by the transfer of the Missouri counties of Atchinson, Nodaway, Worth, Harrison, Gentry, Holt, Andrew, DeKalb, Daviss, Buchanan, Clinton, Caldwell, Platte, Clay, Ray, Jackson, Lafayette, Cass and Johnson, encompassing the area of Kansas City and St. Joseph, to the new Presbytery of Iowa, Kansas and Nebraska;

**Be it further resolved**, that Missouri Presbytery be further reduced in size on 1/1/89 by the transfer of the Missouri counties of Jasper, Lawrence, Green, Newton, Christian, McDonald, Barry, Stone and Taney, encompassing the area of Springfield and the Ozark region, to the Mid-America (Oklahoma) Presbytery.

Adopted at the Stated Meeting of the Missouri Presbytery on April 15 & 16, 1988, at Town and Country, MO.

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

*Answered in the affirmative, 16-63, III, 20, p. 144.*

**Overture 28: From the Korean Southwestern Presbytery**

**Whereas**, the number of Korean churches in Southwestern Presbytery has increased from 17 to 31 during the last five years, and

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

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

**Therefore**, the Korean Southwestern Presbytery respectfully overtures the 16th General Assembly to divide the Korean Southwestern Presbytery establishing two presbyteries:

Korean Southwestern Presbytery

California	Nevada
Oregon	Idaho
Washington	Montana
Wyoming	Colorado
New Mexico	Arizona
Utah	

Korean Southern Presbytery

Texas	Oklahoma
Louisiana	Arkansas

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

Korean Southwestern Presbytery

Moderator	TE Bong Kyu Chong
Vice Moderator	TE Young Soo Shin
Stated Clerk	TE Hosea Hyang Joo Kim
Assistant Stated Clerk	TE Jyung Hyun Oh
Recording Clerk	TE Chang Seh Kim
Assistant Recording Clerk	TE Jae Dong Yang
Treasurer	TE Kyung Ho Sohn
Assistant Treasurer	TE Jung Hyun Lee

Korean Southern Presbytery

Moderator	TE Edward Sungman Kim
Vice Moderator	TE Sung Tag Ahn

Stated Clerk  
Recording Clerk  
Treasurer

TE Hywan Song  
TE Dong Pil Choi  
RE Young Keun Hahn

Adopted on the 13th of October, 1987, during the stated meeting of the Korean Southwestern Presbytery.

Attest: TE Hosea Hyang Joo Kim, Stated Clerk

*Answered in the affirmative, 16-63, III, 26, p. 145.*

## C. BUSINESS CARRIED OVER FROM PREVIOUS GENERAL ASSEMBLIES TO THE COMMITTEE OF COMMISSIONERS ON ADMINISTRATION

### 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.

*See 16-91, III, 2, p. 204.*

### 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 M15GA, Appendix A, p. 228.*

### 15-3, B, p. 46

#### 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 because 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

**15-83, III, 40, p. 182**

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.

*See 16-91, III, 1, p. 203.*

**15-3, B, p. 36**

**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 Seventeenth General Assembly.*

**15-3, E, p. 88**

**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

**15-95, III, 13, p. 198**

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.

*An article appeared in the June issue of the PCA Messenger and a historical note also appeared on the docket distributed to the commissioners.*

**15-91, III, C, 20, p. 190**

That the 15th General Assembly amend its appointment of the editor of the *Messenger* as the News Officer of Presbyterian Church in America [*MI4GA*, 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.

*No action taken.*

**15-91, III, C, 26, p. 190**

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)

*See 16-91, III, 2, p. 204.*

**15-91, III, C, 33, p. 191**

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).

*See 16-91, III, 3, p. 204.*

**15-91, III, C, 35, p. 191**

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.

*See 16-14, p. 114.*

**15-91, III, C, 36, p. 192**

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.

*See 16-14, p. 114.*

**15-96, III, 19, 1, p. 207**

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.

*Carried over to the Seventeenth General Assembly.*

**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.

*See 16-34, III, 6, p. 125.*

**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.

*See 16-34, III, 6, p. 125.*

**15-91, III, C, 18, p. 189**

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.

*No report made.*

**TO THE COMMITTEE OF COMMISSIONERS ON COVENANT THEOLOGICAL SEMINARY****15-91, III, C, 18, p. 189**

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.

*No report made.*

**TO THE COMMITTEE OF COMMISSIONERS ON INSURANCE, ANNUITIES AND RELIEF****15-91, III, C, 18, p. 189**

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.

*See 16-62, III, 14, p. 141.*

**TO THE COMMITTEE OF COMMISSIONERS ON INTERCHURCH RELATIONS****14-38, III, 5, p. 110**

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

*See 16-25, III, 4, p. 116.*

**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.

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

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.

*See 16-25, III, 3, p. 116.*

**15-80, III, 2, p. 165**

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.

*See 16-25, III, 9, p. 118.*

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

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.

*See 16-25, III, 2, p. 116.*

**TO THE COMMITTEE OF COMMISSIONERS ON INVESTOR'S FUND**

**15-91, III, C, 18, p. 189**

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.

*No report made.*

**TO THE COMMITTEE OF COMMISSIONERS ON JUDICIAL BUSINESS**

**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

*Answered in the negative, 16-77, III, 2, p. 170.*

**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.

*See 16-77, III, 3, p. 170.*

**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.

*See 16-77, III, 4, p. 170.*

**15-3, B, p. 43**

**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.*

**15-3, B, p. 48**

**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 RPES 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

**15-83, III, 32, p. 177**

That Overture #22 from Pacific Presbytery (15-3, p. 48) be answered by reference to the action taken on Recommendation #3 (p. 168)

*See 16-77, III, 18, p. 174.*

**15-83, III, 3, p. 168**

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).

*See 16-77, III, 18, p. 174.*

**15-3, B, p. 49**

**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 in the negative, 16-77, III, 31, p. 179.*

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

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.

*See 16-77, III, 1, p. 169.*

**15-83, III, 25, p. 177**

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*.

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.

*See 16-77, III, 17, p. 174.*

**15-96, VII, 1, p. 220**

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.

*See 16-69, p. 149.*

## TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO NORTH AMERICA

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 16-63, III, 19 and 22, p. 144.*

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.

15-60, III, 16, p. 126

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.

*See 16-63, III, 15, p. 143.*

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.

*See 16-63, III, 24, p. 145.*

**15-3, B, p. 52**

**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

*See 16-63, III, 19, and 22, p. 144.*

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

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. 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. (See Recommendation #13.)

*See 16-63, III, 19 and 22, p. 144.*

**15-3, B, p. 52****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

**15-60, III, 17, p. 126**

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.

*No action taken.*

**TO THE COMMITTEE OF COMMISSIONERS ON MISSION TO THE WORLD****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.*

**TO THE COMMITTEE OF COMMISSIONERS ON PCA FOUNDATION****15-91, III, C, 18, p. 189**

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.

*No action reported.*

**TO THE COMMITTEE ON REVIEW AND CONTROL OF PRESBYTERIES****15-96, IV, p. 217**

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.

*See 16-69, IV, 2 and 3, p. 163; and 16-104, IV, 2, p. 243.*

**15-96, IV, 4, p. 218**

Recommend that General Assembly cite the following presbyteries for failure to respond to exceptions taken by 13th General Assembly:

James River and Mississippi Valley

*See 16-104, IV, 1, p. 243.*

**15-96, III, 19, p. 207**

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.

*Carried over to the 17th General Assembly.*

**TO THE COMMITTEE OF COMMISSIONERS ON RIDGE HAVEN**

**15-91, III, C, 18, p. 189**

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.

*No action reported.*

## TO THE AD INTERIM COMMITTEE ON AIDS

15-95, III, 12, p. 197

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.

*Carried over to the Seventeenth General Assembly. See 16-72, p. 166.*

## TO THE AD INTERIM COMMITTEE ON FENCING THE LORD'S TABLE

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.

*Carried over to the Seventeenth General Assembly. See 16-70, p. 165.*

**15-3, B, p. 43****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

**15-83, III, 22, p. 176**

That Overture #4 from the Presbytery of Westminster be answered by reference to the action proposed in Recommendation #17.

*Carried over to the Seventeenth General Assembly. See 16-70, p. 165.*

**15-3, B, p. 39****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

**15-95, III, 8, p. 197**

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.

*Carried over to the Seventeenth General Assembly. See 16-70, p. 165.*

**15-83, III, 17, p. 173**

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."

*Carried over to the Seventeenth General Assembly. See 16-70, p. 165.*

#### TO THE AD INTERIM COMMITTEE ON FREE 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.

##### 15-75, 4, p. 163

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.

*See 16-66, p. 148, and Appendix R, p.506.*

#### TO THE AD INTERIM COMMITTEE ON GENERAL ASSEMBLY STRUCTURE AND PROCEDURE

##### 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 16-38, p.127, 16-40, p. 128, and 16-58, p. 133.*

## 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.

*See 16-83, p. 186 and Appendix S, p. 509.*

## 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.

*See 16-30, p. 119, and Appendix T, p. 516.*

**15-3, B, p. 48****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<sup>41</sup>, and even to infants<sup>42</sup>, 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<sup>43</sup>, and to confirm our continuance and growth in Him<sup>44</sup>, and that only to such as are of years and ability to examine themselves<sup>45</sup>.

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

*See 16-30, p. 119, and Appendix T, p. 516.*

**15-83, III, 33, p. 177**

a. 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.

*See 16-30, p. 119, and Appendix T, p. 516.*

**15-79, p. 163**

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.

*See 16-30, p. 119, and Appendix T, p. 516.*

**AD HOC COMMITTEE RE THE KOREAN PRESBYTERIAN CHURCH OF WASHINGTON****15-96, V, 3, p. 219**

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*

*See 16-12, p. 114, 16-57, p. 133, and Appendix V, p. 539.*

**D. JUDICIAL CASES**

Case #1: Complaint of Douglas McCready *et al.* against Philadelphia Presbytery

*See 16-77, III, 6, p. 171.*

Case #2: Complaint of Carl Fox against Mississippi Valley Presbytery *et al.*

*See 16-98, p. 220, for complaint and action.*

Case #3: Complaint of RE David C. Lachman *et al.* against Philadelphia Presbytery

*See 16-87, p. 186, for complaint and action.*

Case #4: Complaint of TE Erwin Morrison against Philadelphia Presbytery

*See 16-77, III, 6, p. 177.*

Case #5: Complaint of TE Robert G. Rayburn *et al.* against Missouri Presbytery

*See 16-97, p. 213, for complaint and action.*

Case #6: Complaint of TE John T. DeBardeleben against Philadelphia Presbytery

*See 16-77, III, 6, p. 177.*

Case #7: Complaint of RE Robert Jamison against Western Carolina Presbytery

*See 16-89, p. 198, for complaint and action.*

Case #8: Complaint of TE John Neville against Western Carolina Presbytery

*Withdrawn. See 16-89, p. 198.*

Case #9: Complaint of TE Erwin Morrison against Philadelphia Presbytery

*See 16-77, III, 6, p. 177.*

Case #10: Complaint of TE James Serio *et al.* against Palmetto Presbytery

*See 16-88, p. 191, for complaint and action.*

Case #11: Korean Church of WA Complaint

*See 16-12, p. 114, 16-57, p. 133, and Appendix V, p. 539.*

## E. PERSONAL RESOLUTIONS PRESENTED DURING THE GENERAL ASSEMBLY

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

Re: Overture from Grace Presbytery

**Whereas**, the members of a lower court lose the right to vote in the higher court in cases of appeal or complaint (*BCO* 39-2); and

**Whereas**, no one can dissent or protest from a decision of a court unless they are a part of a minority and had the right to vote on the decision (*BCO* 45); and

**Whereas**, the members of the Thirteenth General Assembly recognized the need to provide some vehicle by which members who could not vote on decisions might be able to enter a formal objection in the record; and

**Whereas**, the Thirteenth General Assembly directed the Committee on Judicial Business to propose an amendment to the *Book of Church Order* providing for some such procedure; and

**Whereas**, the amendment enacted by the Fifteenth General Assembly did not provide that procedure;

**Therefore, be it resolved** that Grace Presbytery overture the Sixteenth General Assembly to direct the Committee on Judicial Business to prepare an amendment to the *Book of Church Order* to afford such a vehicle to express disagreement or objection to a decision by a member or members of a court which would not otherwise be able to do so under the provisions of dissent or protest.

Adopted at the 58th Stated Meeting of Grace Presbytery on May 10, 1988.

Attested by: Vaughn E. Hathaway, Stated Clerk

Signed,  
TE Vaughn Hathaway

*Answered in the affirmative, 16-77, III, 53, p. 182.*

### Personal Resolution #2 to the Committee of Commissioners on Mission to North America

Re: Overture from Grace Presbytery

**Whereas**, the February, 1988, issue of "On Line," the newsletter of the Presbyterian and Reformed Joint Committee on Chaplains and Military Personnel was sent to the stated clerk of Grace Presbytery with the request that it be forwarded the chairman of the presbytery Committee on Mission to North America; and

**Whereas**, the executive director of the commission, TE William B. Leonard, in this issue, draws attention to the increasing difficulty our chaplains are having in the face of encroaching pluralism; and

**Whereas**, TE Leonard does express a concern that our chaplains continue to maintain the honor of Christ while attempting to find solutions to the problems caused by pluralism; and

**Whereas**, now, our chaplains are being told "...implicitly or explicitly - that (they) should not pray using the phrase 'in Jesus' name'" to end their prayer at public, civil ceremonies."; and

**Whereas**, TE Leonard says that the armed services are distinguishing between prayers offered at public, civil ceremonies and prayers offered in worship; and

**Whereas**, TE Leonard seems to support this distinction by saying, "They are not referring to worship services. Our confessional standards speak to prayer in worship, Confession of Faith XXI, 3, the Larger Catechism 178, 180, 181, the Shorter Catechism 98."; and "What is our role as a prayer-leader for all kinds of people and faiths gathered at a public event, not a worship service?"; and

**Whereas**, neither the Scriptures nor our confessional standards make such a distinction; and

**Whereas**, the *Westminster Confession of Faith* says: "III. Prayer...being one special part of religious worship..." and "VI. Neither prayer, nor any other part of religious worship, is not under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshipped everywhere..."(XXI; III, VI); and

**Whereas**, it is to be recognized that the phrase, "in Jesus Name" is not so necessary or essential to prayer that its use guarantees the acceptability of a prayer or that its omission voids a prayer; and

**Whereas**, it is also to be affirmed, however, that to avoid the use of the phrase deliberately may be to deny the Lord Jesus Christ;

Therefore be it resolved that Grace Presbytery overtures the 16th General Assembly to take whatever steps necessary to protest the unlawful restriction placed upon our chaplains to the end that they may be able to exercise their faith freely and without restraint; and

That the 16th General Assembly instruct the Presbyterian and Reformed Joint Committee on Chaplains and Military Personnel to monitor the development of religious pluralism in the armed services in order to report such developments to the church and to maintain the religious freedom of our chaplains.

Adopted at the 58th Stated Meeting of Grace Presbytery on May 10, 1988.

Attested by: Vaughn E. Hathaway, Jr. (TE)  
Stated Clerk of Grace Presbytery

Signed,  
TE Vaughn Hathaway

*Referred to the the Permanent Committee on Mission to North America to report to the Seventeenth General Assembly. See 16-63, III, 30, p. 145.*

**Personal Resolution #3 to the Committee of Commissioners on Bills and Overtures**

**Whereas** God commands His church in I Timothy 2:1-2 to pray for those who are in positions of civil authority, and

**Whereas** this is a very crucial and pivotal time in the history of the United States of America, and

**Whereas** it seems evident that the next president of the USA will have a great impact on the future and direction of the USA,

**Therefore be it Resolved**, that the 16th General Assembly urge and remind all of its churches in the USA to make regular public prayer for the presidential candidates between now and election day in November, with special emphasis on the state of their souls, their integrity and wisdom, and their commitment to values consistent with the Scriptures.

Signed,  
TE John Lash

*Answered in the affirmative as amended, 16-103, III, 6, p. 227.*

**Personal Resolution #4 to the Committee of Commissioners on Mission to the World**

**Whereas** the present itineration system of our Mission to the World to raise financial support for our foreign missionaries places a large burden on some churches, as well as putting extra difficulty on furloughing missionaries and their families, and

**Whereas** our missionaries while on Home Missionary Assignment are more in need of rest, establishing closer relationship with supporting churches, continuing education, family times, and more desirous of a sustained ministry here in their own Antioch, and

**Whereas** this present system lends itself to an undue amount of the evaluation of the potential or effectiveness of the missionary based on his/her ability to solicit funds, and

**Whereas** many of our missionaries and a great number of our churches realize the need to improve upon our present itineration system,

**Therefore** Tennessee Valley Presbytery overtures the 16th General Assembly of the Presbyterian Church in America to direct the Permanent Committee on Mission to the World to devise a more effective method of raising funds for our respected Ambassadors, including, but not limited to the following Suggestions:

- (a) that MTW recommend, but not limit, Missionaries to at most three or four contiguous presbyteries (as close to their anticipated home base as possible), which will be responsible for their financial support
- (b) that the PCA aim for a goal of not more than twelve supporting churches for any one missionary by strongly encouraging a high minimum giving among all churches
- (c) that a MTW representative communicate a coordinated stewardship strategy for mission support to every church in person, as often as possible, as well as encourage every church to support MTW Missionaries
- (d) to study a means of establishing a "Missionary Assistance Program" (MAP) built into the MTW askings to:
  - (1) contribute from the above MAP to the account of veteran missionaries (to provide a portion of their increased or inflated support)
  - (2) assist from the MAP to the account of itinerating missionaries after they have raised a majority of their necessary support.

Signed,  
TE David Hall

*Referred to the Permanent Committee on Mission to the World to report back to the Seventeenth General Assembly. See 16-76, III, 14, p. 168.*

**Personal Resolution #5 to the Committee of Commissioners on Bills and Overtures**

**Whereas**, the *Westminster LC Q99*, affirms "that what is forbidden or commended to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places," and

**Whereas**, *LC Q99* further affirms that we are "to take heed of partaking with others in what is forbidden them," and

**Whereas**, *WCF XIX.V* affirms that "the moral law doth forever bind all, as well justified persons as others," not excepting unjustified persons in a "pluralistic society," and

**Whereas**, Scripture affirms that it is sin to facilitate, participate in, or fail to rebuke another person's sin (Eph 5:11, F; ; I. Tim 5:22; Acts 22:20; Rom. 1:32; II John 11; MT. 5:19, Lev. 19:17)

**Whereas**, sexual promiscuity, and all semblance thereof, is explicitly forbidden by Scripture, and the advocating, encouraging, condoning, prescribing, or dispensing of contraceptives and of condoms outside of marriage, serves to facilitate sexual promiscuity and is a participation in sexual promiscuity, and

**Whereas**, the elders of the Church (TE & RE alike) are, according to the duty of their places, to teach and demonstrate to those entrusted to our care and authority what the Lord commends, and

**Whereas**, there are elders of the PCA, and other members who, according to their places (particularly doctors) are currently condoning, failing to rebuke and otherwise participating in sin, though unaware that this is itself sin,

**Therefore**, be it resolved that the 16th GA of the PCA acknowledge it to be sin to partake in another's sin by advocating, condoning, encouraging or failing to rebuke the use of contraceptives, including condoms, outside of marriage,

Be It Further Resolved, that the GA send this resolution to the sessions of PCA churches for their use in achieving the purity of Christ's Church.

Signed,  
RE Rob Maddox

*Answered in the negative, 16-103, III, 7, p. 227.*

**16-4 Election of Moderator.**

The moderator, RE Sovereign opened the floor for nominations for moderator. TE D. James Kennedy was nominated and, there being no other nominations, he was elected by acclamation.



**16-5 Presentation to Retiring Moderator.**

TE William Fox, chairman of the Committee on Administration, presented a gavel to RE Gerald Sovereign, and the Assembly expressed its thanks to Mr. Sovereign.

**16-6 Election of Recording and Assistant Clerks.**

TE Morton Smith, stated clerk, nominated the following clerks who were on motion elected: TEs Larry Ball and Frank Moser, recording clerks; TE Bruce Howes, assistant to the recording clerks; RE Walter Lastovica, timing clerk; TE Frank Smith, floor clerk supervisor; and floor clerks: TE King Counts, TE Charles Davidson, TE David Dively, TE Randy Greenwald, TE Ray Hellings, TE Stevan Horning, TE Joel Kershner, TE John Kinser, TE Frank J. Smith, TE James A. Smith, TE Richard Smith, TE Eulice Thomas, TE Larry Trotter, TE Charles Turner, TE Michael VanArsdale, and RE Robert Withrow. RE Collins Weaver was appointed assistant parliamentarian by the moderator. In addition, on Tuesday, RE Dave Coffin and TE Vaughn Hathaway were appointed assistant parliamentarians.

On motion the Assembly voted to give the privilege of the floor to Mr. Lastovica, who was not a commissioner to this Assembly.

**16-7 Partial Report of the Committee of Commissioners on Administration.**

RE George Nottingham, chairman, led in prayer and presented a partial report from the Committee. Recommendations 1, 5, 8, and 30 were handled at this time. (See 16-91, p. 203, for the text of the report.)

**16-8 Partial Report of the Committee on Review and Control of Presbyteries.**

TE Joseph Pipa, vice-chairman, led in prayer and presented a partial report (See 16-104, p. 228, for the text of the report). Recommendations VI, 1 and 2 were handled at this time. On motion the Committee was excused from the floor until their business be completed.

**16-9 Churches Added in 1987.**

TE Morton Smith, stated clerk, presented the following list of churches added to the rolls in 1987-88.

Presbytery	Church	Address	Date Rec.	Source
Ascension	Redeemer	Pittsburgh, PA	05-15-88	Organized
Calvary	New Covenant	Anderson, SC	05-17-87	Organized
Central Florida	Westminster	Brandon, FL	10-17-87	Independent
Covenant	Covenant Life	Saltillo, MS	03-01-88	Organized
	Old Lebanon	Ackerman, MS	03-03-87	PCUSA
Delmarva	Alexandria	Alexandria, VA	04-24-88	Organized
Eastern Carolina	Good Shepherd	Chapel Hill, NC	05-31-87	Organized
Evangel	Decatur	Decatur, AL	12-06-87	Organized
Grace	New Augusta	New Augusta, MS	05-10-88	PCUSA
Great Lakes	Grace Covenant	Bloomington, IN	10- -87	Organized
Korean SE	Shin II	Annandale, VA	10-19-87	KorPC
Missouri	Heritage Ref,	Grover, MO	11-08-87	Organized
New Jersey	Grace Community	Somerville, NJ	06-05-88	Organized
	Mt. Carmel	Somerset, NJ	05-88	Ref. Epis.
North Georgia	Chapel Woods	Decatur, GA	12-06-87	PCUSA
North Texas	Christ	Lewisville, TX	09-27-87	Organized
Pacific	North Coast	Encinitas, CA		Organized
	Knox	San Bernadino, CA		Organized

Philadelphia	Ch of Redeemer Hope	Philadelphia, PA Solebury, PA	09-12-87 11-22-87	OPC Organized
South Texas	Covenant Pres Church of Hills	Harlingen, TX Austin, TX	02-12-88 11-01-87	Organized Organized
Southern Florida	Korean Ban Suk West Kendall	Miami, FL Miami, FL	10-20-87 01-19-88	Organized Organized
Southwest	Northeast Forest Gate	Albuquerque, NM Colo. Springs, CO	03-13-88 05-22-88	Organized Organized
Tennessee Valley	Maryville Ev Comm Sweetwater Valley	Maryville, TN Sweetwater, TN	09-13-87 10-04-87	Organized Organized
Westminster	Walnut Hill	Bristol, TN	10-17-87	Organized

### 16-10 *Book of Church Order Amendments.*

The stated clerk next presented the *BCO* amendments proposed to the presbyteries by the Fifteenth General Assembly.

Item 1 was on motion deferred until the Seventeenth General Assembly with the direction that the delinquent presbyteries be urged to report their judgments to the Seventeenth General Assembly. (Reconsidered in 16-58, p. 133.)

For Item 12, the Assembly voted to defer action until the stated clerk can attest the vote of the Susquehana Valley Presbytery, by Wednesday of this Assembly and, if that does not happen, to defer the matter until the Seventeenth General Assembly in accordance with *BCO* 26-6.

For Item 14, the Assembly voted to defer action until the stated clerk can attest the votes of the delinquent presbyteries by Wednesday of this Assembly and, if that does not happen, to defer the matter to the Seventeenth General Assembly in accordance with *BCO* 26-6.

Finally, on motion the Assembly voted that Items 12 and 14, if they are to be brought before this Assembly, be docketed as a special order and that the Assembly be so notified.

#### Item 1: That *BCO* 15 be amended as follows:

- "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.
- 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.
- 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.

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  
To be implemented as of the 17th General Assembly*

See 16-58, p. 133.

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	19	25	11	-
CALVARY	47	31	1	+
CENTRAL CAROLINA	30	5	2	+
CENTRAL FLORIDA	32	5	6	+
CENTRAL GEORGIA	50	2	3	+
COVENANT	50	7	7	+
DELMARVA	44	7	2	+
EASTERN CANADA	7	2	1	+
EASTERN CAROLINA	17	5	0	+
EVANGEL	38	4	0	+
GRACE	40	18	2	+
GREAT LAKES	15	9	0	+
GULF COAST	29	8	4	+
ILLIANA	18	2	2	+
JAMES RIVER	32	2	6	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	3	+
KOREAN SOUTHEASTERN	0	7	3	-
KOREAN SOUTHWEST	7	26	0	-
LOUISIANA	12	9	2	+
MID-AMERICA	13	1	1	+
MISSISSIPPI VALLEY	83	5	2	+
MISSOURI	1	14	1	-
NEW JERSEY	13	0	9	+
NEW RIVER	1	23	0	-
NORTH GEORGIA	56	10	1	+
NORTH TEXAS	6	25	3	-
NORTHEAST	22	9	3	+
NORTHERN ILLINOIS	16	0	2	+
PACIFIC	28	3	1	+
PACIFIC NORTHWEST	4	19	5	-

PALMETTO	18	46	10	-
PHILADELPHIA	2	50	5	-
SIOUXLANDS	29	2	0	+
SOUTH TEXAS	8	13	5	-
SOUTHEAST ALABAMA	46	9	0	+
SOUTHERN FLORIDA	50	1	0	+
SOUTHWEST	12	33	0	-
SUSQUEHANNA VALLEY	28	0	0	+
TENNESSEE VALLEY	38	2	0	+
WARRIOR	0	31	0	-
WESTERN CAROLINA	31	4	2	+
WESTMINSTER	6	32	3	-

For 29 Against 13

**Item 2:** That *BCO* 14-1(9), 14-1(10), and 14-1(11) be amended 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.

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	22	20	14	-
CALVARY	43	41	1	+
CENTRAL CAROLINA	34	0	3	+
CENTRAL FLORIDA	37	6	6	+
CENTRAL GEORGIA	50	3	2	+
COVENANT	31	28	8	-
DELMARVA	11	40	1	-
EASTERN CANADA	0	10	0	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	42	2	0	+
GRACE	42	16	1	+
GREAT LAKES	25	0	3	+
GULF COAST	22	17	2	+
ILLIANA	22	0	0	+
JAMES RIVER	27	8	4	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	3	+
KOREAN SOUTHEASTERN	2	8	0	-
KOREAN SOUTHWEST	5	27	1	-
LOUISIANA	8	13	2	-
MID-AMERICA	3	16	0	-
MISSISSIPPI VALLEY	80	6	2	+
MISSOURI	14	1	1	+
NEW JERSEY	13	0	9	+
NEW RIVER	2	22	0	-
NORTH GEORGIA	54	9	4	+
NORTH TEXAS	3	30	0	-
NORTHEAST	32	2	0	+
NORTHERN ILLINOIS	16	0	2	+
PACIFIC	26	3	1	+
PACIFIC NORTHWEST	27	0	1	+
PALMETTO	6	56	10	-
PHILADELPHIA	31	16	8	+
SIOUXLANDS	6	22	3	-
SOUTH TEXAS	4	18	4	-
SOUTHEAST ALABAMA	27	24	1	+
SOUTHERN FLORIDA	51	0	0	+
SOUTHWEST	2	37	4	-
SUSQUEHANNA VALLEY	20	0	0	+
TENNESSEE VALLEY	43	5	1	+

WARRIOR	34	0	0	+
WESTERN CAROLINA	23	11	2	+
WESTMINSTER	9	28	3	-

For 26 Against 16

**Item 3:** That the Preface of *BCO* be amended by adding a 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.

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	20	29	7	-
CALVARY	42	34	4	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	33	7	4	+
CENTRAL GEORGIA	37	19	3	+
COVENANT	38	13	7	+
DELMARVA	9	43	3	-
EASTERN CANADA	8	1	1	+
EASTERN CAROLINA	2	20	0	-
EVANGEL	41	0	2	+
GRACE	27	29	2	-
GREAT LAKES	6	24	1	-
GULF COAST	16	21	3	-
ILLIANA	7	12	3	-
JAMES RIVER	5	32	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	3	+
KOREAN SOUTHEASTERN	9	0	1	+
KOREAN SOUTHWEST	4	28	1	-
LOUISIANA	9	12	1	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	16	0	-
NEW JERSEY	1	16	5	-
NEW RIVER	9	14	1	-
NORTH GEORGIA	55	11	1	+
NORTH TEXAS	16	16	1	-
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	7	7	4	-
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	33	31	12	-
PHILADELPHIA	12	40	5	-

SIouxLANDS	22	5	1	+
SOUTH TEXAS	3	20	3	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	37	20	0	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	24	0	0	+
TENNESSEE VALLEY	38	7	2	+
WARRIOR	13	20	0	-
WESTERN CAROLINA	21	16	0	+
WESTMINSTER	1	33	1	-

For 17 Against 25

- Item 4:** That the Preface of *BCO* be amended by adding 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.

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	18	31	7	-
CALVARY	42	32	1	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	27	20	7	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	47	12	3	+
DELMARVA	9	44	0	-
EASTERN CANADA	8	0	2	+
EASTERN CAROLINA	2	20	0	-
EVANGEL	38	7	3	+
GRACE	24	31	1	-
GREAT LAKES	1	28	1	-
GULF COAST	16	21	3	-
ILLIANA	6	13	2	-
JAMES RIVER	5	33	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	3	+
KOREAN SOUTHEASTERN	8	0	2	+
KOREAN SOUTHWEST	4	27	2	-
LOUISIANA	9	11	2	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	16	5	-
NEW RIVER	7	16	1	-
NORTH GEORGIA	54	12	1	+
NORTH TEXAS	16	17	0	-
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	7	9	2	-
PACIFIC	12	12	8	-

PACIFIC NORTHWEST	2	19	4	-
PALMETTO	33	30	10	-
PHILADELPHIA	10	38	5	-
SIOUXLANDS	25	2	1	+
SOUTH TEXAS	3	21	2	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	38	21	0	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	25	1	0	+
TENNESSEE VALLEY	39	6	4	+
WARRIOR	15	18	0	-
WESTERN CAROLINA	20	17	1	+
WESTMINSTER	2	37	1	-

For 16 Against 25

**Item 5:** That the BCO be amended by adding a new 3-7, 3-8, and 3-9.

- "3-7 A higher court may not "act for" a lower court. The term, "act for", is defined as a higher court taking an action on a matter over which a lower court had original jurisdiction, which action is as conclusive of the matter as if it had been made by 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." *Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	11	39	6	-
CALVARY	39	37	1	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	28	19	10	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	26	32	2	-
DELMARVA	9	46	0	-
EASTERN CANADA	0	9	1	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	30	13	8	+
GRACE	23	32	1	-
GREAT LAKES	1	28	1	-
GULF COAST	16	21	3	-
ILLIANA	8	13	1	-
JAMES RIVER	5	33	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	3	+
KOREAN SOUTHEASTERN	9	0	1	+
KOREAN SOUTHWEST	5	26	2	-
LOUISIANA	6	15	1	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	17	4	-
NEW RIVER	5	18	1	-
NORTH GEORGIA	43	22	2	+



NORTH TEXAS	20	10	1	+
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	10	3	5	+
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	33	35	7	-
PHILADELPHIA	9	40	5	-
SIOUXLANDS	20	7	1	+
SOUTH TEXAS	0	25	1	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	38	20	0	+
SOUTHWEST	2	40	1	-
SUSQUEHANNA VALLEY	26	0	0	+
TENNESSEE VALLEY	21	22	5	-
WARRIOR	14	19	0	-
WESTERN CAROLINA	19	18	2	-
WESTMINSTER	0	33	4	-

For 14 Against 28

**Item 6:** That BCO 11-3 be amended by adding 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." *Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	16	31	8	-
CALVARY	41	34	1	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	8	37	9	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	15	39	5	-
DELMARVA	9	45	1	-
EASTERN CANADA	3	5	2	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	33	0	0	+
GRACE	24	32	0	-
GREAT LAKES	1	27	2	-
GULF COAST	15	21	4	-
ILLIANA	7	13	2	-
JAMES RIVER	5	33	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	4	4	2	-
KOREAN SOUTHWEST	31	1	1	+
LOUISIANA	8	14	1	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	18	3	-
NEW RIVER	7	17	0	-
NORTH GEORGIA	48	17	2	+
NORTH TEXAS	20	5	5	+
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	4	9	1	-
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	40	25	3	+
PHILADELPHIA	9	42	3	-
SIOUXLANDS	23	5	0	+

## MINUTES OF THE GENERAL ASSEMBLY

SOUTH TEXAS	1	24	1	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	27	0	0	+
TENNESSEE VALLEY	34	10	4	+
WARRIOR	14	19	0	-
WESTERN CAROLINA	35	1	2	+
WESTMINSTER	0	34	2	-

For 16 Against 26

**Item 7:** That BCO 12-5 be amended 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 when necessary.
- (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."

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	19	29	7	-
CALVARY	44	23	2	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	11	40	6	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	40	13	8	+
DELMARVA	9	46	0	-
EASTERN CANADA	9	0	1	+

EASTERN CAROLINA	2	20	0	-
EVANGEL	29	4	1	+
GRACE	25	31	0	-
GREAT LAKES	5	25	1	-
GULF COAST	16	21	3	-
ILLIANA	7	13	2	-
JAMES RIVER	5	32	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	7	1	2	+
KOREAN SOUTHWEST	5	26	2	-
LOUISIANA	11	10	0	+
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	1	14	0	-
NEW JERSEY	1	16	5	-
NEW RIVER	7	15	2	-
NORTH GEORGIA	50	15	2	+
NORTH TEXAS	15	18	0	-
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	9	5	0	+
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	38	28	4	+
PHILADELPHIA	11	36	6	-
SIOUXLANDS	11	17	0	-
SOUTH TEXAS	2	21	3	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	27	0	0	+
TENNESSEE VALLEY	42	4	3	+
WARRIOR	13	20	0	-
WESTERN CAROLINA	19	18	1	-
WESTMINSTER	3	29	4	-

For 17 Against 25

**Item 8:** That *BCO* 13-9 be amended 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."

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	14	38	4	-
CALVARY	42	25	3	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	9	38	13	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	26	35	2	-
DELMARVA	10	45	1	-
EASTERN CANADA	0	9	1	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	21	9	2	+
GRACE	24	32	0	-
GREAT LAKES	1	28	1	-
GULF COAST	15	22	3	-
ILLIANA	7	14	1	-
JAMES RIVER	2	34	1	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	6	1	3	+
KOREAN SOUTHWEST	8	23	2	-
LOUISIANA	8	15	0	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	18	3	-
NEW RIVER	5	17	2	-
NORTH GEORGIA	42	23	2	+
NORTH TEXAS	12	8	0	+
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	4	9	1	-
PACIFIC	12	12	8	-

PACIFIC NORTHWEST	2	19	4	-
PALMETTO	15	51	7	-
PHILADELPHIA	9	40	4	-
SIOUXLANDS	13	15	0	-
SOUTH TEXAS	3	22	2	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	26	0	1	+
TENNESSEE VALLEY	32	12	3	+
WARRIOR	13	20	0	-
WESTERN CAROLINA	20	18	0	+
WESTMINSTER	1	34	2	-

For 14 Against 28

**Item 9:** That *BCO* 14-6 be amended 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."

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	8	38	9	-
CALVARY	46	29	0	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	6	38	12	-
CENTRAL GEORGIA				
COVENANT	28	25	9	-
DELMARVA	9	45	0	-
EASTERN CANADA	3	5	2	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	26	5	2	+
GRACE	25	31	0	-
GREAT LAKES	1	28	1	-
GULF COAST	15	22	3	-
ILLIANA	7	13	2	-
JAMES RIVER	4	33	1	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	8	0	2	+
KOREAN SOUTHWEST	5	18	10	-
LOUISIANA	7	16	0	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	18	3	-
NEW RIVER	5	16	3	-
NORTH GEORGIA	44	21	2	+
NORTH TEXAS	12	10	0	+
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	6	8	1	-
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	10	56	7	-
PHILADELPHIA	10	40	5	-
SIOUXLANDS	13	15	0	-
SOUTH TEXAS	4	20	3	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	28	0	0	+
TENNESSEE VALLEY	35	7	4	+
WARRIOR	13	20	0	-
WESTERN CAROLINA	20	18	0	+
WESTMINSTER	1	31	2	-

For 13 Against 28

**Item 10:** That 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.

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	22	27	7	-
CALVARY	39	33	1	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	27	24	8	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	40	20	4	+
DELMARVA	9	45	0	-
EASTERN CANADA	5	4	1	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	28	2	4	+
GRACE	23	32	0	-
GREAT LAKES	1	28	1	-
GULF COAST	15	22	3	-
ILLIANA	7	13	2	-
JAMES RIVER	5	33	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	9	22	2	-
LOUISIANA	10	12	1	-
MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	14	1	-
NEW JERSEY	1	18	3	-
NEW RIVER	7	16	1	-
NORTH GEORGIA	45	18	4	+
NORTH TEXAS	7	15	0	-
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	4	10	1	-
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	27	44	5	-
PHILADELPHIA	11	39	7	-
SIOUXLANDS	24	4	0	+
SOUTH TEXAS	2	22	3	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	28	0	0	+
TENNESSEE VALLEY	37	3	4	+
WARRIOR	14	19	0	-
WESTERN CAROLINA	20	18	0	+
WESTMINSTER	2	32	1	-

For 15 Against 27

**Item 11:** That *BCO* Chapter 40 be amended as follows:

General Review and Ecclesiastical Control

- "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.
- 40-5 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."

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."

*Not approved by sufficient number of presbyteries*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	16	30	9	-
CALVARY	39	35	0	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	22	24	10	-
CENTRAL GEORGIA	37	19	3	+
COVENANT	25	25	12	-
DELMARVA	9	45	0	-
EASTERN CANADA	0	9	1	-
EASTERN CAROLINA	2	20	0	-
EVANGEL	25	4	4	+
GRACE	25	31	0	-
GREAT LAKES	2	28	1	-
GULF COAST	15	22	3	-
ILLIANA	7	13	2	-
JAMES RIVER	6	32	0	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	7	22	4	-
LOUISIANA	7	12	3	-



MID-AMERICA	3	15	1	-
MISSISSIPPI VALLEY	60	23	5	+
MISSOURI	0	15	0	-
NEW JERSEY	1	18	3	-
NEW RIVER	8	15	1	-
NORTH GEORGIA	40	23	4	+
NORTH TEXAS	5	19	0	-
NORTHEAST	4	22	5	-
NORTHERN ILLINOIS	5	7	3	-
PACIFIC	12	12	8	-
PACIFIC NORTHWEST	2	19	4	-
PALMETTO	24	43	7	-
PHILADELPHIA	9	39	6	-
SIOUXLANDS	21	5	2	+
SOUTH TEXAS	0	25	2	-
SOUTHEAST ALABAMA	35	18	0	+
SOUTHERN FLORIDA	39	18	1	+
SOUTHWEST	3	40	0	-
SUSQUEHANNA VALLEY	28	0	0	+
TENNESSEE VALLEY	32	12	3	+
WARRIOR	13	20	0	-
WESTERN CAROLINA	20	18	0	+
WESTMINSTER	3	30	2	-

For 14 Against 28

**Item 12:** Amend *BCO* 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."

That *BCO* 26-1 be amended 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."  
*Deferred until the Seventeenth General Assembly*

Item #12 was reconsidered in 16-105, p. 250.

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	27	15	13	-
CALVARY	49	18	4	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	29	13	17	-
CENTRAL GEORGIA	52	0	5	+
COVENANT	40	11	8	+
DELMARVA	5	43	1	-
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	18	1	2	+
EVANGEL	33	0	0	+
GRACE	18	34	3	-
GREAT LAKES	8	18	6	-
GULF COAST	31	6	4	+
ILLIANA	12	1	1	+

JAMES RIVER	21	4	2	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	28	4	1	+
LOUISIANA	6	13	3	-
MID-AMERICA	1	16	0	-
MISSISSIPPI VALLEY	82	2	1	+
MISSOURI	15	0	0	+
NEW JERSEY	3	14	7	-
NEW RIVER	22	0	2	+
NORTH GEORGIA	61	3	3	+
NORTH TEXAS	13	6	1	+
NORTHEAST	1	31	0	-
NORTHERN ILLINOIS	13	0	2	+
PACIFIC	30	0	1	+
PACIFIC NORTHWEST	28	0	0	+
PALMETTO	64	1	4	+
PHILADELPHIA	29	21	4	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	11	13	3	-
SOUTHEAST ALABAMA	46	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	4	35	4	-
SUSQUEHANNA VALLEY	20	0	0	+
TENNESSEE VALLEY	42	1	3	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	38	0	0	+
WESTMINSTER	15	17	2	-

For 30 Against 12

**Item 13:** That the last paragraph of *BCO* 24-6 to be amended 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*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	19	18	19	-
CALVARY	42	26	2	+
CENTRAL CAROLINA	38	0	0	+
CENTRAL FLORIDA	37	9	5	+
CENTRAL GEORGIA	54	0	3	+
COVENANT	30	16	13	+
DELMARVA	2	47	1	-
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	13	8	1	+
EVANGEL	30	4	0	+
GRACE	44	11	1	+
GREAT LAKES	22	2	6	+
GULF COAST	34	3	4	+
ILLIANA	8	6	3	-

JAMES RIVER	25	2	10	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	9	0	1	+
KOREAN SOUTHWEST	28	4	1	+
LOUISIANA	18	2	3	+
MID-AMERICA	11	1	4	+
MISSISSIPPI VALLEY	80	0	1	+
MISSOURI	14	0	2	+
NEW JERSEY	18	0	6	+
NEW RIVER	16	0	8	+
NORTH GEORGIA	58	4	5	+
NORTH TEXAS	5	18	0	-
NORTHEAST	17	8	6	+
NORTHERN ILLINOIS	6	2	7	-
PACIFIC	28	0	2	+
PACIFIC NORTHWEST	28	0	0	+
PALMETTO	55	6	8	+
PHILADELPHIA	38	5	9	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	7	13	7	-
SOUTHEAST ALABAMA	42	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	37	5	0	+
SUSQUEHANNA VALLEY	20	0	0	+
TENNESSEE VALLEY	45	2	1	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	35	3	0	+
WESTMINSTER	7	24	4	-

For 34 Against 7

**Item 14:** That BCO 33-1, 34-1, and 31-1 be amended 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."

*Deferred to the Seventeenth General Assembly*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	21	24	11	-
CALVARY	42	28	3	+
CENTRAL CAROLINA	38	0	0	+
CENTRAL FLORIDA	36	5	11	+
CENTRAL GEORGIA	31	14	8	+
COVENANT	24	22	12	-
DELMARVA	9	43	2	-
EASTERN CANADA	8	1	1	+
EASTERN CAROLINA	5	13	1	-
EVANGEL	24	3	10	+

GRACE	42	12	1	+
GREAT LAKES	10	18	7	-
GULF COAST	24	11	6	+
ILLIANA	1	9	5	-
JAMES RIVER	14	21	5	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	2	7	1	-
KOREAN SOUTHWEST	28	4	1	+
LOUISIANA	8	12	3	-
MID-AMERICA	7	5	3	-
MISSISSIPPI VALLEY	91	0	0	+
MISSOURI	13	0	2	+
NEW JERSEY	17	0	7	+
NEW RIVER	8	11	5	-
NORTH GEORGIA	55	7	5	+
NORTH TEXAS	12	11	0	+
NORTHEAST	24	2	2	+
NORTHERN ILLINOIS	12	1	2	+
PACIFIC	31	0	0	+
PACIFIC NORTHWEST	21	3	4	+
PALMETTO	45	22	7	+
PHILADELPHIA	37	10	8	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	4	15	8	-
SOUTHEAST ALABAMA	48	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	30	12	1	+
SUSQUEHANNA VALLEY	21	0	0	+
TENNESSEE VALLEY	42	3	1	+
WARRIOR	0	32	1	-
WESTERN CAROLINA	31	6	1	+
WESTMINSTER	9	22	3	-

For 28 Against 14

**Item 15:** That BCO 25-2 be amended 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*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	26	21	8	-
CALVARY	78	0	1	+
CENTRAL CAROLINA	37	0	1	+
CENTRAL FLORIDA	46	3	11	+
CENTRAL GEORGIA	53	1	3	+
COVENANT	38	8	13	+
DELMARVA	41	3	2	+
EASTERN CANADA	10	0	0	+

EASTERN CAROLINA	17	3	1	+
EVANGEL	34	0	2	+
GRACE	36	18	1	+
GREAT LAKES	27	4	3	+
GULF COAST	32	5	4	+
ILLIANA	12	5	1	+
JAMES RIVER	28	3	8	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	0	8	2	-
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	19	3	1	+
MID-AMERICA	16	1	1	+
MISSISSIPPI VALLEY	90	0	0	+
MISSOURI	2	11	2	-
NEW JERSEY	17	1	6	+
NEW RIVER	11	9	4	-
NORTH GEORGIA	54	10	3	+
NORTH TEXAS	8	14	1	-
NORTHEAST	9	14	3	-
NORTHERN ILLINOIS	15	0	0	+
PACIFIC	29	2	0	+
PACIFIC NORTHWEST	2	24	2	-
PALMETTO	58	7	8	+
PHILADELPHIA	35	0	6	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	11	15	1	-
SOUTHEAST ALABAMA	44	2	0	+
SOUTHERN FLORIDA	57	1	0	+
SOUTHWEST	36	3	1	+
SUSQUEHANNA VALLEY	28	0	0	+
TENNESSEE VALLEY	37	2	2	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	33	1	4	+
WESTMINSTER	5	32	3	-

For 33 Against 9

**Item 16:** That *BCO* be amended as follows:

In 14-3, the first sentence be amended by replacing "twenty" with "10% of the" and the deletion of the word "seven" and insertion in lieu thereof "1/3 of the"; and

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.

Grounds: A percent will serve better, as the Assembly grows in size.

*Adopted*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	37	2	18	+
CALVARY	76	0	0	+
CENTRAL CAROLINA	34	0	1	+
CENTRAL FLORIDA	37	3	13	+
CENTRAL GEORGIA	53	2	2	+
COVENANT	35	6	16	+
DELMARVA	49	0	0	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	19	1	1	+
EVANGEL	34	0	2	+
GRACE	48	5	2	+
GREAT LAKES	25	6	5	+
GULF COAST	34	3	4	+

ILLIANA	18	0	0	+
JAMES RIVER	34	0	5	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	20	2	1	+
MID-AMERICA	18	0	0	+
MISSISSIPPI VALLEY	88	0	0	+
MISSOURI	14	1	0	+
NEW JERSEY	16	0	8	+
NEW RIVER	17	1	6	+
NORTH GEORGIA	56	6	5	+
NORTH TEXAS	27	1	5	+
NORTHEAST	10	5	8	-
NORTHERN ILLINOIS	13	1	1	+
PACIFIC	29	1	0	+
PACIFIC NORTHWEST	24	0	4	+
PALMETTO	65	5	3	+
PHILADELPHIA	39	0	6	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	22	2	3	+
SOUTHEAST ALABAMA	43	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	42	0	0	+
SUSQUEHANNA VALLEY	27	1	0	+
TENNESSEE VALLEY	36	0	4	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	34	1	3	+
WESTMINSTER	12	19	2	-

For 40 Against 2

**Item 17:** 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." *Adopted*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	55	0	1	+
CALVARY	74	0	0	+
CENTRAL CAROLINA	33	0	1	+
CENTRAL FLORIDA	45	3	3	+
CENTRAL GEORGIA	54	0	1	+
COVENANT	44	5	12	+
DELMARVA	46	1	0	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	19	0	1	+
EVANGEL	34	0	2	+
GRACE	47	4	4	+
GREAT LAKES	30	0	6	+
GULF COAST	36	2	3	+
ILLIANA	17	0	0	+
JAMES RIVER	33	0	5	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	0	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	30	0	3	+

LOUISIANA	18	4	1	+
MID-AMERICA	17	0	0	+
MISSISSIPPI VALLEY	88	0	0	+
MISSOURI	12	1	1	+
NEW JERSEY	18	1	5	+
NEW RIVER	23	0	1	+
NORTH GEORGIA	58	4	5	+
NORTH TEXAS	26	0	4	+
NORTHEAST	16	7	1	+
NORTHERN ILLINOIS	14	0	1	+
PACIFIC	26	0	1	+
PACIFIC NORTHWEST	28	0	0	+
PALMETTO	70	0	5	+
PHILADELPHIA	34	0	3	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	16	2	9	+
SOUTHEAST ALABAMA	44	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	40	0	2	+
SUSQUEHANNA VALLEY	26	2	0	+
TENNESSEE VALLEY	41	2	0	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	34	0	4	+
WESTMINSTER	37	2	0	+

For 42 Against

**Item 18:** That the *BCO* be amended as follows:

- 22-3 "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.
- 22-4 "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*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	48	0	8	+
CALVARY	74	0	0	+
CENTRAL CAROLINA	34	0	2	+
CENTRAL FLORIDA	47	1	6	+
CENTRAL GEORGIA	53	1	3	+
COVENANT	51	4	8	+
DELMARVA	32	16	3	+
EASTERN CANADA	9	0	1	+
EASTERN CAROLINA	19	0	1	+
EVANGEL	34	0	2	+
GRACE	41	6	7	+
GREAT LAKES	9	22	4	-
GULF COAST	8	29	4	-
ILLIANA	17	0	0	+
JAMES RIVER	19	6	13	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	5	0	5	-
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	21	1	1	+
MID-AMERICA	20	0	0	+
MISSISSIPPI VALLEY	86	0	0	+

MISSOURI	10	3	2	+
NEW JERSEY	19	0	5	+
NEW RIVER	19	1	4	+
NORTH GEORGIA	57	6	4	+
NORTH TEXAS	21	9	0	+
NORTHEAST	20	5	3	+
NORTHERN ILLINOIS	14	1	0	+
PACIFIC	29	2	0	+
PACIFIC NORTHWEST	14	9	5	-
PALMETTO	57	12	4	+
PHILADELPHIA	29	2	10	+
SIouxLANDS	25	0	2	+
SOUTH TEXAS	0	26	1	-
SOUTHEAST ALABAMA	4	42	0	-
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	7	31	2	-
SUSQUEHANNA VALLEY	21	0	0	+
TENNESSEE VALLEY	43	0	2	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	28	7	3	+
WESTMINSTER	36	0	2	+

For 34 Against 8

**Item 19:** That BCO 21-4 be amended 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)".

Grounds: This makes explicit an important element already implicit in the term "experiential religion".

*Adopted*

<b>PRESBYTERY</b>	<b>FOR</b>	<b>AGAINST</b>	<b>ABSTAIN</b>	<b>VOTE</b>
ASCENSION	55	0	1	+
CALVARY	74	0	0	+
CENTRAL CAROLINA	37	0	2	+
CENTRAL FLORIDA	50	4	3	+
CENTRAL GEORGIA	56	0	1	+
COVENANT	55	4	5	+
DELMARVA	49	0	1	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	16	5	1	+
EVANGEL	34	0	2	+
GRACE	48	4	7	+
GREAT LAKES	33	0	1	+
GULF COAST	32	3	3	+
ILLIANA	17	1	0	+
JAMES RIVER	21	13	5	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	23	0	0	+
MID-AMERICA	20	0	0	+
MISSISSIPPI VALLEY	89	0	0	+
MISSOURI	13	0	2	+
NEW JERSEY	19	0	5	+
NEW RIVER	22	0	2	+
NORTH GEORGIA	63	2	2	+
NORTH TEXAS	28	1	3	+
NORTHEAST	22	6	0	+



NORTHERN ILLINOIS	14	1	0	+
PACIFIC	29	0	0	+
PACIFIC NORTHWEST	29	0	0	+
PALMETTO	71	0	4	+
PHILADELPHIA	41	0	3	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	2	20	5	-
SOUTHEAST ALABAMA	49	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	1	41	0	-
SUSQUEHANNA VALLEY	21	0	0	+
TENNESSEE VALLEY	24	16	5	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	37	0	1	+
WESTMINSTER	39	1	1	+

For 40 Against 2

**Item 20:** That BCO 19-6 be amended 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*

<b>PRESBYTERY</b>	<b>FOR</b>	<b>AGAINST</b>	<b>ABSTAIN</b>	<b>VOTE</b>
ASCENSION	53	0	3	+
CALVARY	74	0	0	+
CENTRAL CAROLINA	38	1	1	+
CENTRAL FLORIDA	36	14	8	+
CENTRAL GEORGIA	52	0	3	+
COVENANT	52	3	7	+
DELMARVA	48	1	1	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	19	0	0	+
EVANGEL	34	0	2	+
GRACE	47	3	3	+
GREAT LAKES	4	30	2	-
GULF COAST	35	0	3	+
ILLIANA	16	0	2	+
JAMES RIVER	32	1	5	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	8	0	2	+
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	21	1	1	+
MID-AMERICA	0	20	0	-
MISSISSIPPI VALLEY	88	1	0	+
MISSOURI	11	0	4	+
NEW JERSEY	18	0	6	+
NEW RIVER	19	2	3	+
NORTH GEORGIA	59	5	3	+
NORTH TEXAS	30	1	1	+
NORTHEAST	21	2	2	+
NORTHERN ILLINOIS	12	3	0	+
PACIFIC	29	0	1	+
PACIFIC NORTHWEST	22	3	4	+
PALMETTO	45	16	10	+
PHILADELPHIA	39	0	4	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	23	1	3	+

SOUTHEAST ALABAMA	46	0	0	+
SOUTHERN FLORIDA	56	2	0	+
SOUTHWEST	20	18	5	-
SUSQUEHANNA VALLEY	21	0	0	+
TENNESSEE VALLEY	8	31	5	-
WARRIOR	32	0	0	+
WESTERN CAROLINA	37	0	0	+
WESTMINSTER	40	0	2	+

For 38 Against 4

**Item 21:** That BCO 19-10 be amended as follows:

Strike "and having licensed him to preach the Gospel" and insert "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*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	50	1	5	+
CALVARY	73	0	0	+
CENTRAL CAROLINA	6	23	5	-
CENTRAL FLORIDA	34	0	12	+
CENTRAL GEORGIA	52	0	3	+
COVENANT	43	10	7	+
DELMARVA	44	1	3	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	19	0	1	+
EVANGEL	34	0	2	+
GRACE	50	1	1	+
GREAT LAKES	29	2	3	+
GULF COAST	36	0	3	+
ILLIANA	16	1	1	+
JAMES RIVER	22	6	9	+
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	20	2	0	+
MID-AMERICA	18	1	0	+
MISSISSIPPI VALLEY	88	0	1	+
MISSOURI	13	0	2	+
NEW JERSEY	18	0	6	+
NEW RIVER	23	0	1	+
NORTH GEORGIA	60	4	3	+
NORTH TEXAS	26	0	7	+
NORTHEAST	3	10	8	-
NORTHERN ILLINOIS	13	1	1	+
PACIFIC	31	0	0	+
PACIFIC NORTHWEST	29	0	0	+
PALMETTO	50	18	4	+
PHILADELPHIA	39	1	3	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	18	1	8	+
SOUTHEAST ALABAMA	48	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	39	1	3	+
SUSQUEHANNA VALLEY	21	0	0	+

TENNESSEE VALLEY	40	1	3	+
WARRIOR	32	0	0	+
WESTERN CAROLINA	35	0	3	+
WESTMINSTER	39	1	2	+

For 40 Against 2

Item 22: That *BCO* 19-9 be amended as follows:

- 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*

PRESBYTERY	FOR	AGAINST	ABSTAIN	VOTE
ASCENSION	54	0	2	+
CALVARY	74	0	0	+
CENTRAL CAROLINA	38	0	0	+
CENTRAL FLORIDA	42	2	9	+
CENTRAL GEORGIA	52	0	3	+
COVENANT	47	6	6	+
DELMARVA	45	1	2	+
EASTERN CANADA	10	0	0	+
EASTERN CAROLINA	18	0	1	+
EVANGEL	34	0	2	+
GRACE	52	2	0	+
GREAT LAKES	32	2	1	+
GULF COAST	34	1	4	+
ILLIANA	18	0	0	+
JAMES RIVER	18	6	14	-
KOREAN CENTRAL				
KOREAN EASTERN	11	0	2	+
KOREAN SOUTHEASTERN	10	0	0	+
KOREAN SOUTHWEST	30	0	3	+
LOUISIANA	22	0	1	+
MID-AMERICA	20	0	0	+
MISSISSIPPI VALLEY	87	0	0	+
MISSOURI	15	0	0	+
NEW JERSEY	19	0	5	+
NEW RIVER	23	0	1	+
NORTH GEORGIA	60	4	3	+
NORTH TEXAS	31	0	2	+
NORTHEAST	6	8	4	-
NORTHERN ILLINOIS	13	1	1	+
PACIFIC	30	0	0	+
PACIFIC NORTHWEST	29	0	0	+
PALMETTO	58	4	4	+
PHILADELPHIA	43	0	1	+
SIOUXLANDS	25	0	2	+
SOUTH TEXAS	19	0	8	+
SOUTHEAST ALABAMA	45	0	0	+
SOUTHERN FLORIDA	58	0	0	+
SOUTHWEST	42	0	0	+
SUSQUEHANNA VALLEY	21	0	0	+
TENNESSEE VALLEY	37	0	6	+

WARRIOR	32	0	0	+
WESTERN CAROLINA	34	0	4	+
WESTMINSTER	37	2	2	+

For 40 Against 2

### 16-11 Communication #3 from Covenant Presbytery.

TE Lee Ferguson presented a partial report of the Committee of Commissioners on Judicial Business. Recommendation 45 was handled at this time (See 16-77, III, p. 169 for the text of the report). TE Bernard Kuiper led the Assembly in prayer concerning this situation, particularly for the Grace Presbyterian Church undergoing this time of trial. (See also 16-19, p. 115.)

### 16-12 Ad Hoc Committee regarding the Korean Presbyterian Church of Washington.

The report of the Committee (Appendix V, p. 539) was presented to the Assembly. A substitute motion was adopted as follows: "that according to BCO 40-5, the General Assembly appoint a commission to cite the Presbytery alleged to have offended (cf. Communication #2, 16-3, A, p. 38) to appear by representation at a specified time and place, and to show what it has done or failed to do in the case in question." (See 16-57, p. 133, for reconsideration of this report.)

### 16-13 Report of Stated Clerk.

TE Morton Smith, stated clerk, presented his report (Appendix A, p. 258). On motion the report was received and the Assembly expressed appreciation for Dr. Smith's years of service with a standing ovation.

### 16-14 PCA Office Building Committee Report.

RE Loyd Strickland led in prayer and presented the report of the PCA Fund Raising Committee for the Purpose of Retiring the Purchased Office Building Debt (Appendix C, Attachment H, p. 337).

Therefore, be it so resolved that this 16th General Assembly of the PCA request all her churches to sense their obligations and to fully participate with this Fund Raising Committee in their directed responsibility by the 15th PCA General Assembly to retire the purchased office building debt. Be it further resolved, that a copy of this resolution be communicated to each PCA church. *Adopted*

### 16-15 Brief Report on Seventeenth General Assembly Arrangements.

RE Robert Taylor announced plans for the 1989 General Assembly to be held in La Mirada, California, hosted by Pacific Presbytery. The dates proposed are to be Thursday, June 15, through Wednesday, June 21. Accommodations for 1200 and the sessions of the Assembly are scheduled for the campus of Biola University. Mr. Taylor noted that airfare was comparable to that between cities much closer together in the general vicinity of this year's Assembly.

### 16-16 Partial Report of the Committee of Commissioners on Judicial Business.

TE Lee Ferguson, chairman, presented a further report for the Committee. Recommendations 7,20,22,40, and 43 were handled at this time.

Recommendation 6 was deferred until the method of financing the proposed meeting(s) could be researched and reported back to the Assembly. (See 16-77, p. 169, for the text of the report.)

**16-17 Change in Times of Assembly-ordered Presbytery Meetings.**

On motion the time for the meetings of presbyteries which had not submitted responses to the Review and Control Committee was changed to 7:30 a.m. Tuesday, June 7.

**16-18 Committee on Thanks.**

Moderator Kennedy appointed TE John Neville, chairman, TE Harry Miller, and RE William Joseph, Sr., as the Committee on Thanks.

**16-19 Special Committee for Communication #3.**

The Stated Clerk, TE Smith, announced the members of the special committee to report back in regard to this matter: RE Thomas McAllie, convener, RE Robert Cannada, Sr., TE Cortez Cooper, RE Robert Ferguson (advisory), RE Thomas Kotouc, RE Robert Liken, and TE R. C. Sproul. (See also 16-46, p. 130.)

**16-20 Recess.**

The Assembly on motion voted to recess and the session was closed with prayer by the Moderator at 6:00 p.m.

**MINUTES--MONDAY EVENING**

**June 6, 1988**

**Second Session**

**16-21 Assembly Reconvened.**

The Assembly reconvened at 7:30 p.m. with the singing of "Praise to the Lord, the Almighty" and prayer led by the Moderator.

**16-22 Greetings from Fraternal Delegates.**

RE David Knox led in prayer and presented the Committee of Commissioner's on Interchurch Relations Report. Recommendations 6 and 7 were handled at this time. (See 16-25, p. 118, for the text of the report.)

TE Leon Wardell introduced the following fraternal delegates who brought greetings to the Assembly: TE Henry Stob, Christian Reformed Church; TE John R. Hilbelink, Orthodox Presbyterian Church; TE Jerrald S. Milroy, Reformed Presbyterian Church of North America. On motion these men were granted the privilege of the floor: TE L. Edward Davis, stated clerk of the Evangelical Presbyterian Church, spoke as an observer. TE John Kyle introduced Yung Suh Roe and Dr. Han of the Korean Presbyterian Church.

**16-23 Partial Report of the Committee of Commissioners on Judicial Business.**

TE Lee Ferguson, chairman, reported on Recommendation 6 (See 16-77, p. 169, for the text of the report).

**16-24 Procedural Motion for Judicial Commission Reports.**

On motion the Assembly voted that, in light of the seriousness of the issues involved in some of the judicial cases before us, that these cases be brought before the

Assembly as orders of the day, as soon as they are adjudicated by the judicial commissions and as soon as the commission reports can be distributed.

### 16-25 Committee of Commissioners on Interchurch Relations.

RE David Knox, chairman, continued the Committee's report (Appendix H, p. 376).

#### I. Business Referred to the Committee:

- A. Report of Permanent Committee on Interchurch Relations
- B. Minutes of Stated meetings of the Permanent Committee
- C. Communication from the 55th GA of the OPC
- D. Business carried over from previous GA
- E. Supplemental Report of the Permanent Committee on Interchurch Relations
- F. 16th GA directive to bring in proper wording to amend the Bylaws during this Assembly.

#### II. Statement of Major issues discussed

- A. Minutes of Permanent Committee
- B. The sending delegates to International Conference of Reformed Churches to meet June 19-23, 1989 in Cloverdale B.C. Canada
- C. Funding for above.
- D. Present status of OPC & PCA discussions
- E. Progress a discussions of J&R with RPCNA
- F. "Statement of Guiding Principles for Ecumenical Relations"
- G. NAPARC "Agreement on Transfer of Members & Congregations."
- H. Progress on fraternal relations with the EPC.
- I. The need for continuity in our permanent committee.
- J. Bylaws change

#### III. Recommendations

1. That the Interchurch Relations Committee be authorized to name two delegates to the International Conference of Reformed Churches, meeting in Cloverdale, B.C., Canada, June 19-23, 1989, with their expenses paid by the General Assembly, these expenses not to exceed \$2,200.00. *Adopted*
2. That although the Interchurch Relations Committee has no recommendation, at this time, of possible options relative to a Joining and Receiving with the Reformed Presbyterian Church of North America; and, that the Committee on Interchurch Relations be authorized to meet with the Interchurch Committee of the RPCNA to make arrangements for our General Assembly and their Synod to be held concurrently in 1990 or later if the way be clear; *Adopted*
3. That the Interchurch Relations Committee be granted an extended time for consultation with the Reformed Episcopal Church on possible fraternal relations until their next General Conference in 1990; *Adopted*
4. That the Interchurch Relations Committee's proposed statement of "Guiding Principles for Ecumenical Relations" (See Appendix, H, Attachment A, p. 379) parts 1, 2, &3 be sent down to presbyteries and sessions for their study and comment to be presented to the permanent committee by January 1, 1989, and then be presented to the 17th General Assembly for adoption. *Adopted*
- 5a. That the 16th General Assembly adopt NAPARC's "Agreement on Transfer of Members and Congregations" sent to each of the NAPARC denominations for their adoption.

"Recognizing that the churches of NAPARC have on occasion unintentionally received members or ordained officers who were under various states of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing the need for mutual freedom and openness on the part of the churches, we agree to respect the procedures of discipline and pastoral concern of the other denominations as follows:

1. Regular Transfer of Membership
 

That in the regular transfer of membership between NAPARC churches, the session/ consistory or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.
2. Transfer with Irregularities
  - a. That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus enabling informal consultation between the pastors and elders of both churches.
  - b. That such a person not be received officially until the judicatory/ assembly of the receiving church has taken into serious account the discipline of and the information supplied by the sending church.
  - c. That such a person not be received officially until the judicatory/ assembly of the receiving church is satisfied that proper restitution has been made and/or reconciliation has been seriously attempted.
  - d. That a "fugitive from discipline" who no longer is a member of a church or who is no longer on the roll of a presbytery shall not be received until the former judicatory/assembly has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.
3. Recourse and Appeal
 

Where communication or action regarding the sending/receiving of a member or ordained officer/office bearer does not satisfy either the dismissing or receiving judicatory/assembly, communication may be submitted to the interchurch relation committees of the denominations involved with a view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis may register its concern to the appropriate judicatory/assembly of the other denomination.
4. Congregational Transfer
 

That a congregation seeking to leave a NAPARC church to become affiliated with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done." *Adopted*
- 5b. That the GA direct the Judicial Business Committee to study this agreement for the purpose of developing proper wording for inclusion in the *BCO*. *Adopted*

- 5c. That the permanent Committee on Interchurch Relations be directed to research its previous recommendations and subsequent actions taken by GA (e.g. Comity Agreement) for determining which actions would require changes in *BCO* for their implementation. *Adopted*
6. That the 16th General Assembly hear from each of the fraternal delegates sent by our sister Churches; and, *Adopted*
7. That the observer(s) from the Evangelical Presbyterian Church be invited to bring greetings to the 16th General Assembly. *Adopted*
8. That the Committee on Interchurch Relations concurs with the COA in declining at this time the request from NAE for special funding due to our current financial stress. *Adopted*
9. That the Communication #1, p. 37, from the OPC General Assembly to our 16th General Assembly be received with gratitude; and, that, if the 16th General Assembly postpones the adoption of the Statement of "Guiding Principles for Ecumenical Relations" in order to hear from the Presbyteries/Sessions, the Assembly direct its Committee on Interchurch Relations to enter promptly into discussion of this Statement with the OPC Committee so that both denominations may adopt the same principles before directly discussing how we may "move to the common goal of union." That therefore, the Assembly instruct the Committee on Interchurch Relations to set up meetings with our Committees and Agencies only after the principles have been adopted by both denominations. *Adopted*
10. That the minutes of the Committee on Interchurch Relations be approved with the exception:  
Failure to record the approval of minutes of the previous meeting (Nov. 10-12, 1987) at the stated January 26, 1988 meeting. *Adopted*
11. That the Permanent Committee on Interchurch Relations be commended for its diligence in furthering the unity of the church. *Adopted*
12. That the Permanent Interchurch Relations Committee members be allowed to serve two consecutive three year terms of office. That the Committee of Commissioners on Interchurch Relations bring in proper wording to amend the Bylaws during this Assembly.  
Rationale: 1. Greater consistency in dealing with other denominations.  
2. Other denominations Interchurch Relations Committees are more continuous.  
3. Some other denominations do not meet yearly. *Adopted*
13. That the Bylaws be amended by adding a new paragraph 6 to Article IV, Section 10, H:  
6. The Interchurch Relations Committee members may serve two consecutive, three-year terms of office. Provisions for the membership of the committee other than those of term shall be limited to the same constitutional provisions (*BCO* 14-1-12) as those of the Permanent Committees. *Adopted*

**Commissioners Present:****Presbytery**

Ascension  
Central Carolina  
Central Georgia  
Covenant

**Commissioner**

TE David A. Currence  
TE Walter Kendall  
RE Bruce Kitchen  
TE Dan Morse



Delmarva	RE Bayard Bandler
Eastern Canada	TE Michael W. Goheen
Evangel	RE Bob King
Grace	TE William J. Stanway
Gulf Coast	RE J. Richard Post
James River	TE Robert Hopper
Louisiana	RE David Knox
Northern Illinois	TE Bruce F. Stanek
Palmetto	RE Roy Frazee
Philadelphia	RE George Harris
Siouxlands	TE Stanley Sundberg
Southeast Alabama	TE L. Milton Cutchen
Southern Florida	RE Curtis Rohm
Southwest	TE Bernhard Kuiper

Respectfully Submitted,  
 RE David Knox, Chairman  
 TE Bruce Stanek, Secretary

Clerk's Note: Recommendations 6 and 7 were handled in 16-22, p. 115. Recommendation 12 was amended and 13 was handled in 16-67, p. 149. They are included here for easier reference.

#### **16-26 Recess.**

On motion the Assembly recessed at 9:00 p.m. with prayer led by TE Charles McNutt.

## **MINUTES--TUESDAY MORNING**

**June 7, 1988**

### **Third Session**

#### **16-27 Assembly Reconvened.**

The Assembly reconvened at 8:00 a.m. with worship under the leadership of members of Louisiana Presbytery: RE David Knox, TE James Meek, and TE Andrew Silman, who preached the sermon, "The Sufficiency of Scripture".

#### **16-28 Greeting from Mayor of Knoxville.**

The Moderator led in prayer as business resumed. TE Donald E. Hoke introduced the mayor of Knoxville, the Honorable Victor Ashe, who brought greetings to the Assembly.

#### **16-29 Minutes of Previous Day's Sessions.**

On motion the Assembly voted to waive the oral reading of the minutes and permit the commissioners to read the printed minutes and submit corrections to the clerks.

#### **16-30 Ad Interim Committee on Paedocommunion.**

TE Robert S. Rayburn, chairman, led in prayer and introduced the report of the Committee (Appendix T, p. 516). TE Edmund Clowney presented the committee's report, following which TE Rayburn presented the minority report and moved it as a substitute but it was not adopted (See Appendix T, p. 519). The committee's report was adopted as amended.

1. 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." *Adopted*
2. That the Committee on Paedocommunion prepare an annotated bibliography of sources both for and against the practice, and that resources be collected by the Committee for distribution to those who request them (at the requesters' cost) to study this matter further. *Adopted*
3. To answer Overture 12 to the Fourteenth General Assembly (16-3, C, p. 64) in the negative. *Adopted*
4. That those ruling and teaching elders who by conscience of conviction are in support of the minority report concerning paedocommunion be notified by this Assembly of their responsibility to make known to their presbyteries and sessions the changes of their views since their ordination vows. *Adopted*

### **16-31 Presbytery Directed to Meet.**

On motion the Assembly directed Palmetto Presbytery to meet at 10:00 a.m. to appoint a respondent for Judicial Case #10.

The Assembly took a twenty minute recess at 10:00 a.m., reconvening at 10:20 a.m. with prayer by the Moderator and the singing of "God, my King, thy might confessing". Floor clerks David Dively, Joel Kershner, Richard Smith, and Charles Turner were appointed sergeants-at-arms to circulate through the display area and urge its clearing of commissioners during the Assembly's sessions.

### **16-32 Partial Report of Committee of Commissioners on Judicial Business.**

TE Lee Ferguson presented the names of men to be added to the Judicial Commission for Case #2, Recommendation 7. (See 16-77, p. 169, for the text of the report.)

### **16-33 Committee of Commissioners on Christian Education and Publications.**

TE Morse UpDeGraff made the program presentation for the Christian Education and Publications Committee.

TE Thomas Ramsay, chairman of the Committee of Commissioners on Christian Education and Publications, led in prayer and presented the report (Appendix D, p. 328).

#### **I. Business Referred to the Committee**

- A. Minutes of CE/P of June 15, 1987, September 10-11, 1987, and February 18-19, 1988.
- B. Budget for fiscal year 1989.
- C. Audit report as of June 30, 1987.
- D. Report of the permanent CE/P Committee.

#### **II. Statement of Major Issues Discussed**

We found that a number of items in the permanent CE/P committee's minutes specifically called for in the Assembly's guidelines were habitually omitted.

We considered the proposal to make "a language revision of the Westminster standards" and after some discussion concluded that such revision was unwise.

We discussed at some length the proposal to develop guidelines of certification for both Christian Education and counselling personnel.

### III. Recommendations

1. That the CE/P Committee Minutes for 1987-1988 (June, September, and February) be approved with notations and the following exceptions:  
June 15, 1987
  1. There is no indication that the minutes of the previous meeting were approved (p.1) contrary to Rules for Assembly Operations (RAO) 8-13, 3e.
  2. There is no reference to the election of officers other than Chairman.(p.2) contrary to the Bylaws of the PCA, Article 4, Section 8.
  3. There is no record of appointment of 2 members to serve on the Committee on Administration. September 10-11, 1987 contrary to BCO 14-1, 12.
  4. The names of WASC (Women's Advisory Sub-Committee) members who made a brief presentation, are not recorded contrary to RAO 8-13, 3f. September 10-11, 1987 and February 18-19, 1988
  5. There is no record of the evaluation of the CE/P Coordinator contrary to the decision of the 14th General Assembly (Minutes p.175: 14-74, III, 62.)
  6. There is no record of the kind of meeting, contrary to RAO 8-13, 3a. *Adopted*
2. That thanks be expressed to the entire CE/P staff for a job well done through a difficult transitional period. *Adopted*
3. That the WIC be thanked for their generous support of the 1987 Love Gift for the expansion of the WIC ministry in the PCA. *Adopted*
4. That the General Assembly record its vote of appreciation for the ministry activities implemented so faithfully by our WIC organization in helping us encourage a stronger sense of PCA identity across our church. *Adopted*
5. That the 1989 WIC Love Gift designated for Ridge Haven Conference Center be approved. *Adopted*
6. That local sessions and churches not participating in the group or every family subscription plan for the PCA Messenger seriously consider offering this denominational magazine to their members as a means of keeping the membership aware of and challenged by the ministry of the PCA. *Adopted*
7. That local sessions consider joining with the 250 churches presently using the Bulletin Supplement as another means of better communication and identification with our members regarding the happenings across our denomination. *Adopted*
8. That because of the growing numbers of "over 50's" in our church community, sessions and other local church leaders consider using our new program of ministry to and through the older members of our churches (available in the Fall of 1988). *Adopted*
9. That the General Assembly join with CE/P in giving thanks to God for the actual ministry of encouragement offered to many pastors and wives through our conferences and that local sessions continue to make it possible for more pastors and wives to attend these conferences. *Adopted*
10. That the following be answered in the negative.  
"That in response to the many requests in the CE/P offices that the Assembly authorize CE/P to move forward in making a language revision of the Westminster Standards in cooperation with other appropriate bodies sharing this concern."

Grounds: The committee of commissioners acknowledges the usefulness of language that the common man can readily understand, but believes that there is great danger that with frequent use such a document would by its general familiarity tend to displace our standards and come to be looked at as authoritative. We believe that this is not an appropriate method of Confessional Revision. *Adopted*

11. That the General Assembly authorize CE/P to develop guidelines regarding both training and qualifications for Christian Education ministries that would assist local churches in filling those staff positions with qualified people, and that such guidelines be presented to the 1989 General Assembly.

Grounds: The committee does not believe "certification" in CE/P's report to be wise, however loosely conceived by the permanent committee. There is a danger that it could develop into a *de facto* licensure by the committee. We further believe that it would be virtually impossible to develop universally accepted standards for counsellors in light of diverse philosophies of counselling present within the Church. *Adopted*

12. That the Assembly instruct the Stated Clerk to determine the official number of interns in presbyteries in the PCA and that presbyteries be requested to be sure that they are dealing with their interns according to BCO 19-7 and following. *Adopted*

13. That in light of the Assembly assignment to CE/P in 1986, the Assembly receive as information Attachment A, p. 343, to this report as the response of the Certification Committee regarding seminaries. *Adopted*

14. a. That the 16th General Assembly note that in accordance with the directive of the 14th 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.

b. That whereas the Lord has evidenced and confirmed the wisdom and rightness of his being Coordinator of Christian Education and Publications through its financial stability, the testimony and confidence of staff, other committee coordinators, and many other leaders, and the positive, faithful, and visionary leadership that the Lord is exercising through him; be it resolved that this CE/P committee unanimously recommends the continuation of the Reverend Charles Dunahoo as Coordinator of CE/P for 1988-1989. *Adopted*

15. That whereas, The PCA MESSENGER is seeking to serve the entire church as a vital part of the PCA's program; and, Whereas, The PCA MESSENGER is part of the PCA's and CE/P's overall stewardship strategy and program; and, Whereas, the General Assembly for the last four years has given assistance to CE/P with some of the printing and postage costs from undesignated giving; and,

Whereas, the projected subsidy needed for the next year is \$120,000; Therefore, CE/P requests that the General Assembly continue to allow the use of the undesignated funds to assist with the printing and postage of The PCA MESSENGER, to be reviewed by the 1989 Assembly. *Adopted*

16. That the 16th General Assembly express its appreciation to the permanent committee for their faithful and diligent service in this past year. *Adopted*

17. To receive and approve the CE/P budget. *Deferred, 16-91, III, 18, p. 209*

18. To receive and approve the CE/P Audit Report. *Adopted*

The undersigned concur with the majority report with the following exception:

Under II, "Statement of Major Issues Discussed" the following should have been included: "We questioned TE Thomas Patete concerning the budgetary implications of the Revised Trinity Hymnal and some concern was expressed over the inclusion of material of doubtful doctrinal soundness."

GROUND: A substantial portion of time was actually spent doing just this. We believe this is a major issue.

**RECOMMENDATION:**

We recommend that the General Assembly instruct its delegates to GCP that the proposed revision of the Trinity Hymnal not be printed until particular care is taken that no hymns of doubtful doctrinal soundness be included and that the full approval of the PCA theological advisors to the committee for hymnal revision be a prerequisite for proceeding to the publication of the hymnal.

Respectfully submitted,  
 RE David C. Lachman  
 TE Rondell Shaw  
 TE Kerry "Pete" Hurst  
 TE Ross Lindley  
 TE Clarence R. Mays  
 RE Bill Cross

RE David Lachman requested his affirmative vote be recorded on the minority report.

The report as a whole was then adopted pending the consideration of the COA report.

**Commissioners Present:**

**Presbytery**

Calvary  
 Central Carolina  
 Central Georgia  
 Delmarva  
 Grace  
 James River  
 Mississippi Valley  
 New River  
 North Texas  
 Northeast  
 Northern Illinois  
 Pacific Northwest  
 Palmetto  
 Philadelphia  
 Siouxlands  
 Southwest Alabama  
 Southern Florida  
 Westminster

**Commissioner**

RE Bill Cross  
 TE Del Farris  
 RE Julian Davis  
 RE Richard Larson  
 TE Philip McRae  
 TE Kerry "Pete" Hurst  
 RE M.W. Triplett  
 TE John Smith, Jr.  
 TE Clarence R. Mays  
 TE Stanley Kwong  
 TE Rondell Shaw  
 TE Thomas Ramsay  
 RE Bill Reid  
 RE David C. Lachman  
 TE Phillip Kayser  
 TE John "Chip" McArthur  
 RE Robert Oaks  
 TE Ross Lindley

Respectfully submitted,  
 TE Thomas E. Ramsay, Chairman  
 RE David Lachman, Secretary

**16-34 Committee of Commissioners on Covenant College.**

RE Joel Belz introduced RE Frank A. Brock, Covenant College President, who addressed the Assembly.

RE Kevin Horn, chairman of the Committee of Commissioners on Covenant College, led in prayer and presented the Committee's report. (Appendix E, p. 344)

### I. Business Referred to the Committee

- A. The Annual Report of Covenant College.
- B. The Minutes of the Board of Trustees of Covenant College of October 22-23, 1987 and April 7, 1988.
- C. The Minutes of the Executive Committee of the Board of Trustees of Covenant College of September 25, 1987 and February 5, 1988.
- D. The Fiscal 1988-89 Budget of Covenant College (pp. 139-142)
- E. The Annual Audit Report.
- F. Business Carried Over from the Fourteenth and Fifteenth General Assemblies, viz., 14-56, III, 3, p. 135; 14-56, III, 4, p. 135; and 15-91, III, C, 18, p. 189.

### II. Issues Discussed

The Committee heard the report of Covenant College presented by Mr. Frank Brock, President of the College. Mr. Brock reviewed the progress of the College's ministry since the last General Assembly and enumerated plans and goals of the College for the next year and beyond. In his review of the past year he stated that the budget was in good shape due to cuts made early in the fiscal year; a major in Business would be reinstated as a result of the hiring of a Ph.D. in business; a near-by motel, the Johnson Scenic Court, was purchased by the College; sixty-nine percent of the faculty now have earned doctorates; and the morale on campus is high. Mr. Brock highlighted plans and goals by stating that: one-hundred seventy new students are projected for this fall; a \$250,000 annual scholarship fund will replace the \$250,000 annual matching grant, this change being phased in over the next four years; and a five-year, \$20,000,000 capital improvement campaign is under consideration by the Trustees to renovate and expand the existing facilities and broaden the educational offerings of the college. Together with these goals is a goal to increase enrollment from over 500 students to over 700 students over the next five years.

Mr. Brock continued by reporting on the process which resulted in his election as President of Covenant College and his installation and inauguration on April 8, 1988. After Mr. Brock's report the Committee considered the remainder of the business referred to it by General Assembly.

### III. Recommendations

1. That General Assembly designate Sunday, October 16, 1988, as Covenant College Sunday throughout the denomination and encourage churches to remember the college with prayer, request a representative of the college to speak on that Sunday if possible, contribute to the college the askings, and make a special offering for the College. *Adopted*
2. That the Minutes of the Board of Trustees of Covenant College of October 22-23, 1987, and April 7, 1988 be approved without exception. *Adopted*
3. That the Minutes of the Executive Committee of the Board of Trustees of Covenant College of September 25, 1987, and February 5, 1988, be approved without exception. *Adopted*
4. That the fiscal 1988-89 Budget be approved. *Deferred, 16-91, III, 22, p. 209*
5. That the annual audit, dated August 13, 1987, be received and approved. *Adopted*

6. That the Sixteenth General Assembly note that in accordance with the directives of the Fourteenth General Assembly, the Board of Trustees produced evidence showing that they have fulfilled the requests of the Fourteenth General Assembly:
  1. re-examining their guidelines #3 and #8, with respect to the issue of reinstatement of an employee dismissed on account of putative doctrinal deviation or moral failure who has been exonerated by the courts of the church; and
  2. regarding the request for the perfection of their minutes. *Adopted*
7. That the Board of Trustees of Covenant College be commended for the work of its search committee and the selection, installation, and inauguration of Mr. Frank Brock as President of Covenant College. *Adopted*
8. That the Presbyterian Church in America, its Teaching and Ruling Elders, and its members be encouraged to more adequately support and promote Covenant College and its excellent Christian education programs with the view of urging PCA young people to attend Covenant College. *Adopted*

The report as adopted as a whole pending the consideration of the COA report.

Respectfully Submitted,  
 RE Kevin Horn, Chairman  
 TE Leonard Hendrix, Secretary

**Commissioners Present:**

**Presbytery**

Ascension  
 Central Carolina  
 Central Florida  
 Central Georgia  
 Covenant  
 Delmarva  
 Grace  
 Mississippi Valley  
 New Jersey  
 North Texas  
 Northern Illinois  
 Palmetto  
 Southeast Alabama  
 Southern Florida  
 Tennessee Valley  
 Western Carolina  
 Westminster

**Commissioner**

TE Jerry Maguire  
 TE Gregg Singer  
 RE Kevin Horn, Chairman  
 RE John Marshall  
 TE Doug Falls  
 RE Larry Pratt  
 TE Len Hendrix  
 RE Bill Long  
 RE David Miner  
 TE Ron Brady  
 TE Charles Holliday  
 RE Lake Terrell  
 TE Ron Clegg  
 RE Boyd Anderson  
 RE Roger Ingvalson  
 TE Donald Munson  
 TE Steve Baker

**16-35 Recess.**

The time for lunch being close at hand, the Assembly recessed and was closed with prayer by the moderator.

## MINUTES--TUESDAY AFTERNOON

June 7, 1988

## Fourth Session

**16-36 Assembly Reconvened.**

The Assembly reconvened at 1:00 p.m., sang "The Church's One Foundation" and was led in prayer by RE Kurt Rohm. The Moderator, TE Kennedy, invited TE Paul Settle to moderate.

**16-37 Committee of Commissioners on Covenant Theological Seminary.**

TE's Paul Kooistra, president of the Seminary, TE Philip Douglass, and TE Bryan Chapel spoke to the Assembly on behalf of the Seminary.

TE Robert Schoof, chairman, led in prayer and presented the report (See Appendix F, p. 353) of the Committee of Commissioners on Covenant Seminary.

**I. Items of Business**

1. The administration's report
2. Minutes of the Board of Trustees
3. Minutes of the Executive Committee
4. Audit of the year ending June 30, 1987

**II. Subjects Discussed**

1. The role of CTS in its ministry to the PCA. The Committee noted the successful accreditation by the Association of Theological Schools and the North Central Association.
2. The present and expected levels of enrollment and ministry potentials. The Committee noted the report of higher enrollment expectations for this fall and continued church planting work by students and faculty.
3. The need for greater financial support from PCA churches.
4. Business carried over from the 15th GA regarding audits, *M15GA* 15-91, III, C, 18, pg. 189 was complied with - see Board of Trustee minutes Jan. 29, 30, 1988 - pg. 592, #6
5. The Seminary's policy concerning the enrollment of women in its educational programs of the Seminary including the M.DIV program and the Board and faculty's consistent opposition to the ordination of women.
6. Changes in faculty and administration of the Seminary.

**III. Recommendations**

1. That the Minutes of Board of Trustees of
  - a. May 15,16, 1987 be approved with notations and the following exception:  
No mention that the reading of the minutes from the January 30,31, 1987 meeting was postponed.
  - b. September 25, 26, 1987 be approved with notations. January 25,26, 1988 be approved with the following exception:  
Motion #1 under Finance Committee was carried (page 592). *Adopted*
2. That the Minutes of the Executive Committee of the Board of Trustees of December 4, 1987 and March 4, 1988 be approved without notation or exception. *Adopted*
3. That the audit of the fiscal year ending June 30, 1988 be approved and that the GA commend the CTS administration for receiving an "unqualified" audit report. *Adopted*



4. That the General Assembly direct the secretary of the Board of Trustees to communicate any Board of Trustees or Executive Committees minutes of meetings prior to General Assembly of each year to the Committee of Commissioners on Covenant Theological Seminary. *Adopted*
5. That the GA note that CTS is only receiving approximately 40% of the askings from PCA churches and that the GA urge all PCA churches to make the Seminary a part of their benevolent budgets to at least the minimum askings. *Adopted*
6. That the 1989 budget as presented by the COA be approved. *Deferred, 16-91, III, 23, p. 209*
7. That President Paul Kooistra and his staff be commended for their diligent labors in behalf of CTS and the PCA. *Adopted*
8. That the church be in prayer for CTS on Sunday, September 4, 1988. *Adopted*
9. That the report as a whole be adopted. *Adopted*

The report as a whole was then adopted pending the consideration of the COA report.

Respectfully submitted,  
 Robert C. Schoof, Chairman  
 William A. Rocap, Jr., Secretary

**Commissioners Present:**

**Presbytery**

Calvary  
 Central Carolina  
 Central Florida  
 Central Georgia  
 Delmarva  
 Evangel  
 Mid-America  
 Missouri  
 Pacific Northwest  
 Philadelphia  
 Southeast Alabama  
 Southern Florida  
 Tennessee Valley  
 Westminster

**Commissioner**

TE David Sinclair  
 RE William A. Rocap, Jr., Secretary  
 TE Thomas Ellis  
 TE Jerry C. Currin  
 TE Robert C. Schoof, Chairman  
 TE Joey King  
 TE Steven Reese  
 TE James McKee  
 RE Richard Mercer  
 TE Stephen Christian  
 RE Mac Gardner  
 TE Dick Gillen  
 TE David Hall  
 RE Charles Jordan

**16-38 Ad Interim Committee as to Structure and Procedure.**

TE Paul Settle yielded the chair to RE William Joseph. RE Jack Williamson led in prayer and introduced the report of the Committee (Appendix V, p. 539). TE Lee Ferguson presented a partial report of the Committee of Commissioners on Judicial Business. Recommendations 38 and 50 were handled at this time (See 16-77, p. 169, for the text of the report) regarding the constitutionality of portions of the Structure and Procedure Committee's report.

The following procedural motion was presented and adopted:

"That the Assembly resolve itself into a "quasi-committee of the whole", for thirty minutes, to hear the *Ad Interim* Committee's position on these issues, with no motion to amend or vote on the recommendations, but with questions permitted, and with a vote of the "sense of the Assembly"

to be taken on the constitutional issue raised by the Permanent Judicial Committee, and with the expiration of the allotted time, the committee of the whole shall automatically rise and proceed to debate and vote on the issue."

The Assembly then entered into the "quasi-committee of the whole" and RE William Joseph was elected chairman by acclamation. When the thirty minute time had expired, a straw vote was taken and the sense of the Assembly was determined to be that the original recommendation of the Committee was indeed contrary to the Constitution. The "quasi-committee" then rose and prepared to debate and vote on the issues.

The Report was continued in 16-40, p. 128.

The time for a brief recess having arrived, the Assembly took a twenty minute recess and reconvened at 3:20 p.m. with the singing of "Glorious Things of Thee are Spoken" and prayer by RE Jack Williamson. On motion the Assembly voted to direct all commissioners absent from the floor for committee or commission meetings to return to the floor.

#### **16-39 Further Action Regarding Cases #1, 4, 6, 9.**

On motion from the floor Recommendation 6 was amended at this time (See 16-77, p. 169, for the text of the report).

#### **16-40 Ad Interim Committee as to Structure and Procedure.**

The Assembly returned to consideration of this report from 16-38, p. 127. Items (1) and (2) were placed before the Assembly. (See Appendix U, p. 528)

A minority report was presented (Appendix U, p. 538). Recommendations were adopted as amended as follows (See 16-58, p. 133, for the full amended text):

14.4.(a). Add, after words "Board of Directors of an...", the word "secular" so that the sentence reads, "Boards of Directors of a secular organization..."

Add after the words "thereon by the General Assembly." a new sentence, "The Administrative Committee of General Assembly shall not be considered a board so far as the ecclesiastical affairs of the church are concerned, and shall not have any powers, duties or responsibilities with regard to the ecclesiastical affairs of the church other than those specifically assigned by the General Assembly. *Adopted*

14.4.(d). Add, after the words "on behalf of the denomination", the words "only insofar as such statements are warranted on the basis of specific actions of the General Assembly." so that the sentence reads, "Shall be authorized to make public statements for and on behalf of the denomination only insofar as such statements are warranted on the basis of specific actions of the General Assembly." *Adopted*

14.6. Strike the second sentence, "By a majority vote of the Commissioners present and voting at a General Assembly the floor may be opened for other nominations." Add in its place, "Additional nominations may be made from the floor of the Assembly through the regular process for additional nominations." *Adopted*

14.8.(a). Strike, "He shall be the Minister-at-Large to the denomination in preaching admonishing, advising and counseling." Add in its place, "In his office as an elder he may, as appropriate, advise and counsel, and, upon invitation, preach." *Adopted*

1. That the *BCO* be amended by substituting the words "Administrative Committee of General Assembly" wherever the words "Committee on Administration" appear and by deleting the 2nd paragraph of *BCO* 14-1 (12) which begins with the words "The Committee on Administration shall consist..." and ends with the words "that may occur during the year in its at-large membership." *Adopted*
2. That the General Assembly approve the proposal for Amendment of Rules for Assembly Operations and implementation thereof as set out in Exhibit "A" to this report to become effective at the 17th General Assembly only upon the final approval of the *BCO* change recommended in Recommendation 1 above. *Defeated*

Recommendation 2 was put and received a vote of 439 affirmative, 211 negative. The Moderator, RE Joseph, ruled that the motion had carried. The decision of the chair was challenged, and the moderator's ruling was not sustained. The Recommendation was therefore defeated due to lack of a majority of the enrollment of commissioners voting in favor of it, even though it had received a two-thirds majority of those voting.

A motion was made and seconded that the stated clerk elected by the Sixteenth General Assembly serve as coordinator of the Committee on Administration, and that he appoint a business manager/controller with the approval of the Committee on Administration. A substitute motion was made and seconded that, for the portion of *BCO* 14-1(12) deleted under Recommendation 1, the wording of 14.3 (Appendix U, p. 528) be substituted. This substitute was then amended by deleting from 14.3 Item (b) and the paragraph below beginning, "The Moderator of General Assembly..."

No action was taken because the Order of the Day had arrived. The Report is continued in 16-58, p. 133.

#### **16-41 Introduction of Personal Resolutions.**

The order of the day having arrived for introduction of these resolutions, the consideration of the *Ad Interim* Committee's report was arrested.

Personal Resolution #1 from TE Vaughn Hathaway was received and referred to the Committee of Commissioners on Judicial Business.

Personal Resolution #2 from TE Vaughn Hathaway was received and referred to the Committee of Commissioners on Mission to North America.

Personal Resolution #3 from TE John Lash was received and referred to the Committee of Commissioners on Bills and Overtures.

Personal Resolution #4 from TE David Hall was received and referred to the Committee of Commissioners on Mission to the World.

Personal Resolution #5 from RE Rob Maddox was received and referred to the Committee of Commissioners on Bills and Overtures.

#### **16-42 Partial Report of Committee of Commissioners on Judicial Business.**

TE Michael Coleman, vice-chairman, presented the names of men to be added to the Judicial Commission to Adjudicate Case #10, Recommendation 43 (See 16-77, p. 169, for the text of the report).

#### **16-43 Recess.**

The order of the day for the dinner recess having arrived, the Assembly recessed at 5:45 p.m. to reconvene for business at 9:30 p.m.

## MINUTES--TUESDAY EVENING

June 7, 1988

## Fifth Session

**16-44 Assembly Reconvened.**

The Assembly reconvened at 9:00 p.m. following a worship service including a sermon by the Moderator, TE James Kennedy, on the theme of the importance of evangelism.

**16-45 Judicial Commission to Adjudicate Case #5.**

TE Allen Mawhinney presented the following recommendation which was adopted:

"That the Sixteenth General Assembly rule that the judicial commission elected to adjudicate Case #5 was properly constituted with a membership of fifteen and a quorum of ten, in accordance with *BCO* 15-3." [Note: this recommendation had the support of both parties in the case.] (See 16-97, p. 213, for adjudication)

**16-46 Committee to Consider Constitutional Questions *re* Communication #3.**

RE Robert Liken presented the report of this Committee. The following report was adopted. The Moderator, TE Kennedy, directed the Committee to maintain confidentiality with respect to this entire matter. TE Henry Smith led the Assembly in prayer for Grace Presbyterian Church. (See also 16-53, p. 131.)

Resolved that the General Assembly of the Presbyterian church in America take no action in the matter of Grace Presbyterian Church of Covenant Presbytery, its pastor, or its members regarding the federal government's investigation; and that each party rely upon the advice of legal counsel and conscience, after much prayer, remembering that the reputation of the Church of Jesus Christ is at stake.

At the same time this committee offers counsel that Covenant Presbytery keep a vigilant eye on the situation to ensure that the First Amendment rights of Grace Presbyterian Church are not being violated.

Further, this committee submits its resolution with affirmation of our conviction that payment of taxes by individuals is required by Scripture.

## Grounds:

1. At this time it appeared to the Committee that the Department of Justice/IRS are investigating individual members of Grace Church and not Grace Church;
2. Each of the individuals being investigated either presently has or is able to obtain legal counsel in relation to this case;
3. The complexity and sensitivity of this matter necessitates the Covenant Presbytery maintaining close continuing consultation with the elders of Grace Church.

**Commissioners Present:**

RE Robert Cannada

TE Cortez Cooper

TE Robert Ferguson

RE Tom Kotouc

RE Robert Liken, Chairman

RE Tom Mac Auley  
 RE Ed Moore  
 TE R.C. Sproul

**16-47 Committee on Review and Control of Presbyteries.**

TE Joseph Pipa presented a partial report of the Committee. Recommendation VI, 2 was amended and 3 was handled at this time (See 16-104, p. 228, for the text of this report).

**16-48 Partial Report of Committee of Commissioners on Judicial Business.**

TE Lee Ferguson led in prayer and presented a partial report of the Committee. Recommendation 51 was handled at this time (See 16-77, p. 169, for the text of the report). The Moderator directed the Commission to meet after the conclusion of the evening session.

**16-49 *Ad Interim* Committee on Restructure Postponed.**

On motion the Assembly voted to postpone until Wednesday morning following the refreshment break the further consideration of the *Ad Interim* Committee on Restructure.

**16-50 Recess.**

The Assembly recessed at 9:45 p.m. with prayer by the Moderator.

**MINUTES--WEDNESDAY MORNING**

**June 8, 1988**

**Sixth Session**

**16-51 Assembly Reconvened.**

The Assembly reconvened at 8:00 a.m. with a worship service led by TE Donald Hoke, presiding, TE John Buswell, the Covenant Singers, and TE Bernhard Kuiper who preached the message of the morning. The Moderator led in prayer as business resumed.

**16-52 Minutes of Previous Day's Sessions.**

On motion the Assembly voted to waive the oral reading of the minutes and permit the commissioners to read the printed minutes and submit corrections to the clerks.

**16-53 Special Offering.**

On motion the Assembly voted to receive a special offering before the noon recess for the Grace Presbyterian Church, Germantown, TN, Covenant Presbytery, legal fund. \$922.27 was received.

Dear Brothers in Christ,

The Session and Congregation of Grace Presbyterian Church wish to thank you for your expression of love and encouragement -- especially your prayers and gifts.

Daniel R. Morse, Pastor

**16-54 Mission to North America Committee Program.**

The following men spoke in regard to the work of the Mission to North America Committee: Steve Halvorson, Mike Biggs, Stan Johnson, Eloy Saenz, David

Boxerman, Andy Mendonsa, and Jerry Kitchen. Singing of "Bless the Lord, O My Soul" and prayer by TE Wilson Benton, chairman of the Permanent Committee, concluded the report. On motion the Assembly voted to postpone the report of the Committee of Commissioners on Mission to North America.

### **16-55 Committee of Commissioners on PCA Foundation.**

TE Michael Saunders led in prayer and presented the report (See Appendix N, p. 460) of the Committee of Commissioners on the PCA Foundation.

#### **I. Business Referred to the Committee**

1. Report of Permanent Committee of the PCA Foundation.
2. Minutes of Permanent Committee of the PCA Foundation.
3. Business carried over from the 15th General Assembly.
4. Audit Report.

#### **II. Major Issues Discussed**

1. Report of Permanent Committee of the PCA Foundation.
2. Minutes of Permanent Committee of the PCA Foundation.
3. Business carried over from the 15th General Assembly.
4. Audit Report.

#### **III. Recommendations**

1. That the PCA Foundation, its Board of Directors, and Director John W. Hudson be commended for a job well done in handling the affairs of the PCA Foundation. *Adopted*
2. That the proposed budget of the PCA Foundation for 1989 be approved. *Deferred, See 16-91, III, 25, p. 210*
3. That two regular vacancies in the Board be filled by the Nominating Committee (one to be a TE). *Adopted*
4. That the 16th General Assembly approve the inclusion of the Relief Fund of Insurance, Annuities & Relief as one of the Committees and Agencies supporting and represented by the PCA Foundation. In the case of the distribution of undesignated funds, the Relief Fund is to share in the following manner: 25% of an equal share in FY/89 and an additional 25% share of an equal share for each fiscal year thereafter until a full share is attained be approved. *Adopted*
5. That each church is 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 planning and stewardship be approved. *Adopted*
6. That each church be encouraged to participate in the Memorial Gift Program. *Adopted*
7. That the PCA Foundation be allowed to forgive an accounts receivable from Ridge Haven in the amount of \$8,502.82. *Adopted*
8. That the Minutes of the September 19, 1987 Board Meeting be approved. *Adopted*
9. That the Minutes of the February 20, 1988 Board Meeting be approved. *Adopted*
10. That the Resolution of Consent by the Board be approved. *Adopted*
11. The audit for PCA Foundation prepared by Arthur Young and Company was received, and the Committee of Commissioners has recommended that p.1 and p. 2 of the letter attached to the audit from Arthur Young and Company,

be brought to the attention of the Board of Directors of the PCA Foundation for consideration and implementation as necessary. *Adopted*

**Commissioners Present:**

**Presbytery**

Calvary  
 Covenant  
 Delmarva  
 Evangel  
 Grace  
 Gulf Coast  
 James River  
 Mississippi Valley  
 North Georgia  
 Palmetto  
 Southeast Alabama  
 Southern Florida  
 Tennessee Valley  
 Warrior  
 Westminster

**Commissioner**

RE Raymond Pursley, Jr.  
 TE Carl Brannon  
 RE Wilhelmus J. Schaffers  
 RE Robert Hezlep, Jr.  
 TE Paul Honomichl  
 RE Tommy White  
 TE Tony B. Giles  
 RE John G. Caden  
 TE James Gearing  
 RE Richard E. Hilton  
 TE Michael Saunders  
 RE William R. Cox  
 RE Mac Sells  
 TE R. Dennis Nolen, Jr.  
 TE R. F. Sprinkle, Jr.

Respectfully submitted,  
 Chairman Michael Saunders  
 Secretary James Gearing

**16-56 Judicial Commission for Cases #1, #4, #6, #9.**

Recommendation #6 of the Committee of Commissioners on Judicial Business was amended at this time. (See 16-77, p. 169, for the text of the report.)

**16-57 Commission for Korean Church Matter.**

On motion the Assembly voted to reconsider the matter of the commission appointed Monday (16-12, p. 114). The substitute motion which had been adopted Monday was defeated, and the report of the *Ad Hoc* Committee originally proposed was adopted.

The Assembly took a twenty minute recess at 10:00 a.m., reconvening at 10:20 a.m. RE William Joseph was called to the chair.

**16-58 Ad Interim Committee as to Structure and Procedure.**

RE Jack Williamson, chairman, continued the Committee's report from 16-40, p. 128. The Assembly adopted a procedural motion instructing all commissioners off the floor in meetings, etc., to be required on the floor. The Judicial Commission to Adjudicate Case #5 was on motion specifically exempted due to their being deeply involved in a very sensitive part of their deliberations.

The Assembly returned to consideration of the following motion:

"That for the portion of *BCO* 14-1(12) deleted under Recommendation #1 be substituted the following:

## BCO 14-1(12)

'The Administrative Committee of General Assembly shall consist of seventeen (17) men:

- (a) Eight (8) at large members
- (b) One (1) member of the Committee or Board of each of the following Program Committees and Agencies, to wit:
  - (1) Christian Education and Publication
  - (2) Mission to the World
  - (3) Mission to North America
  - (4) Covenant Theological Seminary
  - (5) Covenant College
  - (6) Ridge Haven Conference Center
  - (7) Insurance, Annuities and Relief
  - (8) Investors Fund for Building and Development
  - (9) PCA Foundation

The eight (8) at large members shall be chosen and phased in as follows:

- (a) The present classes of 1989, 1990 and 1991 shall continue to serve until their terms expire.
- (b) One Ruling Elder and one Teaching Elder shall be elected by the 16th General Assembly to the class of 1992.
- (c) Thereafter one Ruling Elder and one Teaching Elder shall be elected by each General Assembly.
- (d) Each at large member shall serve a term of four years.

Each Program Committee and Agency shall designate its member each year at the first stated meeting of the Committee or Board following the meeting of General Assembly.

The chief administrative officers of the Program Committees and Agencies may attend any meeting of the Administrative Committee. They shall be entitled to the privilege of the floor but shall not have a vote and must be excluded when an executive session is called.

The Chairman of the Administrative Committee shall be one of its at-large members."

*Adopted and sent down to presbyteries for advice and consent*

Recommendation #7 from the Committee on Administration was then adopted.

- 7. That, if the recommendations of the Ad Interim Committee are not adopted by the 16th GA, the Stated Clerk elected by the 16th GA serve as Coordinator of COA and that he appoint the business manager/treasurer with the approval of COA; and, that COA be authorized to make editorial changes to the Bylaws to accommodate that structure. *Adopted*

- I. The Rules for Assembly Operations be amended by adding the following:

**XIV. PERMANENT COMMITTEES AND OFFICE OF STATED CLERK**

**14.1.** The affairs and programs of the General Assembly shall be conducted primarily through its Permanent Committees and Agencies. The Permanent Committees are:

- Christian Education and Publications (CE&P)
- Mission to the World (MTW)
- Mission to North America (MNA)
- Administrative Committee (AC)

The first three Permanent Committees shall be known as Program Committees.



The Agencies are:

Covenant Theological Seminary  
 Covenant College  
 Ridge Haven Conference Center  
 Insurance, Annuities and Relief  
 Investors Fund for Building and Development  
 PCA Foundation

**14.2.** The chief administrative officer of the Administrative Committee of General Assembly shall be the Stated Clerk. The chief administrative officers of the three Program Committees shall be the Coordinators. (The office of Coordinator of COA is abolished.)

**14.3.** The Administrative Committee of General Assembly shall have the following authority and/or responsibility:

- (a) Shall be vested with the powers, duties, authorities, and responsibilities normally vested in and performed by a Board of Directors of a secular organization, subject to any specific restrictions, limitations, or instructions placed thereon by the General Assembly. The Administrative Committee of General Assembly shall not be considered a board so far as the ecclesiastical affairs of the church are concerned, and shall not have any powers, duties or responsibilities with regard to the ecclesiastical affairs of the church other than those specifically assigned by the General Assembly.
- (b) Shall be responsible for the proper and timely performance of all administrative functions of the denomination (Presbyterian Church in America, Inc.), not specifically assigned to some other committee or agency by the General Assembly.
- (c) Shall have the authority to select and be responsible for the selection of an interim appointee for any officer of the General Assembly, (as distinguished from any officer of or member of any committee), in the event of the death or disability of such office holder, it being understood that the Moderator and Stated Clerk are officers of the General Assembly and any other officers designated as such by a General Assembly.
- (d) Shall be authorized to make public statements for and on behalf of the denomination and to send representatives to meetings or gatherings.
- (e) Shall have authority to require each Permanent Committee and Agency to submit its annual proposed budget; shall independently evaluate each such proposed budget and report to the General Assembly its considered opinion thereof. Budgets of Committees and Agencies that are agreed upon by the Administrative Committee of General Assembly may be changed only by a two-thirds vote of the Assembly Commissioners present and voting at the time the budget is submitted for adoption. Otherwise a proposed budget may be changed by majority vote.
- (f) Shall be authorized to establish a subcommittee charged with the responsibility of continually examining and making recommendations to the General Assemblies pertaining to short and/or long-range planning for the denomination, including the formulation of recommendations pertaining to the raising of funds for the various ministries of this denomination and the allocation of those funds among the committees, agencies and institutions of this denomination. This Committee shall only have authority to make recommendations to the General Assembly in the areas covered by this

- paragraph; and this Committee shall have no authority to change or institute procedures or practices without approval of the General Assembly.
- (g) Shall have no authority, oversight, or supervision over any of the other permanent committees or agencies of this denomination; however, shall have the following authority and responsibility with reference thereto:
    - (i) Perform financial and/or policy and/or performance audits of all permanent committees and agencies; and
    - (ii) Report to each General Assembly the results of such audits that are actually conducted and not previously reported on to the General Assembly together with the recommendations of this Administrative Committee growing out of and as a result of such audits. If any Permanent Committee or Agency disagrees with the report and/or recommendation of this Administrative Committee, such Permanent Committee or Agency shall have the privilege of the floor of General Assembly to present its position and recommendation so that the General Assembly will have before it both views before making a decision; and
    - (iii) In conducting these audits the Committee shall be authorized to employ such person or persons as may be deemed necessary or desirable by the Committee on a part-time or full time basis.
  - (h) The Administrative Committee shall report to each General Assembly and give an evaluation of the work of its staff and of the Committee as a whole.
  - (i) Each four years the General Assembly shall appoint an ad hoc committee to evaluate the work of this Administrative Committee of General Assembly and its staff and report back to the following General Assembly the results of its investigation or examination.

**14.4.** As chief administrative officer of the Administrative Committee of General Assembly the Stated Clerk shall be responsible, under the supervision and subject to the direction of the Administrative Committee of General Assembly, for carrying out and executing the appropriate duties and responsibilities of said Committee. The Stated Clerk shall be authorized to employ, with the approval of the Administrative Committee of General Assembly, a Business Administrator. All other staff personnel for said Committee shall then be employed by the Business Administrator with the approval and consent of the Stated Clerk and such staff as may be employed shall be responsible to and report directly to the Business Administrator.

**14.5.** The Administrative Committee of General Assembly has the responsibility of nominating to the General Assembly the person to fill the office of the Stated Clerk. Additional nominations may be made from the floor of the Assembly through the regular process for additional nominations. The Stated Clerk shall be elected by the General Assembly for a term of four years with the provision that no person can serve as Stated Clerk for more than three consecutive four year terms. After three consecutive terms he cannot be re-elected unless during the third year of his third term he is re-elected by at least 75% of the General Assembly's commissioners present and voting.

**14.6.** That the qualifications for the person to fill the office of the Stated Clerk be as follows:

- (a) The person must be either a Teaching or Ruling Elder in the Presbyterian Church in America.

- (b) The person must be conversant with the history and distinctives of the Presbyterian and Reformed tradition and in particular of the history and distinctives of the Presbyterian Church in America.
- (c) The person must possess a competent knowledge of the *Book of Church Order* of the Presbyterian Church in America.
- (d) The person must have demonstrated managerial and organizational skills.
- (e) Such person must be loyal to the standards of the Presbyterian Church in America and be able to fairly represent the actions of each General Assembly. He must be conversant with the breadth of Reformed thinking in the Presbyterian Church in America and able to communicate with the members of Presbyterian Church in America and able to communicate with representatives of other Reformed denominations.
- (f) Such person must be able to work in a capable, sensitive manner with persons who are in positions of responsibility in the Presbyterian Church in America organization structure.
- (g) Such person must understand and be committed to the proposition set out in *BCO* 14-1(3):

"The work of the Church as set forth in the Great Commission is one work. . ."

Therefore, such person must recognize and be committed to implementing the important principle of the interdependency of each Court, Committee and Agency of the PCA.

- (h) Such person must have an appreciation of the whole church of the Lord Jesus Christ as defined in *BCO* 1-3 and thus be able to work with the leaders of all branches of this true Church.

**14.7.** That the person filling the position of the office of the Stated Clerk shall have the following responsibilities to the General Assembly:

- (a) In his office as an elder he may as appropriate, advise and counsel, and upon invitation, preach.
- (b) He shall be responsible for the recording of the transactions of each General Assembly.
- (c) He shall carefully preserve all of the records of each General Assembly.
- (d) He shall obtain and grant abstracts from the Assembly records whenever properly required or requested.
- (e) He shall prepare and distribute a handbook for commissioners prior to the meeting of each General Assembly.
- (f) He shall gather and assemble the items of business that come before each Assembly and refer such items of business to the proper committee or committees.
- (g) He shall be responsible for publishing the minutes and statistical reports of the Presbyterian Church in America and periodically updating the digest of the minutes.
- (h) He shall be the Parliamentarian of the General Assembly but may fulfill this function through the use of Assistant Parliamentarians whom he recommends to the Moderator for his appointment.
- (i) He shall be a non-voting ex officio member of the Committee on Interchurch Relations.
- (j) He shall be available to give advice to the boards and agencies of the Presbyterian Church in America if, as, and when so requested.

- (k) He shall be responsible for the oversight of the Archives of the Presbyterian Church in America.
- (l) Under the supervision of the Administrative Committee of General Assembly, he shall propose the docket of the General Assembly and shall be available to advise the General Assembly on means to expedite and complete the business of the General Assembly.
- (m) He shall be responsible for notifying all appropriate persons of the decisions of the General Assembly.
- (n) He shall serve as the secretary and treasurer of Presbyterian Church in America.
- (o) He shall fulfill all obligations assigned by the Bylaws of Presbyterian Church in America.
- (p) He shall receive progress reports and/or minutes from the committees appointed by the General Assembly, including special committees.
- (q) He shall provide information and advice as requested regarding matters which come to the floor of the General Assembly.
- (r) He shall serve as custodian of the rolls of each General Assembly.
- (s) He shall be the correspondent with the lower courts of the church.
- (t) He shall complete such other tasks as directed or assigned to him by the General Assembly.

**14.8.** The person filling the office of the Stated Clerk shall have responsibility to the Administrative Committee of General Assembly as follows:

- (a) He shall work under the supervision of the Administrative Committee of General Assembly between the meetings of General Assembly. He shall be elected by the General Assembly.
- (b) He shall perform such duties as the Administrative Committee of General Assembly shall direct.
- (c) He shall recommend a person to fill the office of Business Administrator, such recommendation to be made to the Administrative Committee of General Assembly. He shall employ such Business Administrator, with the prior approval of this Administrative Committee. The person filling the office of Business Administrator shall be responsible directly to the Stated Clerk, and through the Business Administrator the necessary personnel and equipment shall be obtained and utilized-all under the overall oversight of the Administrative Committee of General Assembly.
- (d) He shall make a full report to the Administrative Committee of General Assembly each year pertaining to his assessment of and evaluation of the performance by himself and those under his supervision and control during the year, which full report shall be submitted by this Administrative Committee to the General Assembly. This Administrative Committee shall have the responsibility of adding its comments, recommendations and suggestions to such report which shall include an evaluation of the performance of the person filling the office of the Stated Clerk. *Adopted*

To become effective at the Seventeenth General Assembly only upon final approval of the *BCO* changes recommended in this report as amended. Total enrollment was announced as 768 teaching elders and 353 ruling elders, a total of 1,121, and the vote carried by 566 affirmative and 172 negative.

3. That the Stated Clerk elected by this 16th General Assembly serve as Coordinator of COA until the 17th General Assembly and that he have authority to appoint a business manager/treasurer with the approval of COA. *Adopted*
4. That during this year between the 16th and 17th General Assembly the chief administrative officers of the Program Committees and Agencies, at their own expense, may attend any meeting of COA, shall be entitled to the privilege of the floor, but shall not have a vote and must be excluded when an executive session is called. *Adopted*

On motion the Assembly rescinded its action on Item 1 of the *BCO* changes (16-10, p. 88) deferring consideration of same until the Seventeenth General Assembly. The stated clerk reported that Item 1 now had received the necessary votes to place it before the Assembly, and the Assembly voted to adopt it.

5. That the Ad-Interim Committee be dismissed with thanks. *Adopted*

Finally, the Assembly adopted the following motion:

That the new *BCO* changes *re* judicial commissions (Item 1 of *BCO* changes) be implemented as of the Seventeenth General Assembly, 1989.

On motion the docket was amended to consider the remainder of the Mission to North America report in the afternoon.

#### **16-59 Recess.**

The Assembly recessed for lunch at 11:55 a.m. with prayer by the Moderator, RE Joseph, and the singing of the Doxology.

## **MINUTES--WEDNESDAY AFTERNOON**

**June 8, 1988**

### **Seventh Session**

#### **16-60 Assembly Reconvened.**

The Assembly reconvened at 1:00 p.m. with the singing of "Guide me, O thou great Jehovah" and prayer led by the Moderator.

#### **16-61 Further Action Regarding Cases #1,4,6,9.**

On motion the Assembly voted that the Judicial Commission to Adjudicate Case #1,4,etc. concerning Philadelphia Presbytery be empowered to conduct a trial *de novo* as called for in one of the complaints if it deems it necessary and appropriate.

#### **16-62 Committee of Commissioners on Insurance, Annuities, and Relief.**

TE Bruce Howes, chairman, led in prayer and presented the report (Appendix G, p. 357). He introduced RE James Hughes, director for the Funds, who presented the work of the Funds.

#### **I. Business Referred to the Committee:**

- A. The minutes of the Board of Trustees meeting for June 15, 1987, August 21, 1987, November 6-7, 1987, and March 3-4, 1988.
- B. Report of the Board of Trustees to the 16th General Assembly.

- C. Financial Audit by the Arthur Anderson Company of Insurance, Annuities, and Relief.
- D. Business carried over from the 15th General Assembly.  
(see Recommendation #14)

## II. Major Issues Discussed included:

- A. The minutes, Report of the Board of Trustees, and the Annual Audit.
- B. Discussion of the Insurance, Annuities and Relief operations over the past year.
- C. Significant quantity of discussion regarding the policy decision of the Board of Trustees of Insurance, Annuities and Relief to limit the coverage for AIDS victims. (See Recommendation #5)

## III. Recommendations:

1. That the General Assembly remind its ministers and ministerial candidates:
  - (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 PCA churches and organizations be encouraged to provide benefits for ministers and lay employees through the PCA plans. *Adopted*
3. That the General Assembly encourage all PCA congregations to view the Christmas Relief Fund Video and to support the annual Christmas Offering. *Adopted*
4. 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*
5. That the Minutes of the Board meetings of June 15, 1987; August 21, 1987; November 6-7, 1987; be approved without exception and that the Minutes of March 3-4, 1988 be approved with the following reservation from Minutes p.3, item 10F "It was recommended that Insurance, Annuities and Relief limit the health plan benefit for AIDS and AIDS-related to \$50,000 lifetime maximum per person. This was approved." *Adopted*
6. That the audit report dated December 31, 1987 by Arthur Andersen and Company, be approved. *Adopted*
7. That the General Assembly approve the use of Arthur Andersen and Company to conduct the 1988 audit. *Adopted*
8. That the revised 1988 budget (Appendix C, p. 324) be received. *Adopted*
9. That the 1989 budget (Appendix C, p. 324) 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*

10. That the Fifth Amendment to the Presbyterian Church in America Money Purchase Pension Plan be approved. (See Attachment 1, p. 360) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
11. That the Seventh Amendment to the Presbyterian Church in America Tax-Sheltered Annuity Plan be approved. (See Attachment 2, p. 366) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
12. That the Fourth Amendment to the Presbyterian Church in America Long-Term Disability Plan be approved. (See Attachment 3, p. 372) 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 Long-Term Disability Plan be approved. (See Attachment 4, p. 373) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly. *Adopted*
14. That the bylaws of Insurance, Annuities and Relief already require an annual audit of financial affairs. *Adopted*

The report was approved as a whole.

**Commissioners Present:**

**Presbytery**

Calvary  
 Central Georgia  
 Delmarva  
 Evangel  
 Great Lakes  
 Gulf Coast  
 Illiana  
 New Jersey  
 Southeast Alabama  
 Southern Florida  
 Western Carolina

**Commissioner**

TE John A. Gess  
 TE Guy Richardson  
 TE Bruce Howes, chairman  
 TE J. Alan Carter  
 TE Mike Van Arsdale  
 TE Jack H. Waller  
 TE Paul McHenry, secretary  
 TE James A. Smith  
 RE Rupert Green  
 TE Vaughan Stanley  
 RE Bob Hughes

Respectfully submitted,  
 TE Bruce Howes, Chairman  
 TE Paul McHenry, Secretary

**16-63 Committee of Commissioners on Mission to North America.**

RE Will Thompson, chairman, led in prayer and presented the report of the Committee (Appendix K, p. 405). Richard D. Roeters, Director of Development for Bethany Christian Services, spoke to the Assembly for five minutes during this report.

**I. Business Referred to the Committee**

- A. The Report of the Permanent Committee on Mission to North America to the General Assembly.
- B. Minutes of 6-15-87, 9-10-87, 12-3-87, and 3-3-88.
- C. Overtures to the 16th General Assembly (16-3, B, p. 40) and Business Carried Over (16-3, C, p. 64).

D. Audit Report received.

## II. Issues Discussed

- A. Use of slogans, goals.
- B. Use of terms, words, etc. referring to the labeling of cultural/cross-cultural ministries, i.e. Anglo, ethnic.
- C. Use of the term Easter.
- D. Presbytery boundaries.

## III. Recommendations

1. That the General Assembly commend TE Terry Gyger for his excellent job as MNA Coordinator and reelect him for another year. *Adopted*
2. That the General Assembly give thanks to God for TE Terry Gyger and the staff and personnel of MNA and ask God to equip each for his task through the gracious ministry of the Holy Spirit. *Adopted*
3. That the prayer of thanks and petition include all the campus ministers and interns, the chaplains on active duty and those in reserve status, and all the organizing pastors of either anglo or ethnic churches and of either local, presbytery, or GA MNA sponsorship. *Adopted*
4. That the Assembly take courage in the assurance that Christ is building His Church, and in this assurance redouble its efforts to seek the lost by every biblical means. *Adopted*
5. That the General Assembly encourage the MNA staff to continue to seek the most qualified and, appropriately gifted men available for the task of planting new churches in the years ahead. *Adopted*
6. That the General Assembly call the church to pray, especially during the month of November, for the work of MNA, for evangelistic outreach and for genuine revival in all our churches across the denomination. *Adopted*
7. That the General Assembly approve an offering for PCA Mercy Ministry, to be taken preferably during the Thanksgiving season. *Adopted*
8. That the General Assembly express gratitude to God for the ministry of Bethany Christian Services and all its staff, encourage strong support for it, and invite its representative to speak to the Assembly for five minutes at this, or a more appropriate time. *Adopted*
9. That the General Assembly express its gratitude to God and support for our military chaplains, active and reserve, as well as all the institutional chaplains, and that congregations be encouraged to adopt a chaplain as one of its missionaries. *Adopted*
10. That the General Assembly recognize the changing face of America as reflected in the staggering population growth among ethnic peoples. God in His sovereignty has brought the "foreign mission field" to our doorstep. The overwhelming spiritual, physical and emotional needs of these people should call us to special, earnest and regular prayer. The ethnic diversity, complexity and composition of these groups necessitates specialized approaches to evangelism, discipleship, and church planting. *Adopted*
11. That the General Assembly encourage every congregation to participate in "Easter Celebration '89," a worldwide visitors Sunday. Though our church celebrates Christ's resurrection weekly on the Lord's Day, the goal of this program will be to help congregations enlarge their outreach to the large numbers of non-believers who traditionally are open to attending public worship on this day. *Adopted*



12. That Overture 4, p. 61, referring to presbytery boundaries from the Central Carolina Presbytery be answered in the affirmative. *Adopted*
13. That Overture 13, p. 61, from Northeast Presbytery be answered in the affirmative with the goal of a future New York Metro Area Presbytery. *Adopted*
14. That Overtures 20, p. 62, and 21, p. 62, dealing with presbytery boundaries from the Presbytery of New River be answered in the affirmative, with reference to number 5 and number 8 of the Guidelines for Presbytery Boundaries. *Adopted*
15. That Overture 45 (*MI4GA*, p. 60), p. 73, from Central Georgia Presbytery be answered as recommended to the 15th GA (*MI5GA*, p. 350, 13).
  - A. "That Overture 45 from Central Georgia Presbytery (*MI4GA*, 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;
  - B. but we further recommend that the 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." *Adopted*
16. That all presbyteries be requested to study their boundaries in FY 89 because:
  - a. It is both orderly and cost effective to periodically consider boundary changes in concert with contiguous presbyteries and at a time when other PCA presbyteries are considering changes.
  - b. Most presbyteries have not examined their boundaries by applying the following suggested Guidelines for Presbytery Boundaries received by the 15th General Assembly in 1987:
    - (1) A presbytery should have a radius of 2 1/2 hours maximum driving distance.
    - (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. *Adopted*
17. That the following two additions be made to the Guidelines for Presbytery Boundaries:

New #9 - When a presbytery reaches 30 churches, it should consider whether subdivision would lead to more effective ministry.

Reasons:

- (i) It is often to the advantage of very large presbyteries to subdivide for more efficient oversight and closer cooperation.
- (ii) Additional presbyteries are urgently needed in most of the United States, other than the South, and in Canada in order to make the Presbyterian system of government operate efficiently. A presbytery in an area where the PCA is not particularly strong could be viable with as few as ten churches, and even with less. (The first presbytery in this land had but seven.)

New #10 - A presbytery should limit its boundaries to that geographic area for which it is able to take meaningful responsibility for evangelism and church development.

Reason: *MI2GA*, 12-67, 111, 8

(Old Guidelines 9 & 10 should be renumbered 11 & 12) *Adopted*

18. That the General Assembly adopt the budget of MNA for the fiscal year 1989 and commit itself to its support. *Deferred, See 16-91, III, 19, p. 209*
19. That Overture 14, p. 61, dealing with presbytery boundaries from Siouxlands Presbytery be answered in the affirmative. *Adopted*
20. That Overture 26, p. 65, dealing with presbytery boundaries from Missouri Presbytery be answered in the affirmative. *Adopted*
21. That Covenant Presbytery be encouraged to give the Arkansas counties in the northwest corner of the state (Fayetteville, Charleston, Forth Smith) to Mid-America (Oklahoma) Presbytery; and in order that the significant Reformed University Ministries work at the University of Arkansas not be hindered, that jurisdiction for this work be a definite part of this agreement between Covenant and Mid-America (Oklahoma) Presbyteries. (We recommend that the advice of the Subcommittee on Presbytery Boundaries be received and adhered to with concurrence of Covenant Presbytery.) *Adopted*
22. That Overture 17, p. 61, dealing with presbytery boundaries from the Presbytery of Mid-America (or by whatever name it may be called after January 1, 1989) be answered in the affirmative as amended:

**Overture 17: From Mid-America Presbytery**

**Whereas**, the 15th General Assembly of the Presbyterian Church in America directed that a consultation of changes in Presbytery boundaries and strategies for church planting in the midwestern United States be convened with MNA Presbytery chairmen and other interested parties present; and

**Whereas**, such a meeting was held in Kansas City in November 1987 with representatives from Mid-America, Missouri and Siouxlands Presbyteries present, as well as from the staff of GA MNA; and

**Whereas**, that Kansas City consultation recommended unanimously the division of the Presbytery of Siouxlands into two separate geographical units, one of them including most of the state of Kansas, particularly the metropolitan Kansas City area; and

**Whereas**, that Kansas City consultation recommended unanimously that there be a Presbytery consisting of the state of Oklahoma, together with the extreme southeastern counties of Kansas, the extreme southwestern counties of Missouri and extreme northwestern counties of Arkansas; and

**Whereas**, the Presbytery of Mid-America has a desire to work in accord with other brethren of the PCA Presbyteries in the midwestern United States in order to see the PCA establish vibrant congregations in every part of North America to the glory of King Jesus;

**Therefore Be It Resolved** that the Presbytery of Mid-America be reduced to include the churches in the state of Oklahoma, effective January 1, 1989, and **Be It Further Resolved**, that Presbytery of Mid-America (or by whatever name it may be called after January 1, 1989) be authorized, effective January 1, 1989, to include the southwestern Missouri counties of Green, Christian, Taney, Lawrence, Stone, Barry, Jasper, Newton and McDonald together with the northwestern Arkansas counties of Boone, Newton, Johnson, Logan, Sebastian, Franklin, Crawford, Washington, Madison, Carroll and Benton.

Adopted at the Called Meeting of the Presbytery of Mid-America, on February 19, 1988 at Tulsa, Oklahoma. *Adopted*

23. That Overture 10, p. 73, to the 14th General Assembly from Oklahoma Presbytery, and Overture 3, p. 74, to the 15th General Assembly from the Presbytery of Mid-America regarding their respective boundaries be answered by reference to Recommendation 22 above. *Adopted*

24. That Overture 49 to the 14th General Assembly, p. 74, from Siouxlans Presbytery regarding the farm crisis be answered by reference to the Minutes of the Permanent Committee on Mission to North America, 9-14-86. *Adopted*

25. That Overture 20 to the 15th General Assembly, p. 73, regarding presbytery boundaries be referred to the Subcommittee on Presbytery Boundaries of the Permanent Committee on Mission to North America for their action. *Adopted*

26. That Overture 28, p. 63, from Korean Southwestern Presbytery requesting their division into two presbyteries be answered in the affirmative. *Adopted*

27. That the Minutes of the Permanent Committee on Mission to North America of 6-15-87, 9-10-87, 12-3-87, and 3-3-88 be approved with the exception noted below:

3-3-88 minute Attachment "A" That MNA staff member J. Philip Clark is chairing a subcommittee of the Permanent Committee on Mission to North America.

Grounds: GA Bylaws IV.2.2,a. *Adopted*

28. That the matter of titles and offices of permanent committees and agencies and the question of who should be examined by the Theological Examining Committee and elected by the General Assembly, be referred to the Judicial Business Committee for their examination and possible recommendation of an amendment to BCO 14.1(14). *Adopted*

29. That the Chairman of the Permanent Committee on Mission to North America and the Mission to North America staff be publicly commended by the Committee of Commissioners for their graciousness in dealing with the Committee of Commissioners and their openness in presentation and listening. *Adopted*

30. That Resolution #2 of Vaughn Hathaway, p. 84, as amended, regarding the chaplains of our armed forces be referred to the MNA Permanent Committee for study, reporting back to the MNA Committee of Commissioners of the 17th General Assembly.

RE: Overture from the Presbytery of Grace

1. Whereas, the February, 1988, issue of "On Line," the newsletter of the Presbyterian and Reformed Joint Committee on Chaplains and Military Personnel was sent to the stated clerk of Grace Presbytery with the request that it be forwarded to the chairman of the presbytery Committee on Mission to North America; and
  2. Whereas, the executive director of the commission, TE William B. Leonard, in this issue, draws attention to the increasing difficulty our chaplains are having in the face of encroaching pluralism; and
  3. Whereas, TE Leonard does express a concern that our chaplains continue to maintain the honor of Christ while attempting to find solutions to the problems caused by pluralism; and
  4. Whereas, now, our chaplains are being told "...implicitly or explicitly - that (they) should not pray using the phrase 'in Jesus' name'" to end their prayer at public, civil ceremonies."; and
  5. Whereas, it is to be recognized that the phrase, "in Jesus Name" is not so necessary or essential to prayer that its use guarantees the acceptability of a prayer or that its omission voids a prayer; and
  6. Whereas, it is also to be affirmed, however, that to avoid the use of the phrase deliberately may be to deny the Lord Jesus Christ;
- Therefore be it resolved that Grace Presbytery overtures the 16th General Assembly to take whatever steps necessary to protest the unlawful restriction placed upon our chaplains to the end that they may be able to exercise their faith freely and without restraint; and That the 16th General Assembly instruct the Presbyterian and Reformed Joint Committee on Chaplains and Military Personnel to monitor the development of religious pluralism in the armed services in order to report such developments to the church and to maintain the religious freedom of our chaplains.

Adopted at the 58th Stated Meeting of Grace Presbytery on May 10, 1988.

Attested by: Vaughn E. Hathaway, Jr. (TE)

Stated Clerk of Grace Presbytery

*Adopted*

31. That the General Assembly include in its prayer for the chaplains of the armed forces this matter of concern. *Adopted*

The report was received as a whole.

**Commissioners Present:**

**Presbytery**

Ascension  
 Calvary  
 Central Carolina  
 Delmarva  
 Grace  
 Gulf Coast  
 Illiana  
 James River  
 Louisiana  
 Mississippi Valley  
 Missouri

**Commissioner**

TE William R. Saadeh, Jr.  
 RE Frank Limerick  
 TE Thomas Henry  
 RE David Coffin, Jr.  
 TE Lee Roy Taylor  
 RE William M. Harris IV  
 TE Daniel Dermeyer  
 TE Howard Griffith  
 RE Maloy Stott  
 RE Will Thompson  
 RE Paul Barker

New Jersey	RE E. Andrews Grinstead III
New River	TE Donald H. Post, Jr.
North Georgia	TE James W. Fletcher III
North Texas	TE Jeff Rakes
Northeast	TE Frank J. Smith
Northern Illinois	TE E. Crowell Cooley
Siouxlands	TE Marlin Wismer
Southeast Alabama	TE Randy Kimbrough
Southern Florida	RE Harold E. Grubbs
Southwest	TE Robert Stuart
Susquehanna Valley	TE John MacRae
Warrior	TE Wayne Fair
Western Carolina	TE Gilbert Moore
Westminster	TE G. Brent Bradley

Respectfully submitted,  
 RE Will Thompson, Chairman  
 TE Jeff Rakes, Secretary

#### 16-64 Minutes of Previous Day's Sessions.

On motion the Assembly voted to waive the oral reading of the minutes and permit the commissioners to read the printed minutes and submit corrections to the clerks.

#### 16-65 Special Presentation to Stated Clerk Morton Smith.

TE John Neville and TE Rodney King were recognized to make a special presentation to TE Morton Smith and Mrs. Lois Smith in recognition of Dr. Smith's retirement as stated clerk. A large, framed plaque with the following text was presented by Mr. Neville, the text thereof to be inscribed in the Minutes as follows.

In Tribute To

Morton Howison Smith

Theologian of the Covenant of Grace  
 Presbyter in Biblical Polity  
 Pastor to Pastors  
 and Stated Clerk to the General Assembly  
 1973-1988

The Presbyterian Church in America inscribes its gratitude to Almighty God for the life and work of this Servant of Jesus Christ. With wisdom, gentleness, and patience he has guided our Church through its formative years. Uniting theology and polity true to the Holy Scriptures and the Reformed Faith, he has led General Assemblies, presbyteries, and congregations in understanding their rules and responsibilities to one another and their mission to the world. As an ambassador of the Church he has represented us before the councils of men with integrity and to the world with clarity. As a pastor to pastors he

has enlightened, encouraged, refreshed and strengthened his brethren in the Lord. Through his labors we have more effectively raised a testimony and established a ministry at home and abroad.

With all joy we can proclaim:  
To God has been the glory  
and  
To The Church has been the blessing

The 16th General Assembly  
Knoxville, Tennessee  
June 1988

D. James Kennedy/s/  
Moderator

A monetary gift towards the Smiths' upcoming trip was also presented by TE Rodney King on behalf of many of the Smiths' friends. (See 16-94, p. 212, for expression of thanks.)

The time for recess having arrived, the Assembly took a twenty minute recess and reconvened at 3:20 p.m.

#### **16-66 Ad Interim Committee on Free Masonry.**

TE Jack Scott, chairman, led in prayer and presented the Committee's report (Appendix R, p. 506). TE Robert Schwanebeck, chairman of the Committee of Commissioners on Bills and Overtures, presented a partial report of his Committee. Recommendations #4 and #5 were handled at this time. (See 16-103, p. 226, for the text of the report.)

The Committee on Free Masonry's recommendations were then acted upon as follows:

1. That the 16th General Assembly of the Presbyterian Church in America call on all of its members and courts to study this and the former report, in the light of God's Word and the other standards of the church. *Adopted*
2. That the individuals, churches and courts of the denomination institute programs of education and instruction regarding Freemasonry and what we consider to be its perils for Christians who belong to it. *Adopted*
3. That any actions of any court of the church that might proceed from this matter be taken only after thorough study and continued exhortation and instruction in the local churches. Let the session or Presbytery be, as it is authorized to be, the court of original jurisdiction. Let it proceed with gentleness and compassion, recognizing the gravity of the matter and the counsel of Scripture in dealing with problems in the church--it is better to teach, instruct, exhort and plead than to threaten--:" The Lord's servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged. With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth." (2 Timothy 2:24-25). *Adopted*
4. That all the papers and reports of this committee together with its original sources be deposited with the Committee for Christian Education and Publications of the PCA and copies of these materials be made available to any who desire them, at a cost to be determined by the CE/P Committee. That the Committee prepare a

summary of its paper from the position paper and that the General Assembly instruct the *PCA Messenger* to publish this summary, together with the recommendations of the Committee and the resolution of the Committee of Commissioners on Bills and Overtures (16-103, III, 4, p. 226) approved by the Sixteenth General Assembly. *Adopted*

5. That this report be adopted by the General Assembly and distributed, together with the former report, as a pastoral letter to all sessions and presbyteries of the PCA and made available for any others who may desire it. *Adopted*
6. That after the summary referred to in recommendation #4 is completed, this ad interim study committee be dismissed with thanks. *Adopted*

The report as a whole was then adopted.

**16-67 Partial Report of the Committee of Commissioners on Interchurch Relations.**

RE David Knox led in prayer and presented a partial report of the Committee. Recommendation 12 was amended and recommendation #13 was handled at this time. (See 16-25, p. 116, for the text of the report.)

**16-68 Presbytery Directed to Meet.**

On motion the Assembly granted the following request: "A constitutionally-required number of presbyters of Southwest Presbytery present at this Assembly requests that the Sixteenth General Assembly direct the Presbytery to meet at the Assembly to deliberate a matter of great concern that has come to our attention at this meeting, regarding a newly-organized church and the transfer of their pastor."

**16-69 Committee on Judicial Business Regarding Review and Control Report of the 15th General Assembly.**

TE Vaughn Hathaway led in prayer and reported for the Committee. Recommendations were acted upon as follows:

**III. A Report Concerning the Minutes of Each Presbytery**

1. **ASCENSION:** That the Minutes of May 2, 1986, be approved without exceptions; and July 12, 1986; September 19, 1986; November 8, 1986; and January 9, 1987; be approved with the exceptions stated:

**July 12, 1986**

1. No quorum established for commission (BCO 15-2).
2. 86-81.3 no quorum established for commission (BCO 15-2)
3. 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.

**September 19, 1986**

4. Basis for ruling motion out of order not stated.

**November 8, 1986**

5. 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.
6. 86-104.3 no record of quorum being established for commission (BCO 15-2)
7. 86-104.7 no quorum established for commission (BCO 15-2)

**January 9, 1987**

8. 87-15 No quorum established for commission (BCO 15-2)

9. 87-21.2 No record in commission of adjournment with prayer (*BCO* 10-5)

*Adopted*

2. **CALVARY:** That the minutes of April 4, 1986, June 7, 1986; July 26, 1986; August 14, 1986; October 23, 1986; December 11, 1986; and January 24, 1987; be approved with the exceptions stated:

**April 4, 1986**

1. p.1 no indication of churches represented by TE's in attendance (*RAO* 9-14-3f)
2. p.1 name of person opening in prayer not listed (*RAO* 9-14-4a)
3. p.5 report of commission to install John Hall - no quorum established (*BCO* 15-2)
4. p.6 no quorum established for commission to install Darrell McIntyre (*BCO* 15-2)
5. p.17 exceptions taken to session minutes should be detailed (*BCO* 40-3)

**June 7, 1986**

6. p.1 no indication of churches represented by TE's in attendance (*RAO* 9-14-3f)

**July 26, 1986**

7. p.4 election of elders was held less than 30 days after the petitioners made nominations from presbytery's approved list of men (*BCO* 5-9)

**August 14, 1986**

8. p.1 minutes not signed (*RAO* 9-14-7)

**October 23, 1986**

9. p.7 copy of Shepherding Committee Report should be attached (*RAO* 9-14-4c)
10. Appendix A (2) no quorum established (*BCO* 15-2)

**December 11, 1986**

11. p.1 no indication of churches represented by TE's in attendance (*RAO* 9-14-3f)
12. p.2 minutes not signed (*RAO* 9-14-7)

**January 24, 1987**

13. p.1 person opening in prayer not named (*RAO* 9-14-4a)
14. p.12 exceptions taken to session minutes should be detailed (*BCO* 40-3)

**General:**

15. Absence of current directory of Presbytery (*RAO* 9-14-8a)
16. Absence of current roll of presbytery (*RAO* 9-14-8b)
17. Absence of up-to-date Standing Rules of Presbytery (*RAO* 9-14-8e) *Adopted*

3. **CENTRAL CAROLINA:** That the minutes of February 7, 1987, be approved without exceptions, and July 19, 1986, be approved with the exceptions stated:

**July 19, 1986**

1. p.8 missing from minutes

**General:**

2. no up-to-date copy of presbytery's Standing Rules.
3. no Directory of Presbytery (listing committees).
4. no Roll of Presbytery (with churches, addresses, pastors, clerks). *Adopted*

4. **CENTRAL FLORIDA** That the minutes of April 19, 1986; July 15, 1986; October 10, 1986; and January 20, 1987 be approved with the exceptions stated:

**April 19, 1986**

1. p.2 the name of the person opening in prayer should be recorded. (*RAO* 9-14-4a)



2. pages 3,4 No indication that candidates Malloy & Lamb were endorsed by their session. (BCO 18-2)
3. p.6 specific exceptions to session records and churches not listed. (BCO 40-3)

**July 15, 1986**

4. p.2 the name of the person opening in prayer should be recorded (RAO 9-14-4a).
5. p.3 no indication that candidate Eckenwiler was endorsed by his session (BCO 18-2)

**October 10, 1986**

6. 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).
7. CM & MHW no indication candidate Ted Strawbridge was endorsed by his session (BCO 18-2)

**January 20, 1987**

8. p.3 resolutions committee appointed; no report in minutes.
  9. p.5 MHW report - TE Corzine: no questions of ordination asked (BCO 13-6).
  10. p.7 "Exceptions" to session minutes should be specified in their particulars in presbytery's minutes (BCO 40-3). *Adopted*
5. **CENTRAL GEORGIA:** That the minutes of July 12, 1986, be approved with the exception stated:

**July 12, 1986**

1. presbytery improperly received a call which had not been first approved and prosecuted by local congregation. (BCO 20-1, 20-6, 20-8). *Adopted*
6. **COVENANT:** That the minutes of June 3, 1986; October 7, 1986; and March 3, 1987; be approved with the exceptions stated:

**June 3, 1986**

1. p.3, para. I.1 no copy of Wingard Commission Report (BCO 15-1, 21-7)
2. p.3, para I.2 no copy of Westminster Commission Report (BCO 15-1, 21-7)
3. p.4, para III.2 no copy of Mr. Plunkett's call (BCO 20-10)
4. p.13, Min. Comm. no record of Mr. Gleason's internship having been approved (BCO 19-13)
5. pp. 13-15, Min. Comm. no copies of the calls for Mr. Gleason, Mr. Ferris, and Mr. Farnsworth. (BCO 40-2)
6. p.17, Sess. Rec. no record of the report of this committee being approved by presbytery (BCO 40-3)

**October 7, 1986**

7. p.4 entire page is missing (BCO 40-2)
8. p.9, Min. Comm. II.C no reason given for moderator's ruling (RAO 9-14-5)
9. p.11, Min. Comm. no record of presbytery's giving Mr. Sadlow permission to labor outside the bounds of presbytery. (BCO 13-2)
10. No record of Presbytery acting to approve this Committee's recommendations (BCO 40-3)
11. Supplement: no record of Presbytery approving the minutes of any of the ordaining commissions.
12. Supplement: Starnes Commission--members not listed; not closed in prayer; minutes not approved by commission (BCO 15-1, 21-7)

13. Supplement: Howe Commission--minutes not approved by the Commission (BCO 15-1, 21-7)

**March 3, 1987**

14. 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)
15. p.5, para I no copies of Sadlow or Hart Commission Reports (BCO 15-1, 21-7)
16. p.5, para II reports not included in presbytery minutes (RAO 9-14-6e)
17. p.14, Min. Comm. #3 Mr. Miller should have been transferred to a particular presbytery (BCO 46-6)
18. p.15, Min. Comm. #5. no record of presbytery approving Stated Supply by Mr. Chandler (BCO 22-6)
19. p.15, Min. Comm. #7. no specific reason given for ruling resolution out of order (RAO 9-14-5)
20. p.18, Sess. Rec. no record that presbytery approved the Committee's actions (BCO 40-3)

**General:**

21. 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).
  22. 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)
  23. No directory of Presbytery. (RAO 9-14-8a)
  24. No roll of Presbytery. (RAO 9-14-8b)
  25. No list of candidates. (RAO 9-14-8c)
  26. No list of licentiates. (RAO 9-14-8d)
  27. No up-to-date copy of Presbytery's Standing Rules. (RAO 9-14-8e)
  28. No copy of Guidelines for Keeping Presbytery Minutes (RAO 9-14-10)
  29. 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)
  30. 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.
  31. 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. *Adopted*
7. **DELMARVA:** That the minutes of May 13, 1986; August 20, 1986; September 20, 1986; November 11, 1986; and January 24, 1987; be approved with the exceptions stated:
- May 13, 1986**
1. p.102 person who prayed at adjournment not named.
- August 26, 1986**
2. V. no record of presbytery's approval of the call to Douglas from the Seminary BCO 20-11.
  3. p.104 VI.7. no quorum set for commission BCO 15-2

**September 20, 1986**

4. p.105, I.II neither prayer nor person who prayed mentioned in opening of presbytery
5. p.113 XVII no record of quorum for commission as required by *BCO* 15-2.
6. 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.
7. p.114, XXI no record that the meeting was closed with prayer

**November 11, 1986**

8. p.124 XVIII no record of examination in church history or history of PCA *BCO* 21-4
9. XIX exceptions found in sessional minutes not recorded.

**January 24, 1987**

10. minutes not signed by stated clerk

**General:**

11. Roll of presbytery not included
  12. No Directory of Presbytery included
  13. No list of candidates and licentiates included
  14. No copy of Standing Rules of Presbytery included *Adopted*
8. **EASTERN CANADA:** That the minutes of September 11-13, 1986, be approved with the exceptions stated:
1. p.3 no record that the application for being taken under care was filed at least 2 months before meeting. (*BCO* 18-2)
  2. p.3 no indication that the candidate provided a written copy of his sermon as required in *BCO* 19-2d.
  3. p.7 Document 86-2-G is not included with these minutes. *Adopted*
9. **EASTERN CAROLINA:** That the minutes of April 19, 1986; July 19, 1986; and October 18, 1986; be approved with the exceptions stated:

**April 19, 1986**

1. 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.
2. p.7 actions 24-25 - these actions appear to assign a committee of two the role of a commission of presbytery to conclude the dissolution of a pastoral relationship. Thus violating *BCO*, 15-2.

**July 19, 1986**

3. 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.
4. p.5 not noted that morning session concluded with prayer

**October 18, 1986**

5. 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:**

6. No list of candidates and licentiates. *Adopted*
10. **EVANGEL:** That the minutes of July 17, 1986, be approved without exceptions, and of May 13, 1986, and August 14, 1986, with the exceptions stated:

**May 13, 1986**

1. items noted and used as reference in report should be attached or included in minutes.

2. all committee reports not written out but referred to should be attached to minutes.

**August 14, 1986**

3. Item F petition from Ft. Payne, AL Church should be included as an attachment. *Adopted*

11. **GRACE:** That the minutes of May 13, 1986; August 12, 1986; October 14, 1986; and January 13, 1987; be approved with the exceptions stated:

**May 13, 1986**

1. pages 81-90 no quorums set for commissions to ordain and install TE Plunkett, Hoyt, and Rarig (BCO 15-2)
2. p.93 no quorum set for commission to approve presbytery minutes (BCO 15-2)

**August 12, 1986**

3. p.45 no quorum set commission to ordain and install Mr. Berg (BCO 15-2)
4. p.67 no quorum set for commission to approve presbytery minutes (BCO 15-2)
5. p.67 minutes not signed

**October 14, 1986**

6. p.86 no quorum set for commission to install TE Homeyer (BCO 15-2)
7. p.92 no quorum set for commission to approve presbytery minutes (BCO 15-2)
8. p.92 minutes not signed.

**January 13, 1987**

9. p.97 no quorum set for commission
10. p.127 no indication that presbytery took action on resolution memorializing RE Sanford Torrey.
11. p.129 no quorum set for commission to approve presbytery minutes (BCO 15-2) *Adopted*

12. **GREAT LAKES:** That the minutes of May 17, 1986, and September 12-13, 1986 be approved with the exceptions stated:

**May 17, 1986**

1. p.2 no quorum is specified for commission BCO 15-2

**September 12-13, 1986**

2. no indication of required session endorsement BCO 18-2-1 *Adopted*

13. **GULF COAST:** That the minutes of February 11, 1986; June 7, 1986; September 9, 1986; AND OCTOBER 14, 1986; be approved with the exceptions stated:

**February 11, 1986**

1. para. 86-22 no details of commission report and no item in the appendix

**June 7, 1986**

2. p.4 form of licensure not followed BCO 19-4
3. p.5 no details of Orange Beach report and no item in the appendix
4. 86-80 seminary degree improperly substituted for church history and history of PCA BCO 21-4

**September 9, 1986**

5. p.2 no indication that BCO 20-9 was complied with.
6. Appendix B no attestation by moderator regarding the call by the Wildwood Church (BCO 20-6)

**October 14, 1986**

7. p.4, 5 no record of endorsements of Bellamy, Forbes, Welch, Maves, and Phillips by their Sessions (BCO 18-2) *Adopted*

14. **ILLIANA:** That the minutes of October 11, 1986, and February 7, 1987, be approved with the exceptions stated:  
**October 11, 1986**  
 1. p.4 did Presbytery set the number in the commission and its quorum (*BCO* 15-2)  
**February 7, 1987**  
 2. p.2 content of the report of the committee of the whole should appear since its is the substance of the motion adopted by Presbytery (*RAO* 9-14-4-c)  
*Adopted*
15. **JAMES RIVER:** That the minutes of October 12, 1985; January 11, 1986; April 11-12, 1986; July 12, 1986; September 27, 1986; and January 10, 1987; be approved with the exceptions stated:  
**October 12, 1985**  
 1. minutes not approved (*RAO* 9-14-3e)  
 2. minutes not signed (*RAO* 9-14-7)  
**January 11, 1986**  
 3. minutes not signed (*RAO* 9-14-7)  
 4. person leading in closing prayer not named (*RAO* 9-14-4a)  
**April 11-12, 1986**  
 5. minutes not signed (*RAO* 9-14-7)  
**July 12, 1986**  
 6. minutes not signed (*RAO* 9-14-7)  
 7. person leading in closing prayer not named (*RAO* 9-14-4a)  
**September 27, 1986**  
 8. person leading in closing prayer not named (*RAO* 9-14-4a)  
**January 10, 1987**  
 9. minutes not approved (*RAO* 9-14-3e)  
 10. person leading in closing prayer not named (*RAO* 9-14-4a)  
**General:**  
 11. no committee reports with any minutes (*RAO* 9-14-6e) *Adopted*
20. **LOUISIANA:** That the minutes of October 11, 1986; November 15, 1986; and February 21, 1987; be approved with the exceptions stated:  
**October 11, 1986**  
 1. no notation of approval of previous meeting minutes.  
 2. p.1 names of commissioners not listed (*RAO* 9-14-3f).  
 3. p.1 names of excused/unexcused absences of TE's and Churches not listed (*RAO* 9-14-3g).  
 4. p.1 no record of the report of the Review Committee of the approval by the Presbytery (*BCO* 40-3, *RAO* 9-14-4c).  
 5. p.2 Para 45-5 not included in list.  
 6. 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).  
 7. p.3 no record that Presbytery actually proceeded to license Mr. Lax following his examination (*BCO* 19-3,4).  
 8. 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).
9. 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)
  10. 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).
  11. p.5 no record of Presbytery's action on the report (*BCO* 40-2).

#### **November 15, 1986**

12. p.1 designation and dissolution in the matter of TE Marvin Camp and Letter of Appreciation motion made, but no disposition noted.
13. p.1 the purpose of the called meeting is not explicitly stated (*RAO* 9-14-4b).
14. p.1 no list of commissioners (*RAO* 9-14-3f).
15. p.1 names of unexcused absences of TE and churches not listed (*RAO* 9-14-3g).
16. 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).
17. 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).
18. 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.
19. p.3 pastoral call from John Calvin Church--additions made to call not in compliance with *BCO* 20-10.
20. p.3 Attachment #4 has two illegible additions. These Additions, if by Presbytery are not in accord with *BCO* 20-10.

#### **February 21, 1987**

21. No page numbers whatsoever
22. p.1 no time listed for first meeting (*RAO* 9-14-3c).
23. p.1 Plains Church and Abundant Life Church both list more ruling elders than they are entitled to seat as commissioners. (*BCO* 13-1).
24. p.2 there is no list of excused/unexcused absences for TE/RE (*RAO* 9-14-3g).
25. p.2 there is no record that the motion passed to allow the listed ruling elders the privilege of the floor (*BCO* 40-2).
26. p.3 no record that the election requested by the Stated Clerk of the General Assembly was held (*BCO* 40-2).
27. p.3 no record of Presbytery approving Commission's Minutes (*BCO* 15-1, 21-7).
28. 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.)
29. p.5 the record reflects an incorrect vote both times on both sets of proposed amendments (*BCO* 40-2).

30. p.6 no record that motion passed to elect Bill Frisbee to Missions Disaster Relief Committee (*BCO* 40-2).
  31. p.6 no record that Gary Clower was elected to fill MNA slot on Missions Committee (*BCO* 40-2).
  32. p.7 no record that Mr. Hart was formally licensed following his examination (*BCO* 19-4).
  33. p.8 no record that those nominated were elected by Presbytery (*BCO* 40-2).
  34. p.8 no record that this report was adopted by Presbytery (*BCO* 40-2).
- General:**
35. No list of candidates (*RAO* 9-14-8c).
  36. No list of licentiates (*RAO* 9-14-8d).
  37. No copy of Guidelines for Keeping Presbytery Minutes (*RAO* 9-14-10).
  38. 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). *Adopted*
21. **MID-AMERICA:** That the minutes of April 11-12, 1986, and May 23, 1986, be approved with the exceptions stated:
- April 11-12, 1986**
1. p.1 Moderator not identified (*RAO* 9-14-3-d).
- May 23, 1986**
2. although consisting of only 2 pages, yet they should be numbered (*RAO* 9-14-1)
  3. p.1 no indication that *BCO* 13-11 requirements have been met for "three" churches in calling the meeting.
  4. p.1 moderator not identified (*RAO* 9-14-3-d)
  5. p.2 a commission was established without a quorum being determined by Presbytery.
  6. p.5 a commission was established without a quorum being determined
  7. p.16 minutes of all sessions were not examined. *Adopted*
22. **MISSISSIPPI VALLEY:** That the minutes of June 4, 1985; October 15, 1985; February 18, 1986; June 3, 1986; October 21, 1986; and February 17, 1987; be approved with the exceptions stated:
- June 4, 1985**
1. roll incomplete, absent without excuse not noted (*RAO* 9-14-3-f&g).
  2. p.30 quorum of commission not set (*BCO* 15-2).
  3. p.31 Presbytery heard ordination sermon in committee contrary to *BCO* 21-4.
  4. p.33 minutes not signed by the clerk (*RAO* 9-14-7).
- October 15, 1985**
5. roll - no excused list noted (*RAO* 9-14-3 f&g).
  6. p.52 clerk signature missing (*RAO* 9-14-7)
- February 18, 1986**
7. roll incomplete (*RAO* 9-14-3 f&g).
  8. p.75 no indication that Mr. Kraft preached a sermon before Presbytery (*BCO* 21-4).
  9. p.76 quorum for commission not set (*BCO* 15-2).
- June 3, 1986**
10. pp.64-65 roll incomplete (*RAO* 9-14-3 f&g). Moderator Lemon listed and not list of absent without excuse.
  11. p.70 third paragraph - terms of call do not appear (*BCO* 13-10).

12. p.70 fifth paragraph - ordination sermon heard by committee (Elliott) (*BCO* 21-4).

13. p.70 tenth paragraph - quorum for commission not set (*BCO* 15-2).

**October 21, 1986**

14. roll incomplete (*RAO* 9-14-3 f&g).

15. p.28 ordination sermons heard by committee (*BCO* 21-4).

16. p.29 terms of calls do not appear (*BCO* 13-10). All quorums not noted or set here.

17. p.30 last paragraph - point of order not clearly explained (*RAO* 9-14-5).

**February 17, 1987**

18. all pages not numbered (*RAO* 9-14-1).

19. roll incomplete (*RAO* 9-14-3 f&g).

20. p.5 no record of a letter from the session on behalf of a candidate (*BCO* 18-2).

21. p.6 terms of call not listed (*BCO* 13-10).

22. p.7 exceptions to session records (*BCO* 40-3).

23. p.8 quorum of commissions (*BCO* 15-2); name of one praying in closing is omitted (*RAO* 9-14-4-a). *Adopted*

23. **MISSOURI:** That the minutes of April 18, 1986, and July 18, 1986, be approved with the exceptions stated:

**April 18, 1986**

1. 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**

2. 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. *Adopted*

24. **NEW JERSEY:** That the minutes of March 5, 1986, and July 31, 1986, be approved with the exceptions stated:

**March 5, 1986**

1. minutes not signed

**July 31, 1986**

2. pages not numbered *Adopted*

25. **NEW RIVER:** That the minutes of November 14, 1986, and March 13, 1987, be approved with the exceptions stated:

**November 14, 1986**

1. p.3 Presbytery does not establish a quorum as required by *BCO* 15-2

**March 13, 1987**

2. p.1 It is not stated who opened the meeting with prayer (*RAO* 9-14-4).

3. p.5 It is not stated that presbytery established a quorum for the Commission to install TE Miller (*BCO* 15-2).

**General:**

4. no Standing Rules of Presbytery included. *Adopted*

26. **NORTH GEORGIA:** That the minutes of May 3, 1986; August 2, 1986; and October 21, 1986; be approved with the exceptions stated:

**May 3, 1986**

1. page was not numbered (p.2)



**August 2, 1986**

2. page was not numbered (p.2)

**October 21, 1986**

3. minutes not signed

*Adopted*

27. **NORTH TEXAS:** That the minutes of April 25-26, 1986; July 25-26, 1986; October 24-25, 1986; and January 23-24, 1987; be approved with the exceptions stated:

**April 25-26, 1986**

1. p.1 not stated which RE's are commissioners and which are alternate commissioners.
2. 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**

1. p. 1 men not ordained as elders involved in administration of communion service.

**October 24-25, 1986**

1. pp. 15-16 no record of exegesis requiring use of original languages;
2. no record of examination in church history and history of the PCA.
3. p.16 no record of quorum for commission to ordain

**January 23-24, 1987**

4. p.8 all session minutes not examined; specific exception not listed.

**General:**

5. no directory of presbytery

6. no roll of presbytery

7. no list of candidates under care and licentiates.

*Adopted*

28. **NORTHEAST:** That the minutes of May 9, 1986; September 12-13, 1986; and January 9-10, 1987; be approved with the exceptions stated:

**May 9, 1986**

1. 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**

2. p.8 item 29(3), motion is improper - license cannot be transferred

**January 9-10, 1987**

3. p.4 item 22, point of order and moderator's ruling not stated.

*Adopted*

29. **NORTHERN ILLINOIS:** That the minutes of October 24-25 be approved with the exception stated:

**October 24-25, 1986**

1. p.4 commission quorum not present as indicated in Annex 86-N. *Adopted*

30. **PACIFIC:** That the minutes of April 25-26, 1986; September 26-27; and January 16-17, 1987; be approved with the exceptions stated:

**April 25-26, 1986**

1. p.3, #16, a) no record of either theological thesis or exegesis paper being approved or omitted in trial for ordination (BCO 21-4).

2. p.4, #16, c) no quorum stated for commission.

3. p.7, #21, c) no quorum stated for commission

**September 26-27, 1986**

4. 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).

5. p.4, #12, B, (6) same as above

6. 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).
7. p.6, #12, B, (7) no quorum stated for commission
8. p.6, #12, C, (2) no record of congregational response (per BCO 23-1) to TE Ferguson's resignation.
9. p.7, #12, C, (5) no quorum stated for commission.
10. p.7, #12, E, (3) no quorum stated for commission.
11. p.9, #12, E, (4) commission report not approved by presbytery.
12. 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**

13. p.5, #16, A, (3) no record of required 3/4 vote to approve previous experience as equivalent to internship (BCO 19-16).
14. p.5, #16, A, (3) presbytery waived licensure rather than internship (BCO 19-7 and 19-16).
15. p.6, #16, A, (3) quorum not stated for commission.
16. p.6, #16, B, (2) quorum not stated for commission.
17. p.7, #16, B, (5) quorum not stated for commission.
18. 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).
19. p.10, #16, G, (7) no quorum stated for commission.

**General:**

20. No directory or roll of presbytery, no list of candidates or licentiates of presbytery and no Standing Rules submitted. *Adopted*
31. **PACIFIC NORTHWEST:** That the minutes of January 10, 1986; April 25, 1986; and September 26, 1986; be approved with the exceptions stated:

**January 10, 1986**

1. p.1 no declaration of quorum
2. p.2 reports from commissions to install M. Harrell and J. Smed not recorded in minutes.
3. p.2 no treasurer's report in appendix or minutes.
4. p.4 no substance of report from Ministerial Relations Committee in minutes or appendix.

**April 25, 1986**

5. p.7 no declaration of quorum.
6. p.9 treasurer's report not given in minutes or appendix.

**September 26, 1986**

7. p.22 no record of commission being constituted according to regulations in BCO. *Adopted*
32. **PALMETTO:** That the minutes of April 24, 1986, and July 24, 1986, be approved with the exceptions stated:

**April 24, 1986**

1. 10-35 no record of constitutional questions put to TE Crosswhite.
2. 10-47 terms of call for TE Ferguson not included.

**July 24, 1986**

3. 11-83 quorum not established for commission.
4. 11-85 no record of call for Mr. Holmes to Trinity Presbyterian Church, Van Wyck, SC.

5. p.15 Richard Holmes received into presbytery but no record of a call.

**General:**

6. pages not properly numbered.
7. no update directory for churches.
8. no update roll of ministers, candidates, licentiates.
9. no copy of Standing Rules. *Adopted*

33. **PHILADELPHIA:** That the minutes November 14, 1986, and January 10, 1987, be approved with the exceptions stated:

**November 14, 1986**

1. p.2, para. 12 men are noted as being removed from candidacy without any explanation of the situation (*BCO* 18-7).

**January 10, 1987**

2. p.3, para. 13 ordination by presbytery of a ruling elder is unconstitutional (*BCO* 24-1).

**General:**

3. no directory included
4. no list of candidates and/or licentiates
5. no copy of Standing Rules of presbytery *Adopted*

34. **SIouxLANDS:** That the minutes of September 25, 1986, be approved with the exception stated:

**September 25, 1986**

1. pp.4-5 exam of candidate for licensure - inadequate record of licensing of Mr. McConnell (*BCO* 19-4). *Adopted*

35. **SOUTH TEXAS:** That the minutes of April 25-26, 1986; July 25-26, 1986; August 24-25, 1986; October 24-25, 1986; and January 30-31, 1987 be approved with the exceptions stated:

**General:**

1. no copy of Standing Rules
2. no copy of Directory
3. no copy of roll of presbytery
4. no copy of list of candidates under care
5. no list of licentiates. *Adopted*

36. **SOUTHEAST ALABAMA:** That the minutes September 30, 1986; October 27, 1986; and January 2, 1987; be approved with the exceptions stated:

**September 30, 1986**

1. p.1 Mr. Clegg's exception to the Confession concerning Sabbath observance was not explained (*BCO* 14-2).

**October 27, 1986**

2. p.7, sec. 7, 86-5-14 not clear if this is complete list of all candidates to licentiates (as per question No. 10).
3. minutes not approved, person closing with prayer not named (86-5-18).

**January 2, 1987**

4. p.1, sec. 87-1-5 name not specified of whom closed with prayer. *Adopted*

37. **SOUTHERN FLORIDA:** That the minutes of October 21, 1986, be approved without exception; and of April 15, 1986, be approved with the exceptions stated:

**April 15, 1986**

1. p.10 name of commissioner closing in prayer not recorded.

**General:**

2. no directory of presbytery included with minutes.
3. no roll of presbytery included with minutes.

4. no list of candidates under care and licentiates included with minutes.
5. no up to date copy of Standing Rules of presbytery included with minutes.

*Adopted*

38. **SOUTHWEST:** That the minutes of April 24-25, 1986, and January 22-23, 1987, be approved with the exceptions stated:

**April 24-25, 1986**

1. 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.
2. p.86-28 item 29 minutes of the Administrative Commission on Central Denver were approved but not attached.

**January 22-23, 1987**

3. p.87-10 minutes of Desert Springs Church and Desert Springs Commission approved but not attached.

*Adopted*

40. **TENNESSEE VALLEY:** That the minutes of May 20, 1986; July 8, 1986; October 14, 1986; November 14, 1986; January 10, 1987; February 3, 1987; and April 7, 1987; be approved with the exceptions stated:

**May 20, 1986**

1. p.1 unexcused teaching elders and churches not listed (RAO 9-14.3(g)).

**July 8, 1986**

2. p.1 moderator not named (RAO 9-14-3d).
3. p.2 unexcused teaching elders and churches not recorded (RAO 9-14,3 (g)).
4. 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).
5. 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).
6. p.6 name of person closing with prayer not recorded (RAO 9-14, 4(a)).

**October 14, 1986**

7. p.2 unexcused teaching elders and churches not recorded (RAO 9-14, 3(g)).
8. p.8 no record presbytery voted to approve Mr. Lesondak for ordination under the extraordinary clause (*BCO* 21-4).
9. p.9 no record of presbytery response to TE Fowler's request (RAO 9-14.4 (c)).
10. p.9 minutes not signed by clerk (RAO 9-14.7).

**November 14, 1986**

11. p.2 no record of unexcused teaching elders or churches (RAO 9-14.3 (g)).
12. p.1 no record of Mr. Grant being examined for internship (*BCO* 19-9)
13. p.2 minutes not signed by clerk (RAO 9-14.7).

**January 10, 1987**

14. p.2 no record of unexcused churches and teaching elders (RAO 14-9, 3(g)).
15. p.4 no report of Directory for Worship Committee included or appended (RAO 9-14, 6 (e)).
16. p.4 report of Ad Hoc Committee concerning Tennessee Valley Presbytery business not included or appended.
17. p.5 exceptions to sessional records not recorded (*BCO* 40-3).
18. p.5 mission status granted to group in Maryville, but no record of any provision for the government of this group (*BCO* 5-3).
19. p.5 name of person closing with prayer not recorded (RAO 9-14.4 (a)).
20. p.5 minutes not signed by clerk (RAO 9-14.7).

**February 3, 1987**

21. p.1 unexcused churches and teaching elders not recorded (RAO 9-14, 3(g)).
22. p.5 minutes not signed by clerk

**April 7, 1987**

23. p.2 unexcused teaching elders and churches not recorded.
24. p.4 Ad Hoc committee concerning Tennessee Valley Presbytery Business, referenced "attached report" not attached (RAO 9-14, 6 (c)).
25. p.6 exceptions to sessional records not recorded (BCO 40-3).
26. p.6 person closing in prayer not named (RAO 9-14-4a).

**General:**

27. combined Directory and Roll does not include all information required by RAO 9-14, 8.
  28. no copy of Standing Rules of Presbytery (RAO 9-14, 8 (e)).
  29. no response to exceptions to presbytery minutes by the 14th General Assembly. *Adopted*
41. **WARRIOR:** That the minutes of July 15, 1986, and January 20, 1987, be approved with the exceptions stated;

**July 15, 1986**

1. p.13, #14.227 specific exceptions to sessional records not recorded (BCO 40-3).

**January 20, 1987**

2. 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.
  3. p.28, #14.530 specific exceptions to sessional records not recorded (BCO 40-3). *Adopted*
43. **WESTMINSTER:** That the minutes of April 19, 1986; July 19, 1986; October 18, 1986; December 4, 1986; and January 17, 1987; be approved with the exceptions stated:

**April 19, 1986**

1. p.7 exceptions to session minutes not stated.

**July 19, 1986**

2. p.3, I, 3 quorum not established for commission (BCO 15-2).
3. p.4, I, 6 quorum not established for commission (BCO 15-2).
4. p.7 exceptions to session minutes not stated.

**October 18, 1986**

6. p.7, exceptions to session minutes not stated.

**December 4, 1986**

7. p.2 quorum not established for commission to install (BCO 15-2).

**January 17, 1987**

8. 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**

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

*See 16-104, VI, 2, p. 243*

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 RAO 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 meeting by the addition of new information not presented at the previous meeting. *Adopted*
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 *Adopted*

#### V. A Report Concerning Items Forwarded to the Committee and General Recommendations

- A4. That the letter of TE David Dively, Great Lakes Presbytery concerning a complaint against the action of Great Lakes Presbytery pursuant to the examination of a transferring minister be referred to the 16th General Assembly Committee on the Review and Control of Presbyteries. (See also 16-104, V, 1, p. 245) *Adopted*
- B5. That the General Assembly, on the advice of the Committee on the Review and Control of Presbyteries, note in the minutes of that General Assembly the presbyteries whose representatives have failed to perform the work assigned them; and  
 in order to assist the committee in completing the work at the Assembly, the new moderator of the General Assembly, on the advice of the Committee on the Review and Control of Presbyteries, shall appoint additional members, as needed, from the presbyteries whose representatives have failed to finish their assignments.  
 Ground: The Committee on the Review and Control of Presbyteries is hindered severely by the failure of some of its members to complete their reports and forward them to the chairman. *Adopted*
6. That the Constitutional Inquiry: "Does *BCO* 21-4 forbid or permit presbyteries to divide into committees or parts in order to hear the sermons of candidates for ordination?", referred to the Committee on Judicial Business, be answered, as

follows:

*BCO* 21-4 does not permit presbyteries simply to divide into committees or parts in order to hear the sermons of candidates for ordination. It would not be contrary to the express provisions of the *BCO* to divide a presbytery into commissions.

The General Assembly recommends that this practice not be resorted to regularly but that it be viewed as exceptional. The procedure might be subject to abuse and could be detrimental to the health and strength of the church. Also, there are more suitable alternatives. *Adopted*

The report as a whole was adopted.

**16-70 Ad Interim Committee on Communion (Fencing the Table).**

TE Edmund Clowney reported for the Committee, noting that their work was unfinished and that no report was yet available. On motion the Committee was continued for another year. Further, the Assembly voted that the Committee be funded by \$500 from the General Assembly and that any remainder be returned.

**16-71 Committee of Commissioners on Ridge Haven.**

RE Glenn Milham, chairman, led in prayer and introduced TE George Long who spoke on behalf of Ridge Haven (Appendix O, p. 462).

**I. Business Referred to the Committee**

1. Minutes of the board meetings of Ridge Haven.
2. Report of Ridge Haven to the Sixteenth General Assembly.
3. Audit Report of Arthur Young and Company.

**II. Major Issues Discussed**

1. Minutes of the board meetings of Ridge Haven.
2. Report of Ridge Haven to the Sixteenth General Assembly.
3. Audit Report of Arthur Young and Company.

**III. Recommendations**

1. That the Minutes of the board meetings of October 30, 1987, January 29, 1988 and April 28, 1988 be approved. *Adopted*
2. That the audit report be approved. *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 and specifically pray for the need for funds to build additional facilities. *Adopted*
5. That Ridge Haven be authorized to use the CPA firm of Camenzind, Kevitt, and Lee for the annual audit. *Adopted*
6. That Ridge Haven's 1988-1989 budget (Appendix C, p. 327) be approved as submitted through the Committee on Administration.

*Deferred, See 16-91, III, 27, p. 210*

The report was received as whole pending action on Recommendation #6.

Respectfully submitted,  
RE Glenn Milham, Chairman  
TE Douglas E. Murphy, Secretary

**Commissioners Present:****Presbytery**

Ascension  
 Calvary  
 Central Carolina  
 Central Florida  
 Central Georgia  
 Delmarva  
 Evangel  
 Grace  
 New River  
 North Georgia  
 North Texas  
 Southeast Alabama  
 Southern Florida  
 Tennessee Valley  
 Warrior  
 Western Carolina  
 Westminster

**Commissioner**

RE James R. Bruder  
 TE John Hall  
 RE Tommy Owens, Jr.  
 TE Alfred Bennett  
 TE Samuel S. Cappel  
 TE Kenneth Hines  
 TE Douglas E. Murphy, Secretary  
 RE John Long  
 RE Brad DeVos  
 RE Guy Beckman  
 RE Glenn Milham, Chairman  
 RE Wallace Creamer  
 TE Douglas C. Domin  
 TE Charles Anderson  
 RE Bill Mouchette  
 RE Wayne Shepherd  
 RE Robert Lane

Clerk's Note: Recommendation 5 was amended in 16-95, p. 213. It is included here for easier reference.

**16-72 Ad Interim Committee on Aids.**

TE Michael Goheen, secretary, led in prayer and reported for the Committee with the addition of the Supplemental Report (See Appendix Q, p. 465).

1. That the committee be continued for another year in order to bring a final report with recommendations. *Adopted*
2. That the Committee on Aids be funded to the extent of \$4,200 from the general funds with the request of contributions to defray this from churches and interested individuals. *Adopted*
3. That further criticisms or suggestions from churches, presbyteries or individuals concerning these papers be sent to:  
 Rev. Earl F. Fair  
 116 Church Road  
 Butler, PA 16001  
 (412) 586-7096 *Adopted*

That the status of the funding for this committee be placed in the *Messenger* was ruled by the Moderator. The report was received as a whole.

**16-73 Recess.**

The order of the day for the dinner recess having arrived, the Assembly recessed at 5:30 p.m. and was led in prayer by TE Harry Reeder.



## MINUTES--THURSDAY MORNING

June 9, 1988

### Eighth Session

#### 16-74 Assembly Reconvened.

The Assembly reconvened at 8:00 a.m. with a worship service led by members of Central Florida Presbytery: TE William Thompson, TE John Buswell, and TE Chuck Green who preached the message of the morning. An anthem was also offered by the Covenant Singers. The Moderator led in prayer as business resumed.

#### 16-75 Minutes of Previous Day's Sessions.

On motion the Assembly voted to waive the oral reading of the minutes and permit the commissioners to read the printed minutes and submit corrections to the clerks.

#### 16-76 Mission to the World Committee.

TE Robert Auffarth, chairman of the Committee on Mission to the World, led in prayer and introduced TE John Kyle, coordinator, who presented the Mission to the World program. Three missionaries spoke to the Assembly: TE Robert Woodson, Peru; TE Sidney Anderson, Nigeria; and TE Al Hatch, Ecuador. Mr. Kyle invited the brethren to join in prayer for sixty-five new missionaries for 1988. The report closed with prayer by RE Carl Wilhelm, former acting coordinator for MTW.

TE Lauris Vidal, chairman of the Committee of Commissioners on Mission to the World, led in prayer and presented the report (Appendix L, p. 422).

#### I. Business Referred to the Committee

- A. Review of Minutes of the Permanent Committee for September 18, 1987; November 20, 1987; February 18-19, 1988; May 6, 1988.
- B. Budgets for MTW and SIMA for fiscal year 1988-89.
- C. Recommendations from the Permanent Committee.

#### II. Major Issues Discussed

The Committee of Commissioners discussed the importance of noting missionary losses due to retirement, resignation, dismissal and in the disbanding of church-planting teams as well as our gains in order to obtain a better understanding of our missionary enterprise.

#### III. Recommendations

1. That the General Assembly express its gratitude to God for the staff, the missionaries and candidates of MTW and that we continue to ask Him to supply their spiritual, physical and emotional needs. *Adopted*
2. That the General Assembly express its appreciation to the members, churches, and presbyteries of the PCA for their faithful prayers and financial support for the work and ministry of MTW. *Adopted*
3.
  - a) That the General Assembly declare its heartfelt appreciation to RE Carl Wilhelm for the excellent way he served as Acting Coordinator of Mission to the World this past year.
  - b) And, that the General Assembly express its gratitude to TE John Kyle for the smooth transition he has made into the responsibilities as Coordinator of MTW and that he be reelected to the office of Coordinator.
  - c) That the General Assembly urge our members, congregations and presbyteries to pray for Mr. Kyle and his staff this coming year. *Adopted*
4. That the General Assembly express its appreciation for the Senior Staff of MTW and for their dedicated service to our church and the cause of missions

around the world. These include TE John Kyle, Coordinator; RE Carl Wilhelm, Coordinator of Europe and Africa Operations; Mr. Gerald Longe, Administrative Director; Mr. Marc Kyle, Coordinator of Personnel; TE Donald B. Patterson, Pastor-at-Large; TE Donald H. Gahagen, Jr., Coordinator of Latin America Operations; TE Jimmy Lyons, Missionary Evangelist; RE John Rollo, Coordinator of Cooperative Agreements, and RE Dan Porter, SIMA Coordinator. *Adopted*

5. That May 21, 1989, be set as the Day of Prayer for world evangelization and that the General Assembly unite in prayer that God would send many more laborers into His harvest field. *Adopted*
6. That wherever possible, the seminaries involved in the training of PCA candidates for the ministry and churches be urged to promote the need for ordained teaching elders to serve Mission to the World church-planting teams. *Adopted*
7. That the proposed budgets of MTW and SIMA (Appendix C, p. 304) be approved. *Deferred, See 16-91, III, 20,21, p. 209*
8. That the cooperative agreements with International Students, Inc. be approved. *Adopted*
9. That the cooperative agreement with Maturity Audio Visuals be approved. *Adopted*

TE Carl Bogue, TE Lawrence Oldaker, and TE Stephen Pribble requested that their negative votes be recorded.

10. That the cooperative agreement with Middle East Reformed Fellowship be approved. *Adopted*
11. That the Permanent Committee include in their Annual Report statistics reflecting changes of personnel and the disbanding of teams. *Adopted*
12. That the churches in the PCA which have not begun to support the work of MTW or MTW missionaries rise immediately to the challenge of financially and prayerfully supporting their brethren in the PCA in a united effort for world evangelization. *Adopted*
13. That the Minutes of September 18, 1987; November 20, 1987; February 18-19, 1988; May 6, 1988, be approved with notations. *Adopted*
14. That Personal Resolution #4 be answered as follows:  
The Personal Resolution #4 be referred to the Permanent Committee on MTW to study methods of missionary fund-raising and report back to the 17th General Assembly. *Adopted*
15. That the report be approved as a whole. *Adopted*

Respectfully submitted,  
TE Lauris Vidal, Chairman  
TE Andrew Silman, Secretary

**Commissioners Present:**

**Presbytery**

Ascension  
Calvary  
Central Carolina  
Central Florida  
Central Georgia  
Covenant  
Delmarva

**Commissioner**

RE Nelson Kennedy  
TE George Busch  
TE Ernest Austin  
TE Lauris Vidal  
TE Kenneth Webb  
RE Arthur Rogers  
TE O. Palmer Robertson

Great Lakes	TE Dan Perrin
Louisiana	TE Andrew Silman
Mississippi Valley	TE John Butler
Northern Georgia	RE Ray Jones
Northern Illinois	RE Fred Muse
North Texas	RE WC Cornell
Pacific	TE AL Mawhinney
Palmetto	TE Joseph Beale
Philadelphia	TE Donald Stone
Southeast Alabama	RE Ted Aven
Southern Florida	TE James Richwine
Susquehanna Valley	RE Willard Lutz
Tennessee Valley	TE Randy Nabors
Western Carolina	RE M. Al Todd
Westminster	RE James H. Wilson

Clerk's Note: Recommendations 14 and 15 were handled in 16-82, p. 186. They are included here for easier reference.

RE Carl Wilhelm led the Assembly in prayer for the need for more candidates for world missions.

The Assembly took a twenty minute recess at 10:00 a.m., reconvening at 10:20 a.m. with the singing of a hymn and prayer led by the Moderator. On motion the Commission to Adjudicate Case #10 was excused to meet.

**16-77 Committee of Commissioners on Judicial Business.**

TE Lee Ferguson, chairman, read from Ephesians 1 and presented the Committee's report (Appendix J, p. 387).

**I. Business Referred to the Committee**

- A. Minutes of June 15, 1987; June 18, 1987; November 5-7, 1987; April 21-22, 1988.
- B. Report of the Permanent Committee

**II. Issues Discussed**

- A. Minutes
- B. Overtures
- C. Directory for Worship
- D. Constitutional Inquiries
- E. Advice to Stated Clerk
- F. Constitutionality of the Report of the Ad Interim Committee on Structure and Procedure

**III. Recommendations**

- 1. That we leave the Directory for Worship in its present status in the Church and dismiss the entire matter. *Adopted*

Clerk's Note: After considerable discussion, with various motions, the Assembly adopted the above motion. Therefore Overture 19, p. 000, was answered in the negative. During the debate the following constitutional question in regard to the foregoing was raised from the floor:

"I raise the question of the constitutionality of the Directory for Worship as set forth in Attachment A on the following grounds:

- the first line of the Preface violates the regulative principle of worship, as does the third sentence of the second paragraph;
  - *BCO* 47-6 violates *WCF* 21-6;
  - *BCO* 50-1 violates *WCF* 21-5;
  - *BCO* 50-2 violates *WCF* 21-5, *WCC* Q/A 156;
  - *BCO* 50-6 violates *WCF* 21;
  - *BCO* 50-7 violates *WCF* 21;
  - *BCO* 50-3 violates *WCF* 21-5 as to content of worship song;
  - *BCO* 50-3 violates *WCF* 21;19;20;1; 7-6 as to use of musical instruments;
- with particular reference in all of these to *M14GA*, p.200, Item 24b."

The Assembly voted not to receive the constitutional question. The moderator was requested on point of order to rule the substitution motion out of order by virtue of its being unconstitutional. He ruled the motion not unconstitutional and not out of order. The ruling of the chair was challenged and the ruling was upheld by the court. TE Frank J. Smith requested his negative vote on upholding the moderator's ruling to be recorded.

2. That items 2 and 3 of Overture 24 to the 14th General Assembly, p. 69, be answered in the negative. *Adopted*
3. That the *BCO* be amended:
  - a) Amend *BCO* 4-3 by omitting "pastors" and inserting "(s)" after "pastor".
  - b) Amend *BCO* 12-1 by omitting "pastors" and inserting "(s)" after "pastor".
  - c) Amend *BCO* 5-11 last line and *BCO* 5-11 (3) same amendment to each reference to pastor.
  - d) Amend *BCO* 10-3 by adding at the end:  
"In churches where there are two or more pastors, they may, when present, alternately preside (at a session meeting)."
  - e) Amend *BCO* 12-2 by deleting sentence 1, and add to the second sentence: "In the absence of the Moderator of the Session," Second sentence remove the both usages of "the pastor" and replace them with "the moderator."
  - f) Amend *BCO* 12-4 by substitute "Moderator" for "pastor" in both places.
  - g) Amend *BCO* 12-6 by substitute "Moderator" for "pastor" in both places.
  - h) Amend *BCO* 22-1 by adding to the list "co-pastor" after "pastor".
  - i) Amend *BCO* 22-2 by substitute "Moderator" for "pastor" in both places.
  - j) Amend *BCO* 23-1 paragraph 2 by replacing "its" with "a", and by adding a new third paragraph "Where the pastoral relationship of one of the co-pastors of a church is dissolved, if there remain more than one co-pastor then the remaining co-pastors continued as co-pastors; but if there remains only one co-pastor then the remaining co-pastor becomes the pastor of the church subject to the concurrence of the congregation, at a duly called congregational meeting."
  - k) Amend *BCO* 25-4 by replacing "pastor" with "Moderator of the Session". *Adopted and sent down to presbyteries for advice and consent.*
- 4a) That *BCO* 23-2 be amended by inserting "or as medically disabled" after "retired" line two, and by replacing the second sentence with "A minister medically disabled or honorably retired shall continue to hold membership in his presbytery."
- b) That *BCO* 23-3 be amended by inserting "medically disabled or" before "honorably retired".

*Adopted and sent down to presbyteries for advice and consent.*

5. That Overture 1, p. 44, to the 15th General Assembly from the Presbytery of the Southwest be answered in negative.

Explanatory Note: *BCO* 31-1 already allows for the presbytery to handle cases that local sessions are unable to handle. *Adopted*

6. That Case #1, the Complaint of McCready *et al.* against Philadelphia Presbytery, Case #4, the Complaint TE Erwin Morrison against Philadelphia Presbytery and Case #9, the Complaint of TE Erwin Morrison against Philadelphia Presbytery be found in order. That Case #6, the Complaint of TE DeBardeleben against Philadelphia Presbytery be found to be irregular having not been filed with the stated clerk of Philadelphia Presbytery (*BCO* 43-3) That a commission be appointed to adjudicate Cases 1, 4, 9 and 6 if Complaint 6 is filed with Philadelphia Presbytery within 30 days following the 16th General Assembly. The commission shall meet to adjudicate its cases after the 16th GA and report back to the 17th General Assembly. The committee nominates the following commissioners:

RE	TE
1. Richard Springer, New Jersey	Larry Wanaselja, Delmarva
2. David Miner, New Jersey	Jonathan Seda, Delmarva
3. John Lane, New Jersey	Bruce Howes, Delmarva, Convener
4. Keith Mitchell, Susq. Val.	Robert Louthan, Delmarva
5. Greg Donovan, Susq. Val.	Don Starn, New Jersey
6. William Mahler, Susq. Val.	Glenn Marshall, New Jersey
7. Scott Rice, Delmarva	Albert Hitchcock, New Jersey
8. Paul McNulty, Delmarva	James Truitt, New Jersey
9. Robert Gray, Delmarva	John MacRae, Susquehanna Valley
10. Hal Whitlock, Delmarva	Stephen Beck, Susquehanna Valley

Alternates

11. Bayard Bandler, Delmarva
12. David Coffin, Delmarva
- a. That the necessary funds to adjudicate these cases come from the General Fund of the Committee on Administration, not to exceed \$2,000.
- b. That the moderator or stated clerk of General Assembly be empowered to appoint additional alternates if necessary.
- c. The Permanent Committee on Judicial Business is directed to meet during this Assembly to review the materials of the case presented to determine which documents are properly before the Commission, and to report this to the Commission.
- d. That the Judicial Commission be empowered to conduct a trial *de novo* as called for in one of the complaints if it deems it necessary and appropriate. *Adopted*

7. That Case # 2 the Complaint of Carl Fox against Mississippi Valley Presbytery *et al.* be found in order and a commission be appointed to adjudicate the matter. The Committee nominates the following commissioners:

RE	TE
1. James Weaver, E. Carolina	John Warren, E. Carolina, convener
2. Michael Everhart, W. Carolina	David Karlberg, Ascension
3. Malloy Stott, Louisiana	James Shipley, C. Georgia
4. Richard Alexander, E. Carolina	Seak Jae, Gulf Coast

- |                                  |                              |
|----------------------------------|------------------------------|
| 5. Philip Hufnell, Delmarva      | J. Phillips, Calvary         |
| 6. Guy Beckman, N. GA            | Stephen Baker, Westminster   |
| 7. John Lane, New Jersey         | Charles Wingard, W. Carolina |
| 8. William Harris IV, Gulf Coast | Louie Cutchen, SE AL         |

(See 16-98, p. 220, for adjudication.)

*Adopted*

8. That the advice of the Committee on Judicial Business regarding the Committee's Advice to the Stated Clerk be ratified.

Advice requested concerning the listing of disciplinary action in *Yearbook*.

ADVICE:

1. In the year disciplined the *Yearbook* should show what happened, and it should remain in the *Yearbook* until his name is dropped from the Presbytery rolls, or the censure is removed.
2. In the year restored it should show what happened.
3. In subsequent years, use brackets showing the dates and a reference to the two yearbooks that included the record, e.g. [74-79 See Ybk 75, Ybk 80].

*Adopted*

9. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #1 be ratified.

**Constitutional Inquiry #1:** From the Central Carolina Presbytery, concerning the use of the "extraordinary clause" for ordination.

QUESTION Re: Candidates in *BCO* 18-2, "Every applicant for care shall be a member of the congregation whose session provides an endorsement for at least six months before filing his applications, except in those cases deemed extraordinary by the Presbytery"

"a. Does this mean Presbytery may exempt (1) only the six month stipulation, or (2) the endorsement of the candidate by the Session?"

"b. May presbytery waive the section: 'Every applicant must file his application with the Clerk of the Presbytery at least two months before the meeting of presbytery?'"

"c. If a presbytery approves previous service as fulfilling the internship requirements, may it waive the section: 'An applicant for care may not be received under care and examined for ordination at the same meeting of presbytery, since he must serve a period of at least one year of internship prior to ordination?'"

ANSWER: Re *BCO* 18-2

Question A (1) Answer is Yes, and

Question A (2) No, see paragraph 1 of *BCO* 18-2.

Question B. Answer is No.

Question C. Answer is No, the context demands a sequence of time. The one year requirement may be shortened on the basis of *BCO* 19-7 or *BCO* 21-4.

QUESTION: Re: Licensure in *BCO* 19-2, "No Presbytery shall omit any of these parts of examination except in extraordinary cases . . ."

"Does this exception mean that a candidate could in fact be exempted from any of the prescribed parts A-D?"

ANSWER: Re *BCO* 19-2

Yes, see *M13GA*, p.110. concerning *BCO* 21-4, which applies to ordination, and would also apply to licensure. Further, we recommend the historic position regarding the extraordinary clause "that whenever presbyteries receive or ordain candidates under the so called extraordinary clause,' the presbytery must be sure that it is truly an extraordinary case, and not a

subterfuge to avoid the years of training which is the historic requirement of the Presbyterian Church . . . for its ministers." See Digest of Acts PCUS p. 212, item. 3.

QUESTION: Re: Internship in *BCO* 19-7

"May a presbytery designate as the intern year a period of service in the church even *before* the candidate came under care of presbytery, or before his licensure (such as in the case of a man who has served as a ruling elder supply over a period of years)?"

ANSWER: Re *BCO* 19-7

Yes, see *BCO* 19-16.

QUESTION: Re Ordination "Do the education requirements mandate a college diploma?" "No, Presbytery shall omit any of these parts of trial for ordination except in extraordinary cases, and then only with three/fourths approval of Presbytery." *BCO* 21-4

"Does this section apply only to the parts of trial for ordination listed in the immediate paragraph (experiential religion, languages, Bible, theology, sacraments, Church history, Church gov't, thesis, exegesis, and sermon), or may it apply also to the parts listed in the first paragraph of 21-4 (diploma, theological study, internship, licensure)?"

ANSWER: Re *BCO* 21-4

As *BCO* 21-4 stands, the answer to the question is yes. This section applies only to the parts of trial for ordination listed in the immediate paragraph (experiential religion, languages, Bible, theology, sacraments, Church History, Church government, thesis, exegesis, and sermon. The three items in par. 1 of *BCO* 21-4 namely, the diploma from a college, the diploma from a seminary and the record of completion of the internship are pre-requisites to the trial for ordination and not part of the trial. *Adopted*

10. That Overture 1 from the Evangelical Presbyterian Church of Levittown, PA, p. 44, be answered in the negative.

Explanatory Note: The changes would create Teaching Elders that were under the oversight of both the session and presbytery. *Adopted*

11. That Overture 2 from Delmarva Presbytery, p.44, be answered in the negative.

Explanatory Note: The time frame of one month seems very reasonable for candidates filing with the presbytery. *Adopted*

12. That Overture 3 from Northeast Presbytery, p. 44, be answered in the negative. *Adopted*

13. That Overture 5 from the Presbytery of Southeast Alabama, p. 45, be answered in the negative.

Explanatory Note: The changes appear to be seeking to make "erasure" of names from church roles easier. Since "erasure" is the same as excommunication the process should not be treated lightly.

*Referred to the Committee on Judicial Business to report back to the 17th GA for consideration of amendments to the BCO for the non-judicial removal of members from the roll of a local church.*

14. That Overture 7 from Covenant Presbytery, p. 46, be answered in the negative.

Explanatory Note: Last year the General Assembly imposed a moratorium on considering the consent of a delegated Assembly. This overture attempts to establish a delegated assembly. *Adopted*

15. That Overture 8 from Grace Presbytery, p. 46, be answered in the affirmative by amending the *BCO* Preface II(1) to read:

"(1) God alone is Lord of the conscience and has left it free from any doctrines or commandments of men (a) which are in any respect contrary to the Word of God, or (b) which, in regard to matters of faith and worship, are not governed by the Word of God. Therefore, the rights of private judgment in all matters that respect religion are universal and inalienable. No religious constitution should be supported by the civil power, further than may be necessary for protection and security equal and common to all others."

*Adopted and sent down to presbyteries for advice and consent.*

16. That Overture 9 from Central Carolina Presbytery, p. 47, be answered in the negative.

Explanatory Note: Same reasoning as Recommendation #14. *Adopted*

17. That the *BCO* be amended as follows:

1. That *BCO* 30 1-3 be replaced with the following: 30-1 The censures which may be inflicted by church courts are admonition, suspension from the sealing ordinances, and excommunication. For officers additional censures are suspension from and deposition from office. When a lower censure fails to reclaim the delinquent, it may become the duty of the court to proceed to the infliction of a higher censure.

30-2 Admonition is the formal reproof of an offender by a church court, warning him of his guilt and danger, and exhorting him to be more circumspect and watchful in the future.

30-3 Suspension from sealing ordinances is the temporary exclusion from those ordinances. It may be either definite or indefinite as to its duration. Suspension from office is the exclusion of a church officer from his office. This may be definite or indefinite as to its duration. With respect to church officers, suspension from sealing ordinances shall always be accompanied by suspension from office. But suspension from office is not always necessarily accompanied with suspension from sealing ordinances.

Definite suspension is administered when the credit of religion, the honor of Christ, and the good of the delinquent demand it, even though he may have given satisfaction to the court.

Indefinite suspension is administered to the impenitent offender until he exhibits signs of repentance, or until by his conduct, the necessity of the highest censure be made manifest.

2. That *BCO* 34-8 and 34-9 by adding after the word "suspended" the words "from office".
3. That *BCO* 37-2 be amended by adding in the 3rd line "/or" after "and".

*Adopted and sent down to presbyteries for advice and consent.*

18. That the *BCO* be amended as follows:

1. That *BCO* 21-4 be amended:

- a. by inserting the following sentence after the first sentence:

"No presbytery shall omit any of these educational requirements except in extraordinary cases, and then only with a 3/4 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."



- b. The next sentence will begin a new paragraph, and the phrase "the intern", in that sentence, shall be substituted for the word "He".
2. That the following additional paragraph be added to *BCO* 21-4:  
 "The extraordinary clauses should be limited to extraordinary circumstances of the church or proven extraordinary gifts of the man. Presbyteries should exercise diligence and care in the use of these provisions in order that they not prevent the ordination of a candidate for whom there are truly exceptional circumstances, nor ordain (nor receive from other denominations *BCO* 13-6) a person who is inadequately prepared for the ministry."
  3. That *BCO* 13-6 be amended by substituting the following for the last sentence:  
 "Ordained ministers from other denominations being considered by presbyteries for reception may come under the extraordinary provisions set forth in *BCO* 21-4."  
*Adopted and sent down to presbyteries for advice and consent.*
  19. That the Permanent Committee on Judicial Business, as a permanent Committee of the General Assembly, is to keep its minutes according to the guidelines set out in *RAO* 8-13 which apply to all permanent committees of the General Assembly. *Adopted*
  20. That Case #3 the Complaint of Lachman *et al.* against Philadelphia Presbytery be found in order and a commission be appointed to adjudicate the matter. The Committee nominates the following commissioners:  

RE 1. Thomas Taylor, Jr., James Riv 2. Bill Denton, Gulf Coast 3. Thomas Barker, Evangel 4. John Jardine, Jr., Delmarva 5. John Graves, Covenant 6. John Bailie, C. Georgia 7. Jimmy Knight, Calvary 8. Leroy Maham, Ascension 9. 10.	TE James Reedy, Warrior Harry Topham, Westminster James Watson, Grace L. Heimerberger, Great Lakes Wallace Sherbon, James River I. Kott, Korean Eastern Daniel Gilchrist, MS Valley Albert Moginot, MO, convener John Light, New Jersey Ben Wilkinson, N. Georgia
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*(See 16-87, p. 188, for adjudication.)* *Adopted*
  21. That the complaint by Erwin Morrison against the Philadelphia Presbytery be answered by reference to recommendation #6. *Adopted*
  22. That Case #5 the Complaint of Robert Rayburn against Missouri Presbytery be found in order and a commission be appointed to adjudicate the matter. The Committee nominates the following commissioners:  

RE 1. Delbert Nichols, Westminster 2. William Dillingham, W. Car. 3. C. Robson, Jr., TN Valley 4. James Stewart, S. FL 5. Durwood Judah, SE AL 6. Kenneth Rush, Philadelphia 7. William Reid, Palmetto 8. Jack Merry, Northeast	TE Daniel Smyth, Calvary James Braden, C Carolina Timothy Starnes, Covenant Larry Wanaselja, Delmarva Craig Childs, Evangel David Clelland, N. TX Allen Mawhinney, Pacific, convener Patrick Cook, Mid-America
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9. Harry Gardner, New River  
 10. Guerrant Smathers, MS Valley  
 (See 16-45, p. 130, for adjudication.) *Adopted*
23. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified.  
 Advice requested as to whether the Stated Clerk or the Committee on Administration acting as a Board of Directors may cancel a meeting of the General Assembly.  
 ADVICE:  
 1. The *BCO* provides in 14-2 for the Assembly to meet annually.  
 2. No provision is made for the cancellation of the Assembly meeting.  
 3. In relation to the question of the place and meeting arrangements, this is under the authority of the COA. *Adopted*
24. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified.  
 Advice provided concerning papers submitted by Joo Bok Suh, *et al.* concerning the Korean Southeastern Presbytery.  
 ADVICE:  
 1. Advised the Stated Clerk to refer this matter to the Study Committee (see *M15GA*, p.219 item V.A.3.), so that the Committee might bring facts and recommendations to the Assembly regarding this year's complaint as well as last year's complaint. *Adopted*
25. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified.  
 Advice provided concerning papers submitted by Robert B. Schettler concerning the Manchester Presbyterian Church.  
 ADVICE:  
 Advise the Stated Clerk that this is not a judicial case to be handled by the Assembly.  
 Grounds:  
 1. Mr Schettler is not a member of a PCA Church nor under the jurisdiction of any PCA Court.  
 2. As of 1982, when the J & R of the PCA and RPCES took place, Mr Schettler did not have a case pending before the RPCES Synod. Had such a case been pending before the Synod, the matter would have been taken up *de novo* by the Presbytery that succeeded the RPCES Presbytery dealing with the matter. Since this was not the case, and the matter was viewed to have been completed by the RPCES, the PCA also views the matter as now completed.  
 3. The time period for lodging complaints or appeals has long passed as the action against which Mr. Schettler is complaining took place in January, 1980. *Adopted*
26. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #2 be ratified.  
**Constitutional Inquiry #2:** From Covenant Presbyterian Church, Palm Bay, Florida.  
 QUESTION Re: Election of Officers under *BCO* 24-1.  
 "If a Session finds that four nominees for office adequately meet the Biblical requirements, may they, for the sake of limiting board size, only put two of those men on the ballot?"

ANSWER: "No.

1. *BCO* 24-1 requires that the session shall report all eligible men to the congregation, after examination.
2. *BCO* 24-1 says that the congregation determines the number of elders to be elected.
3. *BCO* 24-1 allows the Session to recommend the number to be elected."

*Adopted*

27. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #3 be ratified.

**Constitutional Inquiry #3:** From Presbytery of the Ascension.

QUESTION Re: Resignation of a Minister from a "pastoral charge" which is outside the bounds of the Presbytery (*BCO* 23-1).

"1. Is this provision to be understood as applying to a "pastoral charge" where a non-PCA church is the calling body, e.g. an independent or unaffiliated church wherein a PCA teaching elder has been serving as pastor (or as assistant pastor, etc.,) with the full concurrence of the Presbytery and with that particular church's recognition of Presbytery's proper authority over and oversight of this teaching elder?

"2. To put it another way, is the *BCO* provision properly satisfied in cases such as this by simply relying on a properly certified congregational or sessional vote to concur with the request for dissolution of the 'pastoral charge'?"

ANSWER: "No.

The provision of *BCO* 23-1 should not be understood as applying to pastoral charges outside the jurisdiction of the Presbytery. Chapter 23 does not apply to churches not under the jurisdiction of the Presbytery. *Adopted*

28. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #4 be ratified.

**Constitutional Inquiry #4:** From Presbytery of the Ascension.

QUESTION Re: Removal of names from the membership roll and the application of *BCO* 46-5.

"1. Is the session terminated along with the congregation at the effective date of dissolution (of a particular church)?

"2. May the corporation (where applicable) continue to exist after the congregation dissolves to finish matters properly under its care according to state statutes?

"3. Are the members of the congregation who do not request and receive transfers to other churches by or on the date of dissolution to be continued as some kind of members on a roll held by Presbytery for some definite or indefinite period of time?

"4. OR, does the membership of these members simply terminate at dissolution, thus making them "other session removals" without process and necessitating their joining other churches thereafter by reaffirmation of faith?

"5. OR, can members be assigned to membership in other existing churches simply by action of Presbytery, with or without consent of the Session(s) involved?"

ANSWER:

Re Q1: Yes

Re Q2: Yes, but see *BCO* 25-12 regarding disposal of property.

Re Q3. No.

Re Q4a. Yes

Re Q4b. No. Membership in the Church visible is dissolved upon dissolution of the congregation, unless transfer is made prior to the dissolution of the church.

Re Q5. Members not consenting to being assigned may not be assigned. Presbytery may assign members to congregations with the consent of the individuals and of the Session (compare *BCO* 46-8), if done prior to the dissolution.

The Committee would draw to the attention of the Presbytery that the *BCO* does not clearly speak on these matters, and there might be benefit for the presbytery to bring overtures regarding this matter to the Assembly.

*Adopted*

29. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #5 be ratified.

**Constitutional Inquiry #5:** From Stony Point Reformed Presbyterian Church.

QUESTION Re: Removal of members from the roll without judicial process (*BCO* 46).

"1. May a letter requesting to be dropped from the roll be construed as making it known that the sender 'has no intention of fulfilling the church vows?'"

"2. If to delete (in *BCO* 46-5) means other than to excommunicate, what is its meaning?"

ANSWER:

1. The Inquiry is answered by referring to previous answers by the General Assembly on this matter. See *M14GA*, items 14-52, 11, 14 and 16.

2. Also, There is a proposal before this Assembly that may provide for it (See Overture 5, p. 45).

*Adopted*

30. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #6 be ratified

**Constitutional Inquiry #6:** From Town North Presbyterian Church, Richardson, TX.

QUESTION Re: Rotation system for Elders and Deacons:

"I.A. Does *BCO* 24-6 allow a Session as it seeks "to determine the best measure for promoting the spiritual interests of the church and congregation" (12-5), to determine that a previously ordained officer, though chargeable with neither heresy nor immorality, has become unacceptable in his official capacity and thus preclude him being presented to the congregation as a nominee, or

B. Does the *BCO* anywhere require that such a nominee be allowed to stand for re-election to his former office if he so desires (24-7)?

"II. If a ruling Elder or Deacon has not actually served, either by reason of his own decision or lack of nomination, for three years or more (*BCO* 13-2), is a Session required to proceed with the provisions of *BCO* 38-2 with the man's consent or *BCO* 34-10 without the man's consent? If it is not required, may it proceed in this manner?"

ANSWER:

I.A. Session must first determine if a man is qualified for office. *BCO* 24-6 does not apply to inactive elders or deacons. All qualified nominees must be presented for election (24-1).

- B. Yes, if he is qualified. To be eligible a man must be qualified in accordance with *BCO* 24-1 and the Bylaws of the local church must be met.
- II. No. An inactive elder (one not presently elected to serve in office on a Session or Diaconate) is not subject to either 38-2 or 34-10. *Adopted*
31. That Overture 26, p. 72, to the 15th General Assembly from the Presbytery of Eastern Canada be answered in the negative.  
Explanatory Note: 1) The present *BCO* is sufficient.  
2) Overture 11 to the 16th General Assembly is the same as this overture and is answered with this recommendation. *Adopted*
32. That Overture 15, p. 58, from the James River Presbytery be answered in the affirmative by amending *BCO* 21-1, second paragraph to read as follows:  
"Ordinarily a Candidate or Licentiate may not be granted permission by the Presbytery to move on to the field to which he has been called, prior to his examination for Licensure or Ordination. Likewise an ordained Minister from another PCA Presbytery or another Denomination, ordinarily shall not move on to the field to which he has been called until examined and received by Presbytery." *Adopted and sent down to presbyteries for advice and consent.*
33. That Overture 16, p. 58, from the James River Presbytery be answered by the report of the Stated Clerk to the 16th General Assembly (16-10, p. 88).  
*Adopted*
34. That Overture 10, p. 48, from J. Curtis Lovelace, *et al.*, be answered by reference to recommendation #1. *Adopted*
35. That Overture 18, p. 59, from Covenant Presbytery be answered by:  
a. amending *BCO* 56-4, lines 29 & 30, which presently reads, "By virtue of being *born* of believing parents *children* are . . ." be changed to read, "By virtue of being *children* of believing parents *they* are..."  
b. The current language of *BCO* 57-5(1) be retained.  
Explanatory Note: The Committee thought that reference to "born of believing parents" needed to be changed but that "birthright" has always included adopted children.  
*Adopted and sent down to presbyteries for advice and consent.*
36. That Overture 19, p. 59, from Delmarva Presbytery be answered by reference to recommendation #1. *Adopted*
37. That Overture 23, p. 59, from the Presbytery of Eastern Canada be answered in the negative. *Adopted*
38. The Committee of Commissioners concurs with the following observation of the Permanent Committee:  
The Committee makes the following observation regarding report of Ad Interim Committee as to the structure of the General Assembly. The proposed implementation process is unconstitutional in that it proposes to make a *de facto* change in the structure of assembly administration "in conflict with the present *BCO*."  
*Received as information*
39. That the complaint of TE John DeBardleben against the Philadelphia Presbytery be answered by reference to recommendation #6. *Adopted*
40. That Case #7, the Complaint of Robert Jamison against Western Carolina Presbytery and that Case #8, the Complaint of John Neville against Western Carolina Presbytery be found in order and a commission be approved to adjudicate the matter. The committee nominates the following commissioners:

## RE

1. Roland Smith, James River
2. Tom Roberson, Gulf Coast
3. Dale Yelverton, Grace
4. Roger Potts, Covenant
5. John Marshall, Central GA
6. Wally Krohn, Central FL
7. Billy Cross, Sr., Calvary
8. Willard Lutz, Susque. Val.
- 9.
- 10.

## TE

- Joel Kershner, Westminster
- John Ropp, Palmetto
- Vernon Holstad, TN Valley, Convener
- Dominic Aquila, Southwest
- Howard Eyrick, S. Florida
- Frank Boswell, S. Texas
- Carl McCallister, Palmetto
- ██████████, N. Illinois
- Mitchell Hall, Jr., N. GA
- Mark Vigil, Missouri

(See 16-89, p. 199, for adjudication.)

*Adopted*

41. That the complaint of TE John Neville against the Western Carolina Presbytery be answered by reference to recommendation #40. *Adopted*
42. That the further complaint of TE Erwin Morrison against the Philadelphia Presbytery be answered by reference to recommendation #6. *Adopted*
43. That Case #10, the Complaint of Serio *et al.* against Palmetto Presbytery be found in order and that a commission be appointed to adjudicate the case. The committee nominated the following commissioners:

## RE

1. W. Tranham, Calvary
2. Scott Rice, Delmarva
3. John Lammie, Central GA
4. Ashton Stewart, Delmarva
5. Soo Koo, Korean Eastern
6. Jay Johnston, MS Valley
7. Thomas Stein, Great Lakes
8. Raymond Schutz, Central FL
9. Doug Wheeler, Covenant
- 10.

## TE

- Bruce Mawhinney, Ascension
- Billy Hux, Calvary
- David Frierson, Central Carolina
- Leonard Bullock, Central FL
- John Jagoditsch, Central GA, Convener
- Bill Stanway, Grace
- Michael Khandjian, Gulf Coast
- Jeffrey Lowman, MS Valley
- Harold Borchert, James River
- Howard Griffith, James River

(See 16-88, p. 195, for adjudication.)

*Adopted*

44. That Judicial Cases 1, 4, 6 and 9 (all cases arising out of the Philadelphia Presbytery) be adjudicated by one judicial commission. (See recommendation #6) *Adopted*
45. That the advice of the Permanent Committee on Judicial Business (SC-5) be approved.

The Stated Clerk requested advice concerning an overture from Covenant Presbytery and Grace Presbyterian Church, Germantown, TN requesting advice and help from the General Assembly in relation to the Internal Revenue Service demanding church records for criminal prosecutions.

## ADVICE:

That the Stated Clerk recommend to the Assembly that a committee be appointed by this Assembly to meet at this Assembly to bring recommendations concerning this matter. The Stated Clerk is to bring a list of candidates for this committee, and the committee is permitted to consult learned authorities outside the Assembly.

Explanatory Note: on June 3, 1988, the General Assembly received a letter from Grace Presbyterian Church, Germantown, TN, informing the General Assembly of certain actions taken by the internal revenue against members of

their church. The church requested the assistance of the General Assembly in dealing with this matter. *Adopted*

46. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #7 be ratified.

**Constitutional Inquiry #7:** From the Eastern Carolina Presbytery concerning the necessity for belief in infant baptism and limited atonement to be an officer of the church.

ANSWER:

Declined to answer the request for advice, because there is no matter pending before the lower court (*BCO* 41-1). See Recommendation 46.

Notation: If there has been a matter before the court, this commission would have instructed the Eastern Carolina Presbytery that "limited atonement" (*WCF* 8; *SC* 20; *LC* 30; *BCO* 24-5(2)) and "infant baptism" (*WCF* 28:4; *SC* 95; *LC* 156) are required doctrinal standards for all church officers (*BCO* 21:5(22); 24:5(2)) *Adopted*

47. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #8 be ratified.

**Constitutional Inquiry #8:** From the Western Carolina Presbytery concerning the application of definite and indefinite suspension.

ANSWER:

Declined to answer the request for advice, because it deals with matters directly related to judicial cases from Western Carolina Presbytery. *Adopted*

48. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #9 be ratified.

**Constitutional Inquiry #9.** A further request for advice from Town North Presbyterian Church, Richardson, TX concerning the rotation system for elders and deacons.

ANSWER:

1. Items 1 and 2 refer to advice already given in response to previous inquiry (see Constitutional Inquiry #6 above, Question I).
2. Declined to give advice in relation to Item 3 because there was insufficient information for the committee to understand intent or the circumstances. *Adopted*

49. That Overture 11, p. 57, from the Presbytery of Eastern Canada be found in order and be considered with recommendation 31 above. *Adopted*

50. The Committee of Commissioners concurs with the following observation of the Permanent Committee:

The Committee makes the following observation regarding the supplemental report of the Ad Interim Committee as to the structure of the General Assembly.

COMMENTS:

1. Concerning Recommendation 1, the Committee considers the procedure proposed as conforming to the Constitution.
2. Concerning Recommendation 2, while this Assembly may adopt RAO amendments with future effective dates, the 17th Assembly may amend any of the Rules for Assembly Operation.

Explanatory Note: That though the changes were found to be constitutional, the Committee believes that the conjunction of the Office of Stated Clerk and the Coordinator of COA violates the spirit of the *BCO* that recognizes the separation of the Office of Stated Clerk and all committees of the General

Assembly. This would clearly violate the neutrality of the Stated Clerk in regard to Assembly business. *Received as information*

51. That the Assembly appoint a commission to adjudicate Case 11, the Korean Church Case. The committee nominates the following commissioners:

RE	TE
1. Lake Terrell, Palmetto	Carter Johnson, Central Georgia
2. Robert Lukens, Delmarva	Dan Morris, Covenant
3. Will Thompson, MS Valley	Byron Curtis, E. Carolina
4. Paul Baker, Missouri	Dwight Linton, N. Georgia
5. Tom Kotouc, SE Alabama	Stephen Parker, Evangel
6. James Reeves, Southwest	F. Hendrix, Grace
7. Warner Sells, TN Valley	Frank Crane, James River
8. Jack Sullivan, W. Carolina	J. Lipe, Louisiana
9. Dwayne Hount, Westminster	Robert Woodson, Missouri
10. James Moore, Illiana	Mike Preg, Missouri
11. Bob Nauman, Mid-America	Arnold Robertstad, N. Texas
12. Ed Knox, Central Florida	William Henderson, Northeast
13. George Harris, Philadelphia	William Cooper, Evangel (Convener)

(See 16-12, p. 114, and 16-57, p. 133)

*Adopted*

52. That the minutes of the Permanent Committee dated June 15, 1987; June 18, 1987; November 5-7, 1987; and April 21-22, 1988 be approved with notations. *Adopted*

53. That Personal Resolution #1 of Vaughn Hathaway, p. 84, be approved:  
 "That the Sixteenth General Assembly direct the Committee on Judicial Business to prepare an amendment to the *Book of Church Order* to afford such a vehicle to express disagreement or objection to a decision by a member or members of a court which would not otherwise be able to do so under the provisions of dissent or protest." *Adopted*

The report as whole was then adopted.

#### Commissioners Present:

##### Presbytery

Calvary  
 Central Carolina  
 Central Florida  
 Central Georgia  
 Covenant  
 Delmarva  
 Evangel  
 Grace  
 Gulf Coast  
 James River  
 Mississippi Valley  
 Missouri  
 New Jersey  
 New River  
 North Georgia  
 Pacific  
 Palmetto

##### Commissioner

TE David Alexander  
 RE Michael Commons  
 TE Anthony Dallison  
 TE Michael Bolus  
 RE Charles R. Coe  
 TE Michael Coleman  
 TE Jim Cox  
 RE Dewitt Smylie  
 TE Raymond B. Fell  
 RE Eugene Friedlin  
 TE Mike Howell  
 TE Donald Jefferson  
 TE F. Allan Story, Jr.  
 RE Neil Smith  
 RE Harry Folwell  
 TE Larry Conard  
 TE Lee Ferguson



Philadelphia  
 South Texas  
 Southern Florida  
 Southwest  
 Tennessee Valley  
 Westminster

TE James Bordwine  
 TE Bill Fitzhenry  
 TE Timothy B. Dobbins  
 RE William J. Montgomery  
 TE Dana Stoddard  
 RE James McGowan

Respectfully Submitted,  
 TE Lee Ferguson, Chairman  
 TE Jim Cox, Secretary

Clerk's Note: Recommendation 6 was handled in 16-23, p. 115, 16-39, p. 128, 16-56, p. 133 and 16-61, p. 139. Recommendations 7, 20, 22, and 40 were handled in 16-16, p. 114. Recommendations 38 and 50 were handled in 16-38, p. 127. Recommendation 43 was handled in 16-16, p. 114, and 16-42, p. 129. Recommendation 45 was handled in 16-11, p. 114. Recommendation 51 was handled in 16-48, p. 131. Recommendations 2-5, 8-19, 21, 23-37, 39, 41, 42, 44, 46-49, 52, and 53 were handled in 16-84, p. 186. They are all included here for easier reference.

**16-78 Recess.**

The order of the day having arrived, the Assembly recessed for lunch at 12:05 p.m. with prayer by the moderator.

**MINUTES--THURSDAY AFTERNOON**

**June 9, 1988**

**Ninth Session**

**16-79 Assembly Reconvened.**

The Assembly reconvened at 1:30 p.m. with the singing of "I greet thee, who my sure Redeemer art" and prayer led by the Moderator.

**16-80 Assembly Nominating Committee.**

TE Peter Stazen, chairman, led in prayer and presented the Committee's report (Appendix M, p. 443). RE Jack Williamson assumed the chair during the report.

**COMMITTEE ON ADMINISTRATION**

**Teaching Elders**

**Ruling Elders**

**Class of 1992**

Grady Love, North Georgia

Richard A. Herbert, Pacific NW  
 Scott Levy, Illiana

**Alternates**

Robert Penny, Covenant

William F. Joseph, Jr.,

**COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS**

**Class of 1992**

Ronald Shaw, Southwest  
 James L. Shull, Mississippi Valley

Phil Johnson, Covenant  
 Monroe H. Johnson, Evangel

**Alternates**

C. Gregg Singer, Central Carolina

Barrett Mosbacker, Central Carolina

**COMMITTEE ON MISSION TO NORTH AMERICA****Class of 1992**

William N. Whitwer, Mississippi Valley  
Gerald Morgan, Southwest

Maurice McPhee, Pacific Northwest  
Athur Rogers, Covenant

**Alternates**

John Montgomery, North Georgia

Richard A. Williams, S. Florida

**COMMITTEE ON MISSION TO THE WORLD****Class of 1992**

Thomas Cheely, Evangel  
Thomas Ramsey, Pacific Northwest

Donald MacKenzie, Philadelphia  
Nelson M. Kennedy, Ascension

**Alternates**

Jack B. Scott, Mississippi Valley

George F. Giles, Jr., Covenant

**ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE****Class of 1989**

Charles E. Simpson, Central GA

**Class of 1991**

John T. DeBardleben, Philadelphia

Joseph H. Hall, Missouri

**Alternates**

Douglas Kelly, Mississippi Valley

Curtis Crenshaw, Covenant

**COMMITTEE ON INTERCHURCH RELATIONS****Class of 1991**

Henry L. Smith, Southeast Alabama

George H. Gulley, Jr., Grace

**Alternates**

K. Eric Perrin, Delmarva

Michael Frey, Evangel

**COMMITTEE ON JUDICIAL BUSINESS****Class of 1992**

Rod S. Mays, Mississippi Valley

Granville Dutton, North Texas

**Alternates**

E. Crowell Cooley, Northern Illinois

David C. Lachman, Philadelphia

**BOARD ON TRUSTEES OF COVENANT COLLEGE****Class of 1989**

Linward Crowe, Philadelphia

**Class of 1992**

Fred Marsh, Tennessee Valley  
John S. McNicoll, Southern Florida  
Lane G. Adams, Delmarva  
J. Gary Aitken, Palmetto

Kenneth E. Avis, Covenant  
Ross E. Cook, North Georgia  
G. Richard Hostetter, TN Valley

**BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY**

**Class of 1992**

Charles B. Holiday, Ascension  
 Stephen Smallman, Delmarva  
 James D. Hatch, North Georgia  
 Rodney D. Storz, Missouri  
 John W. Robertson, Warrior

John E. Spencer, Evangel

**BOARD OF TRUSTEES OF THE  
 INSURANCE ANNUITY AND RELIEF FUNDS**

**Class of 1992**

David H. Jussely, Grace  
 Russell H. Folk, North Texas  
 J. Allen Wright, North Georgia

**BOARD OF TRUSTEES OF THE INVESTOR'S  
 FUND FOR BUILDING AND DEVELOPMENT**

**Class of 1992**

E. Lee Trinkle, Evangel

**BOARD OF TRUSTEES FOR THE  
 PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

**Class of 1992**

Thomas Kay, Jr., Covenant  
 Robert C. Ham, Central Georgia

**BOARD OF TRUSTEES OF RIDGE HAVEN**

**Class of 1992**

J. Allen Herrington, Eastern Carolina

Lindsay Tippins, North Georgia

**Recommendations:**

1. That the Assembly ratify the Committee's election of next year's chairman and secretary, RE Donald D. Comer and TE Robert Vincent, respectively. *Adopted*
2. That the Chairman of the General Assembly's Nominating Committee write a letter of exhortation to the Stated Clerks and moderators (as applicable) of Presbytery instructing them in the proper procedures and requirements of nominations for permanent committees and boards and further request that Presbytery stated clerks forward the same to individual church sessions of Presbytery and chairman of nominating committee of presbytery. *Adopted*
3. That the class of 1991 of the Committee on Administration remain as is with two teaching elder representatives. *Adopted*
4. That the General Assembly Stated Clerk specify a dated deadline for the return of ballots and that the ballots must be post marked by that date to be counted. *Adopted*

The report was received as a whole.

Respectfully Submitted,  
TE Peter Stazen, Chairman  
RE Walter Lastovica

#### **16-81 Election of Stated Clerk.**

RE George Nottingham, chairman of the Committee of Commissioners on Administration (See Appendix C, Attachment E, p. 329), led in prayer and introduced the procedures for election of the stated clerk. A recommendation to permit brief speeches by the nominees were defeated. A recommendation to conduct the election by secret ballot was adopted. The Theological Examining Committee reported (Appendix P, p. 464) that five nominees had been examined and sustained to stand for election: TE Don Clements, TE Paul R. Gilchrist, TE Vaughn Hathaway, TE Steven Meyerhoff, and TE Frank Moser. A procedural motion was adopted to have a run-off election for the two nominees receiving the most votes if no single nominee received a majority on the first ballot. The Assembly paused for prayer before voting, and TE Paul R. Gilchrist was elected on the first ballot.

The time for recess having arrived, the Assembly took a twenty minute recess and reconvened at 3:20 p.m. with prayer by the moderator.

#### **16-82 Committee of Commissioners on Mission to the World.**

TE Lauris Vidal, chairman, presented one additional item. Recommendations 14 and 15 were handled at this time. (See 16-76, p. 169, for the text of the report)

#### **16-83 *Ad Interim* Committee on Heroic Measures.**

RE Edward Payne led in prayer and presented the Committee's report (Appendix S, p. 509). The Report was adopted with the addition that the results of this study be printed and made available to the Church. The Committee was dismissed with thanks.

#### **16-84 Committee of Commissioners on Judicial Business.**

The Assembly returned to the Committee of Commissioners on Judicial Business Report. Recommendations 2-5, 8-19, 21, 23-37, 39, 41, 42, 44, 46-49, 52 and 53 were handled at this time. (See 16-77, p. 169, for the text of the report.)

#### **16-85 Recess.**

The order of the day having arrived, the Assembly recessed at 5:40 p.m. and was led in prayer by the Moderator.

### **MINUTES--THURSDAY EVENING**

**June 9, 1988**

#### **Tenth Session**

#### **16-86 Assembly Reconvened.**

The Assembly reconvened at 7:30 p.m. with the singing of "Faith of our Fathers!" and prayer led by TE Robert Reymond. TE Paul Settle assumed the chair.

#### **16-87 Commission to Adjudicate Case #3.**

TE Albert Moginot read Psalm 67 and led in prayer. The Assembly voted to accept the quorum as being ten members present and voting and to proceed to hear the report of this commission. On motion the judgment was approved and the report as a whole was adopted (noting that "convened with prayer" had not been recorded).

The Assembly paused for a time of prayer for abused wives and children.

**Case #3: RE David C. Lachman *et al.* vs. Philadelphia Presbytery**

And now this 14th day of January 1988 come the undersigned and complain against the action of the Philadelphia Presbytery taken in its stated meeting on 9th January 1988 in failing (by a tie vote) to sustain the judgment of its judicial commission sustaining the following complaint brought against the action of the session of Calvary Presbyterian Church, Willow Grove:

And now this first day of March 1987, comes David C. Lachman, a Ruling Elder of Calvary Presbyterian Church, Willow Grove, and complains against the action of the Session of that church in its regular stated meeting on the twenty-fourth day of February, 1987, wherein said Session determined that physical cruelty constitutes Biblical reasons and grounds for a pending divorce between two professing Christians and resolved to support the wife both in procuring of said divorce and in her continuance as a deaconess in said church; and in support of said complaint sets forth the following reasons:

- 1) that said action is contrary to the Word of God in that
  - a) the only ground for divorce between professed believers is adultery (Matthew 5:32 and 19:9)
  - b) Christian wives are instructed not to leave their husbands and Christian husbands are not to leave their wives (I Corinthians 7:10-11)
  - c) desertion is a permissible ground for divorce only when an unbelieving partner chooses to leave a believer (I Corinthians 7:12ff.);
- 2) that said action is contrary to our Confessional standards: "...nothing but adultery, or such willful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage...." (*Westminster Confession of Faith*, XXIV, vi);
- 3) that said action denies the Christian husband and wife their ongoing right to the discipline of the church. The church is obliged to be involved in spiritual and material aid, counsel and comfort, but may never, under the cloak of pastoral concern, approve of that which her Lord has forbidden. The power of the church is ministerial, not lordly; therefore *true* pastoral concern *always* involves following the leading of the head shepherd. Seeming compassion which leads otherwise is no true compassion at all.

Whereas, in its failure to sustain said complaint and the judgment of its commission, Philadelphia Presbytery has endorsed an action taken contrary to the teaching of the Word of God and the clear and unambiguous summary of this teaching found in the *Westminster Confession of Faith*, the complainants petition the General Assembly to redress this wrong by instructing both Philadelphia Presbytery and the Session of Calvary Presbyterian Church, Willow Grove, to bring their actions into conformity with scripture and our subordinate standards.

Respectfully submitted,  
 RE David C. Lachman  
 RE Glenn F. Seeger  
 TE Kenneth W. Bush

TE John T. DeBardleben  
 TE Christian L. Keidel  
 TE Robert L. Roane

### ADJUDICATION OF CASE #3

The complainants have followed the provision of the *BCO* 43:1-3 in filing their complaint in timely fashion against the action taken at the January 9, 1988 meeting of Presbytery. The complainants filed the original complaint against the Session of Calvary Presbyterian Church, Willow Grove, PA, on March 1, 1987 as the court of original jurisdiction in this matter. The Session received the complaint, but did not adjudicate the case and decided to forward it to Philadelphia Presbytery on March 14, 1987.

#### I. Statement of the Facts

- A. On September 12, 1987, RE David Lachman requested that the Philadelphia Presbytery adjudicate his complaint against the Session of Calvary Presbyterian Church.
- B. In response to this request the Philadelphia Presbytery formed a judicial commission on September 12, 1987.
- C. On November 14, 1987, the Philadelphia Presbytery dissolved the commission due to lack of action on the commission's part. The Philadelphia Presbytery then formed a second judicial commission.
- D. On November 14, 1987, the Philadelphia Presbytery made an overture to the Sixteenth General Assembly requesting the General Assembly to appoint an ad hoc committee to re-examine biblical teaching concerning grounds for divorce and remarriage and to establish recommended guidelines and resources for pastoral care and counsel.
- E. The judicial commission reviewed the case and made the following decisions on November 17, 1987:
  1. To sustain RE David Lachman's appeal that Calvary Presbyterian Church's decision was contrary to the Word of God.
  2. To sustain RE David Lachman's appeal that Calvary Presbyterian Church's decision was contrary to the *Westminster Confession of Faith*.
  3. To sustain RE David Lachman's appeal that Calvary Presbyterian Church's decision denies the couple's ongoing positive discipline by the church.
- F. On January 9, 1988, the Philadelphia Presbytery failed to adopt the majority report of the judicial commission by a tie vote.
- G. On January 14, 1988, RE David Lachman filed a complaint against the action of the Philadelphia Presbytery to the Sixteenth General Assembly.
- H. On May 14, 1988, the Philadelphia Presbytery authorized the Moderator to appoint a respondent.

#### II. Statement of Issue

Did the Philadelphia Presbytery act properly in failing to sustain the action of the judicial commission in the case of RE David Lachman, *et al.* vs. the Session of Calvary Presbyterian Church, Willow Grove?

#### III. Judgment of the Case

- A. Specification #1 - sustained (8,0,2) (Ref. Matt. 5:31,32 and 19:3-9)
- B. Specification #2 - sustained (10,0) (Ref. *WCF* 24:6, I Cor. 7:10,11)
- C. Specification #3 - sustained (10,0)

#### IV. Amends

We annul the action of the Philadelphia Presbytery not to sustain the judgment of its judicial commission concerning the complaint brought against the Session of Calvary Presbyterian Church, Willow Grove, PA. We instruct the Presbytery to advise the Session that physical cruelty does not constitute Biblical or confessional grounds for divorce.

#### V. Explanatory Opinion

We are deeply concerned about the lack of pastoral care exercised toward the Session by Presbytery. The higher court in its deliberations only briefly considered the question of what steps the Session had taken before it moved to consider whether or not physical cruelty constituted Biblical grounds for divorce. The time and effort of Presbytery - including the complainants - seemed to have been largely focused on the theological dimensions of the question. We believe a more pastoral approach might have led to more constructive and helpful solutions for the family and avoided an apparent need to find some hermeneutical loophole through which they could justify divorce on the basis of cruelty.

We believe other measures could have been taken pastorally before the question of divorce needed to be considered. Since there was some question concerning the wife's safety, she could have been counseled to ask for a separation, seeking the protection of the civil courts through restraining orders if that proved necessary. The Session could have then established a program of rehabilitation which might have included a number of requirements such as spiritual counsel for the man and his family by the pastoral staff and elders, and individual, marital and family therapy by competent professionals.

Then, if after a reasonable length of time, the husband refused to cooperate with the counsel of Session and the therapist, proving to be unwilling or unable to effect such changes in his life and behavior as to make the marriage possible, the Session could have debated whether this lack of action constitutes desertion as understood from Scripture and the *Confession*.

During this time the wife and children would have been protected, a reasonable framework for reconciliation established and some way determined to address the question of a permanent dissolution of the relationship. All this could have been accomplished without creating the need to find another justification for divorce.

#### Members of the Commission:

##### Presbytery

Ascension  
Calvary  
Central Georgia  
Covenant  
Delmarva  
Evangel  
Grace  
Great Lakes  
Gulf Coast  
James River  
James River  
Korean Eastern  
Missouri

##### Commissioner

RE Leroy Maham  
RE Jimmy Knight  
RE John Bailie  
RE John Graves  
RE John Jardine, Jr.  
RE Thomas Barker  
TE James Watson  
TE L. Corbett Heimburger  
RE Bill Denton  
RE Thomas Taylor, Jr.  
TE Wallace Sherbon  
TE I. Kott  
TE Albert Moginot, Convener

Mississippi Valley  
Warrior

TE Daniel Gilchrist  
TE James Reedy

### MINUTES OF JUDICIAL COMMISSION #3

The commission convened on June 7, 1988 at 2 p.m. in Salon D of the Holiday Inn Convention Center in Knoxville, Tennessee.

Those present were:

Presbytery	Commissioner
Calvary	RE Jimmy Knight
Central Georgia	RE John Bailie
Evangel	RE Thomas Barker
Grace	TE James Watson
Great Lakes	TE L. Corbett Heimburger
James River	RE Thomas Taylor, Jr.
James River	TE Wallace Sherbon
Missouri	TE Albert Moginot
Mississippi Valley	TE Daniel Gilchrist
Warrior	TE James Reedy

Those absent were:

Ascension	RE Leroy Maham
Covenant	RE John Graves
Delmarva	RE John Jardine, Jr.
Gulf Coast	RE Bill Denton
Korean Eastern	TE I. Kott

TE Albert Moginot was elected chairman. RE Thomas Taylor was elected Secretary. The Chairman announced that there was a quorum present. Both respondent and complainant confirmed that materials presented to the commission were sufficient and correct.

All members of the commission read the materials presented.

Complainant, RE David Lachman, presented the complaint.

Respondent, TE Carl Derk, presented the presbytery's response.

Both complainant and respondent answered questions from the commission.

The commission recessed at the request of the General Assembly with prayer at 2:30 p.m.

The commission reconvened with prayer at 3:30 p.m.

Respondent gave closing statement.

Complainant gave closing statement.

RE John Bailie prayed that our determination would bring peace to the Presbytery and the congregation.

Complainant and respondent were excused at 4:00 p.m.

Motion made and seconded that the commission adopt the statement of issue. (10,0)

After further discussion of the case the commission recessed with prayer at 7:30 p.m. Commission reconvened with prayer at 9:30 p.m.

After further discussion of the case specifications were adjudicated as follows:

1. Specification #1 - Sustained (8,0,2)
2. Specification #2 - Sustained (10,0)
3. Specification #3 - Sustained (10,0)

Commission recessed with prayer at 10:30 p.m. Commission reconvened with prayer at 10:00 a.m., June 8, 1987. All commissioners present in the previous meetings were present and the chairman declared that there was a quorum.

The Amends were deliberated and agreed upon unanimously as appears in the Adjudication. The explanatory opinion was unanimously adopted as it appears in the Adjudication.

The commission recessed at 11:30 a.m. with prayer and reconvened with prayer at 2:30 p.m.

The minutes were read and approved.

The Adjudication was read and approved.

The commission was adjourned with prayer at 3:00 p.m.



Respectfully submitted,  
 TE Albert Moginot, Chairman  
 RE Thomas Taylor, Secretary

### 16-88 Commission to Adjudicate Case #10.

TE Jack Jagoditsch led in prayer and presented the Commission's report. On motion the judgment of Case #10 was approved and the report as a whole was adopted.

Requesting their negative votes be recorded: TE Byron Curtis, RE Jack Carran, TE L. C. Heimburger, RE Thomas McCallie, TE Michael Van Arsdale, TE Gregg Singer, TE Egon Middelmann, TE Stephen Wood, TE Ronald Lutjens, TE Thomas Ramsay, RE Terry Smith, TE Charles Wingard, TE George Stulac, TE Dan Hendley, TE Dana Casey, TE Peter LaPointe, RE Larry Pratt, TE Ken Webb, TE Ron Bossom, TE Tim Dobbins, TE Craig Childs, Sr., TE Burt Boykin, TE John Stringer, RE Joe B. Johnson, RE Thomas Roberson.

### Case #10: TE James Serio *et al.* against Palmetto Presbytery

Whereas, at a called meeting of Palmetto Presbytery held on May 31, 1988, Palmetto Presbytery failed to sustain a complaint concerning the trials for licensure of Mr. John Tomlinson, trials that were sustained even though Mr. Tomlinson holds views that are contrary to "the system of doctrine taught in the Holy Scripture" and therefore contrary to the *Confession of Faith* and the *Catechisms* of the Presbyterian Church in America and contrary to previous judicial cases adjudicated by the General Assembly of The General Assembly of the Presbyterian Church in America, the undersigned hereby complain to The General Assembly of the Presbyterian Church in America of this action of Palmetto Presbytery.

#### Complaint

The trials for licensure of Mr. John Tomlinson were sustained by Palmetto Presbytery which action was contrary to the *Book of Church Order* (19-3) that requires licentiates as well as ordinands to affirm: (1) "Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice; (2) Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church as containing the system of doctrine taught in the Holy Scripture?".

#### Statement of the Facts

1. On April 28, 1988, during examination by the whole Presbytery, Mr. John Tomlinson, a candidate under care of Palmetto Presbytery seeking licensure in the Presbyterian Church in America, affirmed his belief that none of the miraculous gifts, except the gift of Apostleship, have ceased since the Apostolic age. He included in these gifts speaking in tongues and prophecy.
2. Mr. Tomlinson affirmed that he made a distinction between what he called "canonical" revelation and the revelation manifested in the miraculous gifts. He said he hesitated to call that which was made known through speaking in tongues and prophecy "revelation" because it was not "canonical revelation" but he did affirm that propositional truth was conveyed through both tongues and prophecy.
3. Mr. Tomlinson affirmed that the gift of prophecy still exists today and that it is manifested both in forthtelling and *foretelling*.
4. Mr. Tomlinson also contended that God does speak directly outside of Scripture but that such speaking never contradicts Scripture.
5. When asked the question if God could reveal to any one of us in a direct way through a voice, vision or dream that we should take our wife to the hairdresser the

next day, Mr. Tomlinson affirmed this possibility without reservation because "it would not contradict Scripture nor is it adding to the canon, therefore it is not revelation." This affirmation was not just one of possibility arising out of divine power or freedom of God being able to do "all His holy will" but reflected Mr. Tomlinson's belief of how God continues to work in our day.

6. On May 31, 1988 at a called meeting of Palmetto Presbytery to hear a complaint concerning the sustaining of Mr. Tomlinson's examination for licensure, the respondent for the presbytery, Dr. William Larkin T.E. affirmed that the views of Mr. Tomlinson were contrary to what was acceptable in the Presbyterian Church in America and contrary to past judicial decisions of the General Assembly of the Presbyterian Church in America.
7. The response to the complaint noted that "the *BCO* recognizes a difference in stringency between licensure and ordination exams in that it permits a presbytery to note areas of weakness on particular points in a licensure exam and to re-examine in those areas when the licentiate comes for ordination (*BCO* 21-4)." The response also noted that "Palmetto Presbytery did take note of such weaknesses in the form of lack of clarity on Mr. Tomlinson's part in the area noted by the complaint and added two provisions to the sustaining of his examination: mandatory re-examination in theology at ordination and a presentation of a paper articulating his views 'very specifically on the possibility of a continuing, non-canonical revelation after the close of the Biblical canon' (Minutes, #18-71)."
8. The vote to sustain the complaint lost on a vote of 23 to sustain, 32 not to sustain and 3 abstentions.

#### **Reason for Complaint:**

1. Such a view as that affirmed by Mr. Tomlinson is in direct conflict with the Scriptural position of our *Confession of Faith* in I:1 which declares that Scripture alone is "most necessary", inasmuch as revelation given through these former means have ceased "and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same *wholly unto writing*: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased." (*Confession of Faith* I-1), emphasis added.
2. Such a view is in direct conflict with the Scriptural position of our *Confession of Faith* in I:6 which affirms the sufficiency of Scripture, "unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men."
3. Such a view of speaking in tongues and prophecy that refers to them as examples of "God speaking" rather than "revelation" is in direct conflict with the Scriptural position of our *Confession of Faith* in both I:6 and I:1. Tongues and prophecy are understood to be two of those "former ways of God revealing his will unto his people being now ceased" (I:1).
4. Such a view of tongues and prophecy is in direct conflict with General Assembly's position set forth in the position paper on the Holy Spirit in the minutes of 1974, p. 170-5. Namely:
  - 1) "Any view of tongues as experienced in our time which conceives of it as an experience by which revelation is received from God is contrary to the finalized character of revelation in Scripture."
  - 2) "The Spirit provides all that is necessary for the equipping of the saints through His presence and power in the lives of the regenerate. The true basis of faith and spiritual growth is the work of the Holy Spirit in believers as they

are made subject to His written Word, which is sufficient in itself for spiritual growth to complete maturity."

5. Such a view is in direct conflict with the *Book of Church Order*, Section 7-1, which says in part: "Such officers and gifts related to new revelation has no successors since God completed His revelation at the conclusion of the Apostolic Age."
6. Such a view is in direct conflict with the vows taken and questions asked of licentiates listed in the *Book of Church Order*. Section 19-3: "(1) Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the *only* infallible rule of faith and practice? (2) Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church as containing the system of doctrine taught in the Holy Scriptures?" (emphasis added). These vows are identical to those required of ordinands.
7. Such a view is in direct conflict with the Report of the Judicial Commission appointed by the Eighth General Assembly to Adjudicate the Complaint of Carl W. Bogue *et al.*, vs. members of the Presbytery of the Ascension, Complainants vs. The Presbytery of the Ascension, Respondents. That commission, as part of the Explanatory Opinion, stated in part that "The Commission judges that simply affirming that the canon is closed, and that supposed new revelations from God add nothing to the deposit of truth already found in Scripture does not cover all the negations concerning continuing revelation from God found in the *WCF* I,1,6 and the *BCO* 7-1. These statements of the standards also negate the idea that extraordinary ways still continue in addition to Scripture as ways by which God verbally uncovers His will to His people."
8. Such a view is in direct conflict with the Report of the Judicial Commission appointed by the Fourteenth General Assembly to Adjudicate the Complaint of Kenneth L. Gentry, Jr. *et al.* vs. Calvary Presbytery, Complainants vs. Calvary Presbytery. That commission as part of the Explanatory Opinion stated "The *Westminster Confession of Faith* states in Chapter I Section I, 'those former ways of God's revealing His will unto His people being now ceased.'" This closing statement is very strong and teaches that all means by which God verbally communicated with His people have ceased. The text appealed to is Hebrews 1:1,2. Thus Scripture would teach us that those ways by which God formerly revealed His will by dreams, visions, prophecies, voices, etc. are now ceased. The *Westminster Confession of Faith* I:IV does not teach and should not be construed as allowing for continuing revelation, but sets forth the sufficiency of Scripture. Thus this section may not be appealed to in order to support the notion of continuing revelation. That in which we are to rest is none other than the Holy Spirit speaking in the Scripture. *WCF* I:X.  
*Book of Church Order* 7-1, "Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God *completed His revelation* to his church. Such officers and *gifts* related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age." (emphasis in the original Explanatory Opinion of the Commission).  
 The Constitutional Standards of the PCA do not allow for a type of continuing revelation that is not canonical Scripture (which is complete) but is more than mere illumination and providence; a type of non-authoritative, non-canonical, new revelation."

9. In the response to the complaint the Presbytery never argued that Mr. Tomlinson's views were correct but simply said they were a "weakness" on his part. Views that are contrary to the Scriptures, to the *Confession of Faith* and *Catechisms* and the *Book of Church Order* are not just weaknesses but are in fact major errors and should not be allowed in an examination for licensure.
10. The response notes that the *Book of Church Order* "recognizes a difference in stringency between licensure and ordination exams" and notes that the internship period "is treated as a time of continued learning, as well as, of testing the person's gifts" (*BCO* 19-12). Though it is true that the *BCO* views the internship as a period of testing of a person's gifts it nowhere indicated that it is a period of time of continued learning in theology. It is clear that all ministers of the gospel continue to grow in wisdom and knowledge during their service to Christ but it is a mistake to view licensure or internship as a time when we allow men whose views are fundamentally out of accord with the doctrines of the Presbyterian Church in America to preach and work in our churches to see if their views will change to those of the *Confession of Faith*.
11. Since even the respondent admitted the views of Mr. Tomlinson were out of accord with the Presbyterian Church in America, the Presbytery acted improperly in not sustaining the complaint.
12. Since the vote was so close, it is clear that a large minority of the presbytery has concern for the sustaining of Mr. Tomlinson's examination.

The undersigned complainants do hereby complain against the action of Palmetto Presbytery and ask that the General Assembly:

1. Annul the theology portion of Mr. Tomlinson's examination and thus suspend Presbytery's action of licensing him to preach and to instruct Palmetto Presbytery:
  - a) To appoint at least two (2) men to meet with, counsel and instruct Mr. Tomlinson in an effort to bring his views into conformity with the Constitutional Standards of the Presbyterian Church in America;
  - b) To re-examine Mr. Tomlinson in the area of theology to determine whether his views have been brought into accord with the Constitutional Standards; and
  - c) To report to the 17th General Assembly on this matter through the Assembly's Committee on Review and Control Committee.
2. To instruct Palmetto Presbytery that the ordination or licensure of men whose views are fundamentally out of accord with the Constitutional Standards of the Church is improper and a violation of the Constitution of the Presbyterian Church in America.

Respectfully Submitted,  
 TE James W. Serio  
 TE John C. Ropp, Jr.  
 RE Ted D. Manby  
 TE J. Gary Aitken  
 TE LeRoy H. Ferguson III  
 TE James W. Misner  
 TE John R. Riddle  
 RE D. Robert Maddox  
 TE Joseph Sullivan

**ADJUDICATION OF CASE #10****I. Statement of Facts****A. Summary of Actions**

1. On April 28, 1988 Palmetto Presbytery sustained trials for licensure of Mr. John L. Tomlinson.
2. The Complaint of May 11, 1988 against Palmetto Presbytery's action of April 28, 1988 in sustaining the licensure examination was not sustained by Presbytery at a called meeting of Palmetto Presbytery May 31, 1988. The complainants served notice to Presbytery of their intention to complain to the General Assembly.

**B. Summary of Reported Views of Mr. John L. Tomlinson as agreed upon by Complainants and Respondents.**

1. He affirmed that God continues the activity of special revelation outside of the canon of Scriptures.
2. He affirmed that none of the miraculous gifts, except the gift of apostleship, has ceased since the apostolic age, including speaking in tongues and prophecy.
3. He affirmed that God presently reveals his will by means of propositional truth which comes through prophecy and tongues, outside the canon of Holy Scripture, and since the closing of the Biblical canon.
4. He affirmed that present-day "prophecy" is a gift manifested by forth-telling and foretelling.
5. He affirmed that God speaks directly to people through "voice, dream and vision," today.
6. He affirmed that such communication does not contradict Scripture.

**II. Statement of Issues**

- A. Are Mr. Tomlinson's views in accordance with the Constitution of the Church?
- B. Did Palmetto Presbytery err in sustaining Mr. Tomlinson's theological examination?
- C. May a man be licensed who is deficient in his views of the sufficiency and finality of Scripture?

**III. Judgment of the Case****A. Specification of Error:**

Palmetto Presbytery was in error in sustaining the examination of Mr. John Tomlinson and granting him licensure in Palmetto Presbytery, in that his expressed theological views relative to the matter of continuing revelation are unconstitutional and are fundamentally out of accord with the doctrine of the Presbyterian Church in America.

**B. Amends:**

Palmetto Presbytery is directed:

1. To annul the theology portion of Mr. Tomlinson's examination and thus suspend Presbytery's action of licensing him to preach.
2. To appoint at least two (2) men to meet with, counsel and instruct Mr. Tomlinson in an effort to bring his views into conformity with the Constitutional Standards of the Presbyterian Church in America.
3. To re-examine Mr. Tomlinson in the area of theology to determine whether his views have been brought into accord with Constitutional Standards.

4. To give greater consideration and care to the licensure of men whose views are fundamentally out of accord with the Constitutional Standards of the Church; and
5. To report to the 17th General Assembly on this matter through the Assembly's Committee on Review and Control.

#### IV. Explanatory Opinion

The *Westminster Confession of Faith* states in Chapter I Section I, "those former ways of God's revealing His will unto His people being now ceased." This closing statement is very strong and teaches that all means by which God verbally communicated with His people have ceased. The text appealed to is Hebrews 1:1,2. Thus Scripture would teach us that those ways by which God formerly revealed His will by dreams, visions, prophecy, voice, etc. are now ceased.

The *Westminster Confession of Faith* I:VI does not teach and should not be construed as allowing for continuing revelation, but sets forth the sufficiency of Scripture. Thus this section may not be appealed to in order to support the notion of continuing revelation. That in which we are to rest is none other than the Holy Spirit speaking in the Scripture, *WCF* I:X.

*Book of Church Order* 7-1, "Under the New Testament, our Lord at first collected His people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God *completed His revelation* to His church. Such officers and *gifts* related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age."

The Constitutional Standards of the PCA do not allow for a type of continuing revelation that is not canonical Scripture (which is complete) but is more than mere illumination and providence; a type of non-canonical, new revelation.

The view that maintains that such special revelation continues today strikes at the fundamental doctrine of the perfection and sufficiency of Holy Scripture. All who preach regularly in our Church must believe the truth that there exists only one infallible rule of faith and practice (*BCO* 19-3). Moreover, so far from being simply a dispute about given phenomena in redemptive history it has consequences for preaching and counseling. Because the duty which God requires of man is "obedience to his revealed will" (*LC* 91), the assertion of present-day additions to inscripturated revelation causes one who asserts it either to destroy the true Christian liberty of his hearer or to confuse him about his duty to obey God's revealed will. (Refer for information to Judicial Case No. 50, *Digest*).

#### V. Commendation and Recommendation

We commend both the Palmetto Presbytery and the complainants on their desire to deal lovingly and pastorally with the candidate for licensure. However, we do hereby admonish the Presbytery to prepare more diligently and examine more carefully its candidates before they reach the floor of Presbytery to protect them from unnecessary embarrassment and delay.

#### Members of the Commission:

##### Presbytery

Ascension  
Calvary  
Calvary  
Central Carolina

##### Commissioner

TE Bruce Mawhinney  
TE Clete Hux  
RE Wister B. Traynham, Jr.  
TE David Frierson

Central Florida	TE Leonard Bullock
Central Georgia	TE Jack Jagoditsch
Central Georgia	RE John Lammie
Covenant	RE Doug Wheeler
Delmarva	RE Ashton Stewart
Delmarva	RE Scott Rice
Grace	TE William Stanway
Great Lakes	RE Tom Stein
Gulf Coast	TE Michael Khandjian
James River	TE Howard Griffith
Mississippi Valley	RE J.E. Johnston
Mississippi Valley	TE Jeff Lowman
Philadelphia	TE Harold Burkhart

**MINUTES OF JUDICIAL COMMISSION #10**

The Commission convened with prayer on June 8, 1988 at 8:45 am in the Le Conte room at the Holiday Inn Conference Center, Knoxville.

Those present were:

<b>Presbytery</b>	<b>Commissioner</b>
Ascension	TE Bruce Mawhinney
Calvary	TE Clete Hux
Calvary	RE Wister B. Traynham, Jr.
Central Carolina	TE David Frierson
Central Florida	TE Leonard Bullock
Central Georgia	TE Jack Jagoditsch
Central Georgia	RE John Lammie
Covenant	RE Doug Wheeler
Delmarva	RE Ashton Stewart
Delmarva	RE Scott Rice
Grace	TE William Stanway
Great Lakes	RE Tom Stein
Gulf Coast	TE Michael Khandjian
James River	TE Howard Griffith
Mississippi Valley	RE J.E. Johnston
Mississippi Valley	TE Jeff Lowman
Philadelphia	TE Harold Burkhart

TE Jack Jagoditsch was elected Chairman.

TE Jeff Lowman was elected secretary.

The commission noted that some documents from Palmetto Presbytery were not available. Both respondent and complainant confirmed that materials presented to the commission were sufficient and corrected.

The materials presented were read to the members.

At the request of General Assembly, the commission recessed at 10:35 am. The commission reconvened with prayer at 1:30 pm.

Complainant, TE James Serio, presented the complaint.

Respondents, TE Jim Hope and RE Claude Vernon, presented the presbytery's response.

Both complainant and respondent answered questions from the commission. Then they offered closing statements.

Complainant and respondent were excused at 3:25 pm.

Motion was made, seconded, and adopted that the commission consider specifications 1-2 contained in the written complaint and comment on Presbytery's mishandling of the complaint.

After further discussion of the case, specifications were adjudicated as follows:

1. Specification #1 - sustained (17,0)
2. Specification #2 - sustained (11,6)

The Judgment was deliberated and agreed upon as it appears above.

The commission recessed at 5:00 pm until further notice.

Commission reconvened with prayer at 10:50 am, June 9. Commissioners TE David Frierson, RE Bruce Mawhinney, Re Wister B. Traynham, Jr. were absent.

The explanatory opinion was adopted unanimously as it appears in the adjudication.

The minutes were read and approved.

The Adjudication was read and approved 10-3.

The commission was adjourned with prayer at 12:00 noon.

Respectfully Submitted,  
TE Jack Jagoditsch, Chairman  
TE Jeff Lowman, Secretary

### **16-89 Commission to Adjudicate Case #7 and Case #8.**

On motion the Assembly went into executive session, excepting timekeeper Walter Lastovica and sound system manager Ed Nalley. TE Vernon Holstad, chairman, led in prayer and presented the Commission's report. On motion the report was adopted.

### **Case #7: RE Robert Jamison vs. Presbytery of Western Carolina**

Inasmuch as the Presbytery of Western Carolina of February 13, 1988, at a called meeting to decide on how to act regarding one of its members, a Teaching Elder, who had confessed to being a bisexual, and that he has been practicing homosexuality for the past 38 years, failed to depose this Teaching Elder but rather only suspending him thus leaving him as a suspended member of presbytery, for the purpose of keeping him under the presbytery's care, and

Inasmuch as the Presbytery at its regular Spring meeting on March 19, 1988, having received a communication from the undersigned ruling elder requesting reconsideration of the matter which was done, but without deposing this Teaching Elder "X", on the ground this was the best way to minister to him, but thereby failing to preserve the good name of the Church, and of the ministry, and

Inasmuch as this means that the PCA now has on the rolls of one of its presbyteries a confessed homosexual, who has not yet demonstrated his abandonment of a life-long lifestyle, and

Since the Presbyterian Church in America has declared as follows:

1. The act of homosexuality is a sin according to God's Word;
2. Churches should actively seek to lead the homosexual person to sanctification in Jesus Christ, according to I Corinthians 6:11; and
3. In the light of the Biblical view of its sinfulness, a practicing homosexual continuing in his sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America." (*M5GA* p. 68).

The undersigned ruling elder of Western Carolina Presbytery believes that the Presbytery has acted in error in not deposing this Teaching Elder, along with excluding him from the Sacraments and cutting him off from the fellowship of the Church, thereby preserving the good name of the Church.

The undersigned ruling elder hereby respectfully and formally complains against the Presbytery of Western Carolina regarding this error, and respectfully requests that the Presbytery remedy this error. In the event that the Presbytery fails to do so, the undersigned respectfully declares his intent to carry the matter to the General Assembly.

Signed, Robert J. Jamison  
Ruling Elder



## ADJUDICATION OF CASE #7

NOTE: This judicial case arises from a complaint of Ruling Elder Robert Jamison against the Presbytery of Western Carolina. Since the Commission is not expected to try this person in question but only the constitutionality of the process, his identity has been changed to TE "X".

### I. Statement of the Facts

In a communication to his congregation dated January 30, 1988 TE "X" confessed that he had for years walked in the sin of bisexuality. His letter was a confession of this sin, a plea for forgiveness, an expression of repentance and a willingness to submit to the discipline and authority of the Western Carolina Presbytery. His pastoral relationship was officially dissolved by Presbytery at a meeting on February 13, 1988.

A letter with similar content and a confession was addressed to the Western Carolina Presbytery dated February 1, 1988. A personal confession on the part of TE "X" to several members of the Presbytery precipitated a confrontation with TE "X", resulting in a called meeting of the Western Carolina Presbytery to be held as soon as feasible in accordance with the provisions of the *BCO*.

The Presbytery met on February 13, 1988 at the Malvern Hills Presbyterian Church. The purpose of the meeting was to deal with disciplinary matters pertaining to the confession made by TE "X".

Upon unanimous vote of Presbytery, the following action was taken:

1. That TE "X" be indefinitely suspended from the office of Teaching Elder and from the Sacraments, effective immediately.
2. That TE "X" terminate all involvement in his Church, effective immediately.
3. That TE "X" be placed under the supervision of an ad hoc Pastoral Oversight Committee consisting of TE Jerry Lynn, TE Glenn McClung, TE Bill Laxton and RE Tim Carlson.
4. That TE "X" undergo a treatment of professional counseling prescribed by the committee.
5. That the oversight committee report on TE "X" as to progress at all stated meetings of Presbytery until the matter is concluded.
6. That the oversight committee be responsible for advising TE "X" on matters relating to his place of residence.
7. That the oversight committee be responsible for implementing any Presbytery directives pertaining to TE "X".

A Stated Meeting of the Western Carolina Presbytery was held on March 19, 1988 at the Dillingham Presbyterian Church, Barnardsville, NC. The ad hoc committee with oversight of TE "X" reported good progress in the restoration process both personally and regarding the family.

Following an extended period of discussion the Presbytery affirmed its action at the previous called meeting restating its absolute disapproval and denunciation of the sin of bisexuality and maintaining its position of "Indefinite Suspension of Mr. 'X'".

The Presbytery also discussed at length a letter circulated to the Presbytery by RE Robert Jamison. The following action was taken:

1. Since Mr. Jamison's letter was circulated to the entire Presbytery and is therefore out of accord with *BCO* 43-2 requiring that a complaint be filed

with the Stated Clerk of Presbytery without any attempt to circularize the court, that his letter be received only as a communication to Presbytery.

2. In light of Mr. Jamison's having been present at the February 13 meeting of Presbytery and having been given the privilege of the floor at that meeting;

In light of his failure to express his feeling relative to the action of Presbytery at that time; and in light of the intemperate and accusing language contained in his communication to Presbytery, That Mr. Jamison be counseled by Presbytery to refrain from any further communications or actions in the future that would tend to be divisive and/or contumacious in spirit.

A committee consisting of: TE Don Munson, TE Morton Smith, and RE Mike Everhart were elected to represent Presbytery.

A called meeting of Presbytery, May 12, 1988 was held at the Arden Presbyterian Church. The purpose of the meeting was to "consider the complaint against Western Carolina Presbytery from RE Robert Jamison and issues addressed in the complaint."

The complaint of RE Jamison was denied.

A complaint by RE Robert Jamison dated April 12, 1988 was filed against the Western Carolina Presbytery. In part, the complaint states:

Since the Presbyterian Church in America has declared as follows:

1. The act of homosexuality is a sin according to God's Word;
2. Churches should actively seek to lead the homosexual person to sanctification in Jesus Christ, according to I Corinthians 6:11; and
3. In light of the Biblical view of its sinfulness, a practicing homosexual continuing in this sin would not be a fit candidate for ordination or membership in the Presbyterian Church in America." (*MSGA*, p. 68).

The undersigned ruling elder of Western Carolina Presbytery believes that the Presbytery has acted in error in not deposing Mr. "X", along with excluding him from the Sacraments and cutting him off from the fellowship of the Church, thereby preserving the good name of the Church.

The undersigned ruling elder hereby respectfully and formally complains against the Presbytery of Western Carolina regarding this error, and respectfully requests that the Presbytery remedy this error. In the event that the Presbytery fails to do so, the undersigned respectfully declares his intent to carry the matter to the General Assembly.

Signed, Robert Jamison  
Ruling Elder

## II. Statement of the Issue

The issue in this judicial case is, whether in fact, the Western Carolina Presbytery acted in accordance with the *BCO* in handling this discipline of TE "X".

## III. Judgement of the Case

This commission, having received and read aloud together all of the supporting documents, having heard the complainant, RE Robert Jamison represent his complaint, and the Respondents, TE Glenn McClung, TE Bill Laxton and TE Donald Munson represent the action on the part of the Western Carolina Presbytery, the commission has rendered a judgement to the complaint.

Voting upon the question, "Shall this specification of error be sustained?" the commission voted 13 "No" with one abstention. The commission further voted to confirm the decision of the Western Carolina Presbytery. The commission regards

the action taken by the Western Carolina Presbytery to be in accordance with the procedures and requirements of *BCO* 30-3,4 and 34-7.

**IV. Explanatory Statement**

The commission has judged on the constitutionality of the case and confirmed the decision of the lower court. The commission was careful not to allow the gravity of the offense to bias its determination of the constitutionality of the lower court's decision.

This constitutional issue was decided by the commission in recognition of the following factors:

1. The Western Carolina Presbytery appropriately followed the requirements of *BCO* 34 (particularly paragraph 7) and *BCO* 30-3, 4 and duly acted in accordance with the spirit of the declaration of the Fifth General Assembly; *MSG*A, p. 68.
2. The interest of the Western Carolina Presbytery to not only appropriately honor and follow the course of discipline prescribed in *BCO*, but to seek and help facilitate the restoration of an offending brother.
3. The observable evidence demonstrated to members of Presbytery that repentance has occurred.

The Assembly should also be advised that the action of Western Carolina Presbytery at a meeting June 6th, denied TE "X's" request to demit the ministry in concurrence with the *BCO*, and took action to depose TE "X".

**ADJUDICATION OF CASE #8**

The Complaint of TE John Neville against Western Carolina Presbytery was withdrawn.

**MINUTES OF JUDICIAL COMMISSIONS #7 & #8**

TE Vernon Holstad, Convener, called the Commission for Case #7 and #8 to meet at 9:30 a.m., June 7, 1988. After a quorum was ascertained, the convener called the Commission to order and opened in prayer, TE Vernon Holstad was elected chairman and TE Joel Kershner was elected clerk.

The enrollment of the Commission consisted of:

Central Florida	RE Wally Krohn
Central Georgia	RE John Marshall
Covenant	RE Roger Potts
Gulf Coast	RE Tom Roberson
Missouri	TE Mark Vigil
Northern Illinois	
North Georgia	TE Mitchell Hall, Jr.
Palmetto	TE John Ropp, Jr.
Palmetto	TE Karl McCallister
Southern Florida	RE Roland Smith
Southern Florida	TE Howard Eyrich
Susquehanna Valley	RE Willard Lutz
Tennessee Valley	TE Vernon Holstad, Chairman
Westminster	TE Joel Kershner, Secretary

Those absent were:

Grace	RE Dale Yelverton
Southwest	TE Dominic Aquila
South Texas	TE Frank Boswell

The Convener/Chairman certified a quorum, as per *BCO* 15-3.

The Chairman announced that the complaint of Case #8 had been withdrawn, since the matter was resolved at a called meeting of presbytery on June 6.

The Chairman of the court (i.e. commission) announced that the members should consider the Solemn duty of adjudicating the case before them, as before the Lord Jesus (*BCO* 32-12).

The two parties were called into the meeting, and the Chairman read Matthew 18:15-20 and briefly commented on this Scripture.

- complainant: RE Robert Jamison

- respondent: Western Carolina Presbytery, represented by:

TE Glenn McClung, TE William Laxton and TE Donald Munson.

Then the entire record of Case #7 was distributed and read in the presence of the court.

Both parties agreed that the record of Case #7 was correct as read.

The court recessed for a five minute break.

The court reconvened and took note of "Rules for Assembly Operations": The Guidelines for Judicial Commission to Adjudicate Complaints, steps 1 to 21.

Complainant Jamison presented his opening arguments.

The court discussed our procedure. Then TE Eyrich closed this portion of the proceedings with prayer.

The chairman recessed the court for lunch.

The chairman called the commission back into session at 1:30 p.m. Several of the court led in prayer and the chairman closed.

The respondents presented their opening arguments.

Members of the commission directed inquiries to both parties.

The respondents gave their closing arguments.

The complainant gave his closing arguments.

The two parties were dismissed and the court went into closed session to discuss the merits of the complaint. TE John Ropp explained to us that he is acquainted with TE "X". By common consent the court decided to allow Mr. Ropp to continue in his participation.

A motion was made, seconded and passed (Y:10, N:2) to end the discussion.

Then each member of the court was given an opportunity to express his opinion, with a two minute limit.

By common consent, the court recessed for a short break.

The court reconvened and discussed our responsibilities toward the remaining procedures.

A vote was taken, without further debate, regarding the question, "Should the complaint be sustained?" Vote: Y:0, N:13, Abs.:1.

A motion was made and seconded to attach the following to the court's explanatory opinion on the case:

"The commission has judged on the constitutionality of the case and confirmed the decision of the lower court. The commission was careful not to allow the gravity of the offence to bias its determination of the constitutionality of the lower court's decision."

This amendment to the motion was added:

"The issue was decided with reference to *BCO* Chapter 34, with emphasis on 34-7, and with reference to *BCO* 30-3,4, and in accordance with the spirit of the declaration of *M5GA*, p. 68."

Vote on amendment: Y:13, N:0, Abs.:1.

A motion was made and seconded to assign the chairman and clerk to work out a draft of our proceedings, to be presented Wednesday, June 8 to the commission as a whole. Vote: Y:12, N:0, Abs.:2.

Commission was recessed, with prayer by [REDACTED], until 8:30 a.m. Wednesday.

The Chairman reconvened the commission at 10:00 a.m., June 8, and opened the meeting in prayer.

The Chairman distributed copies of its General Assembly report and read through it. It was discussed and modified. The clerk distributed copies of the minutes of the commission proceedings and read through it. It was discussed and modified. The commission discussed at length the intent and nature of the minute's content. It was clarified that the content of the case should be expressed through the report to General Assembly, and the proceedings expressed through the minutes.

A motion was made, seconded and passed to approve the minutes as revised.

A motion was made, seconded and passed to approve the entire revised report which is to be presented to the General Assembly.

The commission was recessed with prayer by the Chairman to meet later during the General Assembly.

The chairman reconvened the commission at 1:30 p.m., June 9. The chairman led in prayer. A quorum was present.

The commission discussed and made more revisions to its proceedings of the case. A motion was made, seconded and passed to approve the minutes as revised. The commission adjourned with prayer led by RE John Marshall at 2:00 p.m.

Respectfully submitted,  
TE Joel Kershner, Clerk of Commission

### **16-90 Presbytery Directed to Meet.**

On motion the Assembly directed Tennessee Valley Presbytery to convene immediately in Meeting Room 2A. The Assembly rose from executive session.

### **16-91 Partial Report of the Committee of Commissioners on Administration.**

RE George Nottingham, chairman led in prayer and presented the Committee's report (See Appendix C, p. 277). TE William Fox came forward and made presentation of a plaque to retiring COA Coordinator, RE Earl Witmer. A hymn was sung and the Assembly was led in prayer for the Witmers by Mr. Fox.

#### **I. Business Referred to the Committee**

- A. Minutes of COA (June 12, 1987, September 12, 1987, March 25, 1987); Board of Directors (June 12, 1987, September 12, 1987); Investor's Fund (March 29, 1988).
- B. Overture and Business Carried over from previous Assemblies
- C. Financial Audits and Budgets
- D. Recommendations from COA
- E. Investor's Fund Recommendations

#### **II. Major Items Discussed**

- A. Minutes of COA (June 12, 1987, September 12, 1987, March 25, 1987); Board of Directors (June 12, 1987, September 12, 1987); Investor's Fund (March 29, 1988).
- B. Overture and Business Carried over from previous Assemblies
- C. Financial Audits and Budgets
- D. Recommendations from COA
- E. Investor's Fund Recommendations

#### **III. Recommendations from Committee of Commissioners on Administration**

1. That the RAO X-A-1 be amended as follows:
  - "1. The General Assembly finds the complaint in order and appoints a commission to adjudicate the matter according to the following guidelines:
    - a) That all Commission members be nominated by the Committee of Commissioners on Judicial Business on behalf of the General Assembly;
    - b) That at least 1 1/2 times the required number of commission members be submitted (BCO 15-3);
    - c) That highest priority be given to structuring the commissions to achieve geographical balance;
    - d) That Commission members be chosen by way of drawing for names;
    - e) That Commissioners not include a floor clerk of the Assembly nor a member of a Committee of Commissioners;
    - f) That Commission members be chosen from a list of the actually registered commissioners constructed no later than noon of the opening day of the Assembly, which list will be supplied by the Committee on Administration.

- The COA further proposes that this amendment to the RAO be presented as a special order on the opening day of the Sixteenth General Assembly. *Adopted*
2. That COA be instructed to continue the work of the AD Hoc Personal Policy Committee with recommendations and a final report be submitted to the 17th General Assembly. *Adopted*
  3. That the summary positions of the Church-State subcommittee's report be adopted as amended by the 16th GA.

### 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). The tithel 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 prayer, Bible reading and posting of the Ten Commandments. Christian parents should make vigorous efforts to shape their children's education and influence the teaching and materials that will be used whether in home, public or Christian schools. Churches and presbyteries should consider supporting (a) Christian and home schools where parents cannot afford these alternatives; (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 and (c) efforts by Christians to influence the public school system through becoming teachers, participating in PTA, running for School Boards, etc.

### E. PROPRIETY OF THE CHRISTIAN'S NONVIOLENT DISOBEDIENCE TO THE CIVIL MAGISTRATE IN THE ABORTION CONTROVERSY

The Christian's Scriptural responsibility to preserve, protect, and promote the lives of others (Exodus 20:13) includes a duty to so preserve, protect and promote the lives of the unborn. However, this duty, as with all duties established by the Moral Law, is to be pursued according to the various callings that belong to men and women within the structures of order ordained by God. Private Christians, by self-appointment, are not normally called by God to take up the role of civil magistrate in the enforcement of the Moral Law. Nor is the private Christian called to take up the strategy of breaking just laws in order to protest laws that are unjust.

Nevertheless, when the state, or any other authority, commands one to do what is contrary to what the law of God requires, or to refrain from doing what the law of God commands, the Christian "must obey God rather than men." (Acts 5:29b). As always, in these matters the disciple of Christ must follow his own conscience as it is informed by the Word of God.

This is especially true when danger of death to human life is imminent, as in the case of abortion (the unlawful taking of human life in the womb). Christians as individual citizens should pray that unborn children would once again be protected by the law of the land, and should pray that the Lord would raise up magistrates who would take up the cause of restoring protection to unborn children.

Since the law of the land declares that the killing of unborn children is legal, a Christian who interposes himself in a non-violent way between the unborn child and the abortionist is breaking the law, but he is convinced he is doing so in order to obey God's moral law to protect an innocent human life in imminent danger of death.

Such a Christian is worthy of the concerned and prayerful support of other Christians in the church. The Christian who seeks to protect the unborn child who is in imminent danger of death 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.

*Adopted*

Requesting their negative votes on Paragraph C. be recorded: RE David Coffin, TE James Raun, TE Darwin Glassford, TE Mike Pollock, TE Ronald Lutjens, TE Bob Burrridge, TE Anthony Dallison, TE Lonnie Barnes, RE J. R. Harrell, TE Michael Osborne, TE Bruce Nickoley

Requesting their negative votes on Paragraph D be recorded: TE Darwin Glassford, TE Mike Pollock, TE Anthony Dallison, TE Bob Burrridge, TE Lonnie Barnes, RE J. R. Harrell, TE Michael Osborne, TE Bruce Nickoley

Requesting their negative votes on the adopting of the entire Recommendation #3 be recorded: TE Eugene Case, TE O. Palmer Robertson, RE Richard Larson, RE David Miner, RE Robert Lukern, TE James Raun, RE William Mehler, Jr., TE Dennis Campbell, TE Ernest Breen, RE James Albany, TE Bob Burrridge, TE Anthony Dallison, TE Lawrence Gilpin, TE Lonnie Barnes, RE J. R. Harrell, TE Egon Middelman, TE H. Andrew Silman

Clerk's Note: The following Protest and Answer were received in 16-102, p. 225 but are included here for easier reference.

**A Protest**  
**In response to the "Summary Positions" Paper**  
**on Church/State Relations**  
**adopted by the 16th General Assembly**  
**of the Presbyterian Church in America**  
**by O. Palmer Robertson, Teaching Elder, Delmarva Presbytery**  
**Friday, June 10, 1988**

With full appreciation for the persons responsible for the paper under consideration, the public circumstance now faced by Christ's Church requires that a response be registered. It is hoped that open interchange may aid God's people as they continue to wander as strangers and pilgrims, never having in this present era a political entity they can call their own.

The following points of concern may be noted:

- (1) It is true that civil governments derive their powers from God's covenants, as the paper affirms. But its various statements appear to have confused God's covenantal commitments to those who are constituted as a "holy nation, a people for God's own possession," and his ordinances respecting the powers granted the political entities of an unredeemed humanity. Confusion of these two realms of covenant administration is seen in the section on taxation. First, appeal is made to Jesus' programmatic statement that defines the present era as one wholly different from the civic



arrangement under the covenant made with Israel: "Render unto Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:21). Establishing the covenantal order for his new covenant people, the Lord of the covenant commands his subjects to submit to the political entities of an unredeemed humanity. His disciples must acknowledge that those who have been empowered by the providence of God to stamp their image on coinage also have the right to control that coinage.

But then the paper cites Ezra 7:24 and Leviticus 27:30 to establish that "temple and church" have been exempt from taxation. The use of these verses fails to recognize the unique merger of civic and religious powers in the theocratic covenant established with Israel, and the distinctive separation of civil and religious realms under the present administration of the new covenant. As Christians in this country, we can rejoice in the favored position granted us under the good providence of God. But appeal to an older covenantal ordering cannot provide grounds for claiming freedom from the obligation to pay taxes as the church in the present era.

- (2) The report affirms that civil governments that "break the covenant" can properly be resisted, and in extreme cases overthrown. But the ambiguous treatment of the nature of the covenant that binds civil governments opens the door to misguided actions of devoted Christians that could have serious negative repercussions on the freedom of us all. Because no distinction is made between the responsibility of the individual citizen and that of the lesser civil powers acting to resist or overthrow an errant government, this report could encourage well-meaning believers to initiate an unnecessary crisis for themselves, their families and their churches.
- (3) The report asserts that the civil government of this land has increasingly intruded on the liberties of the Christian church, but cites no evidence to that effect. While it is true that a more secular society now looks with much less favor on the values of Christianity than it once may have, the broad freedoms of our churches still remain intact. It could well be argued that the politicizing of evangelical churches may be the greatest single cause that has provoked a situation which may lead to the loss of liberties in this country.
- (4) The report describes a taxation of the church in a way that is a "confiscatory," involving "seizing property necessary for the Church to carry out its mission of worship, evangelism, and care for the poor." Obviously such a circumstance would cause great concern. The characterization of taxation as "seizing [necessary] property" arouses images of forced governmental intervention. Yet the inherently subjective character of the criterion "necessary...to carry out its mission" could well encourage churches to "resist paying" legitimate levies belonging to any social group operating within the domain of a civil authority. Already it has been suggested that the requirement that a church pay its portion of the FICA tax in behalf of its employees should be regarded as intruding on the liberties of the Christian Church.
- (5) The report states that "churches and presbyteries" should consider supporting "legal efforts" to stop the censorship of facts about Christian history and the promotion of humanistic religious values in public school textbooks. But the involvement of the church *as the church* in these areas of legitimate concern among Christians could only aggravate a confrontation between church and state which would create a misconception among unredeemed humanity concerning the distinctive mission of Christ's church in the world. Indeed, as members of the kingdom of Christ that has come, is coming and is yet to come, the Christian as an individual and in cooperation with others should involve himself in advancing the truth of Christ in every area of life. The Church should never shrink from applying the truth of God's Word to every issue of life. But when the church *as the church* takes on characteristics that distort its proper marks before the world as they are expressed in the preaching of the Word, the administration of the sacraments and the exercise of church discipline, then its distinctive role in the world will be blurred.
- (6) The paper recognizes a duty on the part of the Christian to protect the life of the unborn, and affirms that a person who out of an understanding of this duty directly intervenes in behalf of an unborn child in a non-violent way is worthy of the support of other Christians. This affirmation informs Christians that they are justified in taking upon themselves the personal enforcement of the moral law of God on others, even if it requires a violation of a law of the state for them to accomplish this personal enforcement. Although partially contradicted by qualified denials in the paper, the statement may have the effect of confusing rather than clarifying a critical issue.

As citizens who also are given broad freedoms and governing responsibilities in this land, the Christian must do all he can do to correct the tragic circumstance created by the legalization of abortion, for blood defiles the land. But these deep concerns must be exercised in the context of the proper application of the broader principles of Scripture.

The following men requested their names added to the foregoing protest: TE Lonnie Barnes, TE Harold Burkhart, TE Bob Burrige, TE Marvin L. Camp, TE R. Dennis Campbell, TE E. C. Case, TE John P.

Clark, Sr., RE David Coffin, Jr., TE Michael L. Coleman, TE Larry D. Conard, TE Anthony R. Dallison, TE Charles R. Dunlap, TE Jim Fletcher, TE Bill Fitzhenry, TE Stan Gale, TE Randall R. Greenwald, TE Howard Griffith, TE Harold D. Hight, TE Richard R. Larson, TE John Wade Long, Jr., RE Robert Luken, RE Willard H. Lutz, TE Egon A. Middelman, RE Burke E. Moore, TE Erwin Morrison, TE Allen Randy Nabors, TE Michael Osborne, RE Scott P. Rice, TE Frank E. Smith, RE William Strunk, TE Sanders L. Willson, TE Larry W. Wilson, TE Joe A. Wolfe, and TE Paul E. Zetterhelm.

### ANSWER TO PROTEST SUBMITTED BY TE PALMER ROBERTSON

The Sixteenth General Assembly of the PCA respectfully responds to the protest submitted by TE Palmer Robertson against the judgment of the Assembly in adopting the Summary Positions of the Church State Subcommittee.

The Assembly recognizes the complexities of the issues addressed in the Summary Positions, some of which are very accurately set forth in the Protest.

Furthermore, the Assembly recognizes that any attempt to provide a brief statement on these issues will leave many aspects arising out of these issues unresolved.

The General Assembly would therefore encourage all interested parties to study the Position Papers adopted by the Church State Subcommittee and received as information by the Fifteenth General Assembly, and to continue to engage in thorough study of the Holy Scriptures in order to understand the will of God governing the issues addressed.

Respectfully submitted,  
TE Roland S. Barnes /s/

4. That the proposed recommendations fo the AD Interim Committee to Study and Make Recommendations on General Assembly on Structure and Procedures not be adopted. *See 16-38, p. 127*
5. That the 16th GA require additional nominations for the Office of the Stated Clerk be submitted in accordance with the standard procedure (RAO 13-2), except that nominees will go through and be reported by the COA to the 16th GA. *Adopted*
6. That the 16th General Assembly accept into nomination without prejudice, TE Paul Gilchrist, the nominee recommended by COA to the office of Stated Clerk effective July 1, 1988. *See 16-81, p. 186*
7. That, if the recommendations of the Ad Interim Committee are not adopted by the 16th GA, the Stated Clerk elected by the 16th GA serve as Coordinator of COA and that he appoint the business manager/controller with the approval of COA; and, that COA be authorized to make editorial changes to the Bylaws to accommodate that structure. *See 16-38, p. 127*
8. That the RAO be amended to include a limitation of two (2) ad interim study committees (appointed or continued) in any given year, (with no committee continuing with undesignated COA funding beyond the third year of its inception and no more than two (2) committees existing in any one (1) year), with the total number of committee members per committee not to exceed seven (7) members. That each committee's appointment and/or extension must be ratified by a majority vote of the commissioners, and any additional committees would have to be approved by a two-thirds vote of commissioners, with financing provided for outside the COA budget. That the amendment be added as main heading of RAO with the nomenclature and title: XIV Appointment and Financing of Ad interim Study Committees of the General Assembly. The present XIV to be re-numbered XV. *Adopted*

9. That the firm, Arthur Young International, be retained by the 16th GA for the FY89 audit of the GA's permanent committees. Note: COA established a policy that the auditors "report to each Coordinator or his counterpart when and if the hourly estimate for his organization's audit is likely to exceed 95% of the previous year's billing." *Adopted*
10. That the Permanent Committee's Coordinator compensation range for all coordinators for FY89 be \$41,787 to \$56,535. *Adopted*
11. That the 16th GA call for an Assembly-wide week of prayer for January 1-8, 1989 with the retiring moderator, RE Gerald Sovereign as the national chairman. *Adopted*
12. That Stewardship Season in PCA churches be set for October 9,16,23,30, 1988. *Adopted*
13. That the 16th GA approve Virginia Tech, Blacksburg, Virginia, as the site for the 1992 GA with an invitation extended to NAPARC churches to join us in Blacksburg, VA. (1989 in La Mirada, CA; 1990 in Atlanta, GA; 1991 in Birmingham, AL; 1993, Columbia, SC). *Adopted*
14. That the Donation Subscription Fee be set at \$75 for the 1989 GA at Biola University in La Mirada, California. *Adopted*
15. That the 16th GA instruct the Archives Sub-Committee of COA to make a serious commitment to the support of the Archives and to fund the Archives adequately. *Adopted*
16. That the 16th GA amend the Bylaws of the Presbyterian Church in America (A Corporation) by adding a new paragraph #6 - Presbyterian Church in America Foundation - to Article IV. Section 10, H, as follows: "The Board of Trustees of the PCA Foundation shall be comprised of four classes of two men each who may be Teaching Elders, Ruling Elders or Deacons of the PCA. At least two members of the total Board must be Teaching Elders." *Adopted*
17. That the 16th GA approve the proposed FY 89 budget for Committee on Administration, p. 292, (COA) of \$1,234,747 of which the ASKINGS budget is \$749,349. *Adopted*
18. That the 16th GA approve the proposed FY89 budget for Christian Education and Publications, p. 293, (CE/P) of \$1,307,380 of which the ASKINGS Budget is \$1,007,380 (See also Recommendation #35.). *Adopted*
19. That the 16th GA approve the proposed FY89 Budget for the MNA, p. 299, of \$2,434,259, a growth budget of \$792,309 of which the ASKINGS budget is \$2,424,259. *Adopted*
20. That the 16th GA approve the proposed FY89 budget for Mission to the World (MTW), p. 304, of \$9,933,300 of which the ASKINGS budget is \$9,813,300. *Adopted*
21. That the 16th GA approve the proposed FY89 budget for Servants in Missions Abroad, p. 311, (SIMA) of \$2,273,480 with no ASKINGS budget. *Adopted*
22. That the 16th GA approve the proposed FY89 budget for Covenant College, p. 316, (CC) of \$6,409,106 of which the ASKINGS budget is \$1,062,674. *Adopted*
23. That the 16th GA approve the proposed FY89 budget for Covenant Theological Seminary, p. 320, (CTS) of \$1,940,804 of which the ASKINGS budget is \$1,158,400. *Adopted*

24. That the 16th GA approve the proposed FY89 budget for Insurance, Annuities & Relief Trustees, p. 324, (IAR) of \$849,449 with no ASKINGS budget. *Adopted*
25. That the 16th GA approve the proposed FY89 budget for the PCA Foundation, p. 326, (PCAF) of \$173,380 with no ASKINGS budget. *Adopted*
26. That the 16th GA approve the proposed FY89 budget for the Investor's Fund for Building and Development, p. 325, (IFBD) of \$176,360 with no ASKINGS budget. *Adopted*
27. That the 16th GA approve the proposed FY89 budget for Ridge Haven Conference Center, p. 327, (RH) of \$325,055 of which the ASKINGS budget is \$262,055. *Adopted*
28. That Recommendation 28 be superceded by Recommendation 36. *Adopted*
29. That CE/P undertake the Stewardship and Week of Prayer responsibilities for 1989. *Adopted*
30. That Overture #27, p. 43, calling for a 30 minute presentation by Donald Wildmon against pornography not be approved for the following reasons:
1. An Overture #24 from Ascension Presbytery already deals with the broader issue of pornography.
  2. The General Assembly has ordinarily and regularly reserved the docket to the Committees and Agencies of the PCA and those organizations approved by the General Assembly. *Adopted*
31. That Overture #12, p. 41, from Philadelphia Presbytery be funded by designated gifts. (See 16-103, III, 2, p. 226) *Adopted*
32. That the Chairman of COA give an expression of thanks to Earl Witmer for his service as Coordinator of COA. *Adopted*
33. The COA has provided an honorarium of one month's salary and allowances for Dr. Morton Smith in recognition of his faithful service to the PCA as its Stated Clerk. *Adopted*
34. That the 17th General Assembly begin at 2 p.m. on Thursday, June 15, 1989, and conclude in the afternoon of Wednesday, June 21. *Adopted*
35. That CE/P's budget be revised to show an increase in the Coordinator's salary and benefits from \$50,400 to \$52,300 and that the item for rent be increased to \$71,352 (See also Recommendation #18). *Adopted*
36. That the policy of distributing the undesignated funds continue to be the "short fall" formula which has been renewed each year since 1982. *Adopted*
37. That Overtures 24 and 31, p. 40, be combined to read as follows:
- Whereas**, pornography is a plague that continues to infiltrate our culture not leaving the church untouched nor unscarred; and
- Whereas**, pornography is an attack on the family life, exploiting men, women, and children, to the detriment of the moral fabric of our society (Prov. 5, 6:23-29); and
- Whereas**, pornography promotes a sinful view of human sexuality against the designs and commands of Almighty God; and
- Whereas**, we are to have nothing to do with the deeds of darkness by those who call themselves Christians nor the world at large but even expose them (I Cor. 5:11, Eph. 5:11); and
- Whereas**, the Thirteenth General Assembly of the PCA urged "the members of the churches of our denomination to be involved in various efforts of fighting pornography in our land" (M13GA, p.133, 13-65, III, 5); and

**Therefore be it Resolved**, that since the church is called to be salt and light in the world, we recommend that the General Assembly encourage the presbyteries to appoint a community ethics coordinator(s) to assist churches in 1) identifying sources of distribution of pornography, 2) developing and implementing a strategy of prayer, evangelism, and discipleship, seeking to bring those individuals involved in the business of pornography to a saving knowledge of Jesus Christ and 3) mobilizing local forces to apply economic pressure along with the above attempts at personal ministry.

**Be it further resolved** that the GA call on all its committees, agencies and members, not to procure the facilities of any hostelrys being boycotted by the American Family Association (formerly National Federation for Decency) and that at any future GA all efforts should be made to select a site that would not require the use of a facility being boycotted by the AFA and that if such a facility is not available, then any facilities that are used should be required to remove the pornographic films during the GA. *Adopted*

*Referred this whole matter to the Permanent Committee on Judicial Business for their recommendation at the Seventeenth General Assembly*

38. That the General Assembly express its gratitude to God for the growth and work of the Investor's Fund for Building and Development thus far and encourage churches and individuals to consider utilizing the resources/opportunities offered by IFBD. *Adopted*
39. That the General Assembly give thanks to God for the work of the staff of IFBD: TE Cecil Brooks - Coordinator; TE Jack Ottinger - Associate Coordinator; Shirley Covington - Assistant Loan Manager. *Adopted*
40. That the General Assembly approve as auditors of IFBD for FY 1989 the firm of Kent, Nobles and Martin. *New River Adopted*
41. That Overture 21, p. 62, from ~~Southwest~~ <sup>New River</sup> Presbytery be answered in the affirmative. *6562 Adopted*
42. That the Minutes of COA June 12, 1987, September 12, 1987 and March 25, 1987 be approved with the following exception:  
Actions taken without a quorum on June 12, 1987, p. 7; in the Minutes of September 12, 1987, meeting, the ratification omitted a restatement of previous actions taken. *Adopted*
43. That the Board of Directors Minutes June 12, 1987 and September 12, 1987 be approved without exception; and March 26, 1988 with notation. *Adopted*
44. That the Minutes of the Investor's Fund for Building Development March 29, 1988 be approved with notation. *Adopted*
45. That the Sixteenth General Assembly express its appreciation to the permanent committee and the COA staff for its faithful and diligent service to the Assembly this past year. *Adopted*

The report was received as a whole.

Respectfully submitted,  
RE George Nottingham, Chairman  
TE Tim Diehl, Secretary

**Commissioners Present:**

<b>Presbytery</b>	<b>Commissioner</b>
Ascension	TE Robert C. Peterson
Calvary	RE David Bragdon
Central Carolina	TE Stephen Robinson
Central Florida	RE Ray Shulz
Central Georgia	RE George Nottingham
Delmarva	RE Russ Doig
Grace	TE Norman Harper
Gulf Coast	RE Julian Gibson
Mississippi Valley	RE Phil Farriss
Missouri	RE Oscar Koirtyoham
New River	TE Mike Hall
Northeast	TE Frank E. Smith
Pacific	RE Robert Taylor
Palmetto	RE Mickey Owen
Siouxlands	TE Tim Diehl
South Texas	RE Bill Stuck
Southern Florida	RE Donald G. Kuhl
Western Carolina	TE Dan Sulc
Westminster	TE Joseph A. Wolfe

Clerk's Note: Recommendations 1, 5, 8, and 30 were handled in 16-7, p. 87. Recommendations 13-15, 18, 19, and 35 were handled in 16-96, p. 213. Recommendation 31 was handled in 16-103, p. 226. Recommendations 17, 37-45 were handled in 16-99, p. 225. They are included here for easier reference.

**16-92 Recess.**

The Assembly recessed at 11:10 p.m. with prayer by RE Royce Waites.

**MINUTES--FRIDAY MORNING****June 10, 1988****Eleventh Session****16-93 Assembly Reconvened.**

The Assembly reconvened at 8:00 a.m. with a worship service led by members of Ascension Presbytery: TE Robert Eickelberg, TE Arthur Broadwick, and TE Carl Bogue who preached the message of the morning from Philippians 3:1-12. An anthem was also offered by a quartet from the Covenant Singers. The moderator led in prayer as business resumed.

**16-94 Expression of Thanks from Stated Clerk Morton Smith.**

On motion the Assembly voted to receive and spread upon the minutes the following expression of thanks from TE Morton Smith.

Fathers and Brethren:

For your warm and gracious display of affection extended to me and my wife, as I move out of the office of the Stated Clerk, I wish to register for the record our deepest appreciation and thanks.

We have received so many expressions of personal love from so many of you, for which we are most grateful.

For the record I want to testify that my service to the Church has been done unto the Lord Jesus, and anything good that has been accomplished during my tenure as your Stated Clerk has only been done by His help.

In particular Lois and I express our heartfelt thanks to each of you who participated in the love gift that enables her to go with me on my trip to South Africa this summer. We shall be reminded of you all as we travel together.

Again our prayer is for the Lord's blessing to rest upon this Assembly, and upon each presbytery, congregation, family and individual who are a part of this Church.

In Christ's service,  
Morton H. Smith /s/

#### **16-95 Further Item on Ridge Haven.**

Recommendation 5 was amended at this time (See 16-71, p. 165, for the text of the report.)

#### **16-96 Committee of Commissioners on Administration.**

RE George Nottingham, chairman, led in prayer. Recommendations 13-15, 18, 19, and 35 were handled at this time (See 16-91, p. 203 for the text of the report.)

The Assembly took a twenty minute recess at 10:15 a.m., closing with prayer by the Moderator. The Assembly reconvened at 10:35 a.m. with the singing of "Amazing Grace" and prayer by the Moderator.

#### **16-97 Commission to Adjudicate Case #5.**

TE Craig Childs, chairman, led in prayer and presented the report. The sergeants-at-arms were instructed to call all commissioners to the floor. On motion the report was adopted by vote of 238 affirmative, 191 negative. (See 16-45, p. 130, for quorum set.)

#### **Case #5: TE Robert G. Rayburn et al. vs. Missouri Presbytery**

The undersigned elders of Missouri Presbytery complain against the following action of Missouri Presbytery adopted on Saturday, April 16, 1988:

That Presbytery instruct the Candidates and Credentials Committee to examine candidates, with the following understanding:

While the Missouri Presbytery, by action on March 5, 1988, has adopted the view that certain gifts of the Spirit have ceased, and consequently now has the right to judge the minority view to be an exception to our doctrinal standards (the minority view being that the spiritual gifts of prophesy and tongues might be sovereignly given by God), nevertheless, this minority view should not, by itself, be judged as being out of accord with the fundamentals of our system of doctrine as long as those holding it commit themselves to the following:

1. The gifts do not communicate binding, special revelation, and any claiming the gifts shall not be allowed to demand other believers' submission to their claims.
2. Not only is the canon of Scripture closed, but no gift is to be allowed which has the practical effect of *functioning* as a normative source of truth or divine instruction from God, alongside the voice of the Holy Spirit speaking in the Scriptures.

3. Any view which holds that one in the present day can inerrantly predict the future is not allowed.
4. The Candidates and Credentials Committee has the right to instruct candidates not to teach on this subject until the General Assembly takes a position.

The undersigned elders offer as grounds for this complaint the fact that said motion with all its qualifications states that one who holds such a position should not thereby be disqualified as a candidate for the ministry of the Presbyterian Church in America in contradiction to the fact that the Judicial Decision adopted by the 1986 General Assembly (Gentry versus Calvary Presbytery, *Minutes* pages 224-233, see the statement in its entirety including its response to the dissent) indicated that one could not hold such a position and be received as minister in the Presbyterian Church in America because such a position is contrary to the Scriptures and to the Constitutional Standards of the Church, namely the *Westminster Confession of Faith* I:1 & 6 and the *Book of Church Order* 7-1 and is therefore "fundamentally out of accord with the doctrine of the Presbyterian Church in America" (page 229)

The signatories are:

TE Robert G. Rayburn  
 TE George W. Knight, III  
 TE Rodney D. Storz  
 TE Robert L. Reymond  
 TE Michael E. Osborne  
 RE Charles A. Lawrence  
 RE Andrew J. Larson  
 RE Joseph H. Hall  
 RE Gordon D. Shaw  
 RE Louis E. Shuler  
 RE Paul R. Jaeggi  
 RE Randall W. Stone  
 TE Robert E. Bell  
 RE George E. Devlin  
 RE Roland J. Van Heest  
 TE David K. Winecoff

#### ADJUDICATION OF CASE #5

##### I. Statement of the Facts

The pertinent facts which are not disputed are as follows:

1. On 5 March 1988, the Missouri Presbytery adopted the following motion: "A motion was adopted that this Presbytery recognizes that the Scriptures and the Westminster Confession of Faith clearly teach that those special gifts of the Holy Spirit which necessarily involved direct revelation from God, namely, gifts of apostles, prophets, tongues speakers, and interpreters of tongues have ceased, nevertheless we affirm the ongoing, sovereign, supernatural, ministries of the Holy Spirit in many gifts of Scriptural illumination."
2. On 16 April 1988, the Missouri Presbytery adopted the following motion: "That Presbytery instruct the Candidates and Credentials Committee to examine candidates, with the following understanding:

While the Missouri Presbytery, by action on March 5, 1988, has adopted the view that certain gifts of the Spirit have ceased, and consequently



now has the right to judge the minority view to be an exception to our doctrinal standards (the minority view being that the spiritual gifts of prophesy and tongues might be sovereignly given by God), nevertheless, this minority view should not, by itself, be judged as being out of accord with the fundamentals of our system of doctrine as long as those holding it commit themselves to the following:

1. The gifts do not communicate binding, special revelation, and any claiming of gifts shall not be allowed to demand other believer's submission to their claims.
  2. Not only is the canon of Scripture closed, but no gift is to be allowed which has the practical effect of functioning as a normative source of truth or divine instruction from God, alongside the voice of the Holy Spirit speaking in the Scriptures.
  3. Any view which holds that one in the present day can inerrantly predict the future is not allowed.
  4. The Candidates and Credentials Committee has the right to instruct candidates not to teach on this subject until the General Assembly takes a position.
3. Complainants complained that this 16 April 1988 action of the Missouri Presbytery was fundamentally out of accord with the doctrine of the PCA.
  4. The Complainants complaint was heard by Missouri Presbytery and denied on 29 April 1988.
  5. Missouri Presbytery has wrestled with this issue for an extended period of time without satisfactory resolution as evidenced by their unanimous support for what is now Overture #25 before the 16th General Assembly.

## II. Statement of the Issue

The major issue in this dispute is as follows: Should one who holds a position such as is described as the "minority view" with its four qualifications as set forth in the April 16, 1988 motion of the Missouri Presbytery be disqualified as a candidate for the ministry in the PCA?

## III. Judgement of the Case

In balloting according to BCO 43, the Commission voted as follows:

To sustain the complaint: 4

Not to sustain the complaint: 7

In balloting according to GA RAO X.A. (15), the Commission voted as follows:

To confirm the decision of the lower court: 7

Not to confirm the decision of the lower court: 4

## IV. Explanatory Statement

1. Whereas the PCA is a "grass-roots" church, and
2. Whereas the two previous judgements (1980 Case #5, Bogue *et al.* vs. the Presbytery of Ascension and 1986 Case #1 Gentry *et al.* vs Calvary Presbytery) in similar cases have annulled the actions of the lower courts, and
3. Whereas another similar decision will not contribute to the resolution of the recurring problem, and
4. Whereas this has grown out of significant inconclusive Biblical and theological debate, and
5. Whereas existing PCA documents (e.g. the first paragraph of Chapter 5 of the RPCES F.O.G.) indicate other possibly allowable interpretations of the Constitution, and
6. Whereas the present case does not involve a specific individual , and

7. Whereas the action of the lower court has put in place extensive safeguards, and
8. Whereas the complainant and Respondent both desire "grass-roots" resolution of this issue, and
9. Whereas the lower court is striving to be submissive to the Constitution, and
10. Whereas we believe justice is the highest mandate of this commission, WE therefore have not sustained the complaint and with fervent prayer desire that "grass-roots" resolution can be accomplished swiftly while the peace and purity of the church are maintained. To this end we encourage the 16th General Assembly to act favorably on Overture 25 from Missouri Presbytery.

#### V. Commendation

The Commission commends the amiable and Christlike spirit shown by both the complainants and respondents throughout the presentation of the case.

#### Members of the Commission

##### Presbytery

Calvary  
 Central Carolina  
 Covenant  
 Delmarva  
 Evangel  
 Mid America  
 Mississippi Valley  
 New River  
 Northeast  
 North Texas  
 Pacific  
 Palmetto  
 Philadelphia  
 Southeast Alabama  
 Southern Florida  
 Tennessee Valley  
 West Carolina  
 Westminster

##### Commissioner

TE Daniel Smyth  
 TE James Braden  
 TE Timothy Starnes  
 TE Larry Wanaselja, Alternate  
 TE Craig Childs, Vice Chairman  
 TE Patrick Cook  
 RE Guerrant Smathers  
 RE Harry Gardner  
 RE Jack Merry, Alternate  
 TE David Clelland  
 TE Allen Mawhinney, Chairman  
 RE William Reid  
 RE Kenneth Rush, Secretary  
 RE Durwood Judah, Alternate  
 RE James Stewart  
 RE C. Robson, Jr.  
 RE William Dillingham  
 RE Delbert Nichols

#### Dissent of Minority of the Commission

1. The undersigned dissent from the majority opinion of this Commission on the grounds that the respondents view with its four qualifications as set forth in the April 16, 1988 motion of the Missouri Presbytery is fundamentally out of accord with the doctrine of the Presbyterian Church in America.

We find two earlier decisions of the General Assembly (1980, Bogue *et al.* vs. Presbytery of Ascension; 1986, Gentry *et al.* vs. Calvary Presbytery) as having already expressed the view of the denomination:

"The Constitutional Standards of the PCA do not allow for a type of continuing revelation that is not canonical Scripture (which is complete) but is more than mere illumination and providence; a type of non-authoritative, non-canonical, new revelation."

(1986, Gentry *et al.* vs. Calvary Presbytery)

2. The undersigned are also concerned for the purity and peace of the church and the fulfillment of the Great Commission. Toward that end we fervently pray that

brothers in the Missouri Presbytery will be reconciled and walk in mutual love and confidence.

3. The undersigned further believe that Overture 25 (Submitted as evidence in this case) has been answered by previous General Assembly considerations on this issue.

Respectfully submitted,  
 RE Delbert Nichols, Westminster Presbytery  
 RE C. Douglas Robson, Jr., TN Valley Presbytery  
 RE Kenneth W. Rush, Philadelphia Presbytery  
 TE Daniel R. Smyth, Calvary Presbytery

#### MINUTES OF JUDICIAL COMMISSION #5

The Judicial Commission to Adjudicate Case #5 convened at 10:30 a.m. on Tuesday, June 7, 1988 in room #6 of the Knoxville Convention Center. TE Allen Mawhinney, Convener, called the meeting to order with a season of prayer.

A quorum of Commissions was present:

Calvary	TE Daniel Smyth
Central Carolina	TE James Braden
Covenant	TE Timothy Starnes
Evangel	TE Craig Childs, Vice Chairman
Mid America	TE Patrick Cook
Mississippi Valley	RE Guerrant Smathers
North Texas	TE David Clelland
Pacific	TE Allen Mawhinney, Chairman
Palmetto	RE William Reid
Philadelphia	RE Kenneth Rush, Secretary
Southern Florida	RE James Stewart
Tennessee Valley	RE C. Robson, Jr.
Westminster	RE Delbert Nichols

Those absent were:

Delmarva	TE Larry Wanasalja
New River	RE Harry Gardner
Northeast	RE Jack Merry
Southeast Alabama	RE Durwood Judah
Western Carolina	RE William Dillingham

Complainants present:

TE Robert Reymond  
 TE Rodney Stortz  
 TE Michael Osborne  
 RE Randall Stone

Respondents present:

TE Wilson Benton  
 TE Ron Lutjens  
 TE Donald MacNair

TE Allen Mawhinney was elected chairman and RE Kenneth Rush was elected secretary.

The chairman 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.

With the permission of both the complainant and respondent, it was moved, seconded, and carried to read only those parts of the record of the case they request.

The record was received and found by all parties to be correct except: (1) Item #3 in the letter submitted April 30, 1988 by the Stated Clerk of the Missouri Presbytery was not understandable to the commission, the complainant or respondent, none of whom considered it to be of importance; (2) the minutes of April 15-16, 18, 29, 1988 were missing but subsequently secured, copied and distributed to all members of the commission.

TE Robert Reymond presented the complaint.

The commission recessed for lunch with prayer at noon, and reconvened at 1:10 p.m. with prayer.

The commission recessed at 2:00 p.m. to hear the report of the Ad-Interim Committee to the General Assembly.

The commission reconvened at 6:55 p.m. A concern was expressed by members of the commission about whether we were properly constituted. It was moved, seconded, and carried to appoint a sub-committee of five people to frame a motion to be presented to the General Assembly to clarify the question. TEs Jim Braden, Craig Childs, Allen Mawhinney and Don Smyth and RE Kenneth Rush were appointed and prepared the following motion:

Moved that the 16th General Assembly rule that the Judicial Commission to adjudicate Case #5 is properly constituted with a membership of 15 and a quorum of 10 in accord with BCO 15-3.

The commission recessed to meet again immediately after the inspirational service.

The commission reconvened at 9:30 p.m. with prayer. The chairman announced that the General Assembly did adopt the motion prepared by the sub-committee.

Dr. Reymond concluded his opening argument.

The commission recessed with prayer at 10:30 p.m. to reconvene at 8:00 a.m. on Wednesday, June 8, 1988.

The commission reconvened at 8:05 a.m. on June 8, 1988 and began its business with prayer.

TEs Ron Lutjens and Donald MacNair presented the opening argument for the respondents.

TE Wilson Benton concluded the opening argument for the respondents.

The commission asked questions of both the complainants and the respondents.

Moved, seconded, and carried to adjourn for lunch from 11:30 a.m. until 1:00 p.m. and that, immediately upon reconvening, additional questions may be addressed to the complainants and the respondents for a period of time not to exceed 15 minutes.

The commission recessed at 11:30 and reconvened at 1:05 p.m.

The chairman indicated that he might not be present to present the judgment of the commission to the General Assembly and therefore recommended that we elect a vice-chairman.

TE Craig Childs was elected vice-chairman.

TEs Donald MacNair and Ron Lutjens presented the closing argument for the respondents.

TE Robert Reymond presented the closing argument for the complainants.

The commission went into closed session to discuss and consider the merits of the complaint.

Moved, seconded, and carried to set the order of the day at 5:00 p.m. for recess.

The commission overruled a ruling of the chairman that "amends" (in the event the complaint is affirmed) could be discussed prior to a vote.

The committee recessed with prayer at 5:10 p.m. until 8:00 a.m. Thursday, June 9, 1988.

The committee reconvened at 8:00 a.m. on Thursday, June 9, 1988. The meeting began with a season of prayer. TE Craig Childs assumed the chair.

Moved, seconded, and carried to excuse Commissioner James Braden immediately after a vote to return home because of the death of his father's wife.

Moved, seconded, and carried to end discussion, giving each member of the commission an opportunity to express his opinion, prior to taking a vote.

The commissioners prayed silently to prepare themselves to vote.

A motion to sustain the specifications of error (Rayburn, et al vs. Missouri Presbytery) failed 4-7-0.

Moved, seconded, and carried to confirm the decision of the lower court. 7-4-0.

Moved, seconded, and carried to adopt a minute explanatory.

Moved, seconded, and carried to table discussion of the minute explanatory until after a statement of facts and a statement of the issue has been approved, then to divide to write a minute explanatory and a dissent.

Moved, seconded, and carried to adopt the attached Statement of Facts. 10-0-0

Moved, seconded, and carried to adopt the attached Statement of Issue 10-0-0

Moved, seconded, and carried to adopt the attached Minute Explanatory. 6-0-4

(A dissenting opinion is being formulated and will be attached to the report).

Moved, seconded, and carried to adopt the attached Commendation. 10-0-0

Moved, seconded, and carried to read the minutes of the commission.

Moved, seconded, and carried to approved the minutes as read.

The Adjudication was read and approved as a whole.

Moved, seconded, and carried to recess until the call of the chairman.

The commission reconvened at 5:05 p.m. to read the report editorially to the complainants and respondents.

The commission adjourned at 5:30 p.m. with prayer.

All commissioners originally present but not present at the conclusion of the commission meeting were duly excused by the commission.

Respectfully submitted,  
 TE Craig Childs, Vice-chairman  
 RE Kenneth W. Rush, Secretary

TE Joseph Pipa moved that the following dissent be printed in the *Minutes*, and the list of those concurring in the dissent appears immediately following it. The motion was adopted.

#### DISSENT

1. The undersigned dissent from the adjudication of the Sixteenth General Assembly on Case #5 on the grounds that the respondents' view with its four qualifications as set forth in the April 16, 1988, motion of the Missouri Presbytery is fundamentally out of accord with the doctrine of the Presbyterian Church in America.

We find two earlier decisions of the General Assembly (1980, Bogue *et al* vs. Presbytery of the Ascension; 1986, Gentry *et al* vs. Calvary Presbytery) as having already expressed the view of the denomination:

"The Constitutional Standards of the PCA do not allow for a type of continuing revelation that is not canonical Scripture (which is complete) but is more than mere illumination and providence, a type of non-authoritative, non-canonical, new revelation." (1986, Gentry *et al* vs. Calvary Presbytery).

2. The undersigned are also concerned for the purity and peace of the Church and the fulfillment of the Great Commission. Toward that end we fervently pray that brothers in the Missouri Presbytery will be reconciled and walk in mutual love and confidence.

3. The undersigned further believe that Overture 25 (submitted as evidence in this case) has been answered by previous General Assembly considerations on this issue.

TE Mike Ahlberg, RE Robert K. Ashbaugh, TE William Bales, TE Larry E. Ball, TE Lonnie Barnes, TE Roland S. Barnes, TE Thomas F. Barnes, TE William H. Bell, Jr., TE Mike Biggs, TE Carl W. Bogue, TE James E. Bordwine, TE David Boxerman, TE G. Brent Bradley, TE David J. Brewer, TE Mike Briggs, TE Arthur C. Broadwick, RE Harry Brodmann, Jr., TE Richard Burguet, RE Charles W. Burns, TE Bob Burrige, TE John Owen Butler, TE Bailey Cadman, TE Marvin L. Camp, TE LeRoy S. Capper, TE E. C. Case, TE Jack Cash, TE Stephen R. Christian, TE John P. Clark, Sr., TE Edmund P. Clowney, RE Charles R. Coe, Jr., RE David Coffin, TE David C. Coleman, TE Michael L. Coleman, TE Larry D. Conard, TE George A. Crocker, RE Bill Cross, TE King A. Counts, TE Mark L. Dalbey, TE Anthony R. Dallison, TE Lamar Davis, RE Daniel M. DeLange, TE Bill Dever, TE David Dively, TE Douglas C. Domin, TE Robert Drake, RE Henry Drisy, RE Charles R. Dunlap, TE Ronald W. Dunton, TE Dennis D. Eide, TE Larry R. Elenbaum, TE Thomas Talbot Ellis, TE Raymond B. Fell, TE LeRoy H. Ferguson III, TE Bill Fitzhenry, RE Gary S. Flye, RE Roy C. Frazer, TE David Frierson, TE Stan Gale, TE Kenneth L. Gentry, Jr., TE Daniel Gilchrist, TE David Gilleran, TE Lawrence Gilpin, TE Joel R. Granados, TE Randall R. Greenwald, TE Joe Grider, TE Howard Griffith, TE Grover E. Gunn III, TE Timothy G. Habbershon, RE Vance Hall, RE Gerald F. Hardcastle, TE William Harrell, RE William M. Harris IV, TE Vaughn E. Hathaway, Jr., TE R. G. Hellings, RE R. E. Hilton, TE Carl C. Howell, Jr., TE Bruce B. Howes, RE Philip W. Hufnell, TE Henry E. Johnson, TE Philip G. Kayser, TE Joel Kershner, TE Randy Kimbrough, TE Rodney King, TE John C. Kinser, RE John W. Lane, RE Raymond H. Larson, RE Richard R. Larson, TE Jack Lash, TE James Ted Lester, TE Ross Lindley, RE Larry Lumsford, RE Willard H. Lutz, RE D. Robert Maddox, TE Jerry I. Maguire, TE Clarence R. Mays, TE Alan McCall, RE James McGowan, TE D. B. McWilliams, RE Burke E. Moore, [REDACTED], TE Erwin Morrison, TE Daniel R. Morse, TE Frank D. Moser, TE Joseph Mullen, RE F. R. (Jay) Neikirk, TE Bruce D. Nickoley, TE James T. O'Brien, TE Lawrence B. Oldaker, TE Robert C. Peterson, TE Joseph A. Pipa, Jr., TE Mike Pollock, TE Donald H. Post, Jr., TE Stephen Pribble, TE Jeff A. Rakes, TE James P. Raun, TE James Reedy, TE John K. Reeves, TE Scott L. Reiber, TE Joe L. Reynolds, TE John R. Riddle, RE C. Douglas Rolis, Jr., TE John C. Ropp, Jr., TE William H. Rose, TE Michael F. Ross, TE Petros Roukas, RE Kenneth W. Rush, TE Carl G. Russell, TE Michael Schneider, TE James W. Serio, TE Paul G. Settle, RE Wilhelmus J. Schaffers, TE Wally Sherbon, TE Jayme S. Sickert, RE Arnold Siepkes, TE Gregg Singer, TE Dale L. Smith, TE Frank E. Smith, TE Frank J. Smith, TE Morton H. Smith, TE Richard O. Smith, Jr., TE Daniel R. Smyth, TE Byron Snapp, TE Dallard J. Stanton, TE W. J. Stanway, TE Peter Stazen II, RE Thomas J. Stein, TE Brad Stewart, TE Donald D. Stone, TE Stanley Sundberg, RE Richard W. Teague, RE Will P. Thompson, TE John A. Tinsley, RE Wister B. Traynhamp,

TE James W. Truitt, TE Charles E. Turner, TE M. Steve Wallace, RE Charles Watson, TE Loren V. Watson, RE Jimmy Watts, RE Harold E. Whitlock, TE Randy Wilding, RE Steve Wilkins, TE S. Scott Willet, TE Ford Williams, TE John W. Wilson, TE Larry W. Wilson, TE Victor W. Wolf, Jr., TE Joe A. Wolfe, and RE Mike Zimansky.

### 16-98 Commission to Adjudicate Case #2.

TE John Warren, chairman, led in prayer and presented the report. On motion the Assembly went into executive session. On motion the report was adopted. The Assembly rose from executive session.

### Case #2: Mr. Carl Fox vs. Mississippi Valley Presbytery *et al.*

#### Preface

The Commission wishes to inform the Assembly of the complexity of this Complaint as submitted. There are, in fact, several hundred pages of documents submitted by the Complainant containing a multitude of "complaints" and "appeals." Therefore, it was most difficult to ascertain how the actual complaints should be stated.

The Commission has concluded that the following Complaints equitably represent the essence of the many complaints contained in this vast amount of documentation.

#### Complaints

**Complaint #1:** The Session of Pear Orchard Presbyterian Church in America acted improperly, and without constitutional authority, by accepting Carl Fox's resignation from membership in the Church while under censure.

**Complaint #2:** The Session of Pear Orchard Presbyterian Church in America acted inequitably concerning the marital difficulties of Carl and Cindy Fox.

**Complaint #3:** The Session of Pear Orchard Presbyterian Church in America unconstitutionally refused to restore Carl Fox to membership in the Church.

**Complaint #4:** The Session of Pear Orchard Presbyterian Church in America unconstitutionally denied Carl Fox access to Sessional records dealing with matters pertaining to him.

#### Notations

The Commission exhorts all concerned that when complaints are forwarded to the Assembly, they should be submitted in a clear and concise manner.

The Commission reminds the lower courts that they must comply with *BCO* 15-1 regarding the difference between a commission and an ordinary committee.

### ADJUDICATION OF CASE #2

#### I. Statement of the Facts

On November 8, 1986, Mr. Carl Fox, a member of the Pear Orchard Presbyterian Church, requested the intervention of the Session in the matter of the marital difficulties involving a legal separation initiated by his wife, Cindy Fox (also a member of the Pear Orchard Presbyterian Church). On November 17, 1986, the Session issued instructions specific to both Cindy Fox and Carl Fox. On November 25, 1986, in response to correspondence from Mr. Fox objecting to perceived contradictions in the specific instructions of the Session to both him and to Mrs. Fox, the Session censured Mr. Fox and indefinitely suspended action against Mrs. Fox.

On November 27, 1986, Mr. Fox stated by letter to TE Bill Whitwer, Pastor of the Pear Orchard Presbyterian Church, that he was withdrawing his membership and support from the Church. On January 22, 1987, RE Jack Treloar, Clerk of

Session, informed Mr. Fox by letter that the Session could not withdraw his membership while he was under censure.

Mr. Fox related that on February 17, 1987, he received a phone call from RE Rod Russ, a member of the Session, informing Mr. Fox that he would be dropped from the roll of the Church. That same day, Mr. Fox wrote to the Session asking if censure had been removed. Mr. Fox related that on February 21, 1987, he received another phone call from RE Russ informing him that his censure had not been lifted by the Session.

On June 26, 1987, Mr. Fox requested Mississippi Valley Presbytery for "review and control" of the actions taken by the Session of Pear Orchard Presbyterian Church regarding both him and his wife.

The request was referred to the Presbytery's Advisory Committee which on July 8, 1987, issued the following reply to Mr. Fox via letter: "...it is our opinion that you have no legal ecclesiastical grounds upon which to file a complaint....Our reason for this judgment is due to your having requested the withdrawal of your membership from the Pear Orchard Presbyterian Church." This "judgment" of the Advisory Committee was not made known to the Presbytery; and as a result Mr. Fox's request for "review and control" was never received or acted upon by Mississippi Valley Presbytery.

On July 20, 1987, Mr. Fox wrote to the Clerk of Session, RE Jack Treloar, requesting that he be reinstated as a member since his removal had been based on improper and unconstitutional grounds.

On July 20, 1987, Mr. Fox also wrote to the clerk of Presbytery with a Complaint that the Advisory Committee of Mississippi Valley Presbytery made a determinative action that cut him off from access to the Presbytery as provided by the *Book of Church Order*.

On August 25, 1987, the Session informed Mr. Fox by letter that a committee had been formed to meet with him concerning his request for reinstatement. On August 31, 1987, the Session approved seven conditions to which Mr. Fox would have to concur before he could be considered for membership. Section 6.a. of this action required that Mr. Fox undergo a complete psychiatric and medical examination.

On September 27, 1987, Mr. Fox submitted a lengthy Complaint to the Session. On the same day, he also appealed to the Presbytery as to the Session's handling of the entire matter.

On October 5, 1987, Mr. Fox wrote to RE Jack Treloar, Clerk of Session, requesting all of their formal court records regarding his situation, especially those dealing with his dismissal. Mr. Fox included a check to cover the cost of these records.

There were several additional requests from Mr. Fox to the Session for the records. (The Commission did not have access to any Sessional record, to verify if there were any specific actions taken by the Session in this matter.)

On October 20, 1987, Mr. Fox submitted a Complaint to the Mississippi Valley Presbytery against the Session's refusal to release requested records. The minutes of the Presbytery Meeting of October 20, 1987, stated: "Presbytery was informed that the Session was still dealing with this matter and so the complaint should not be considered until the Session has dealt with the matter and the process of BCO 43-1 has been followed." (The Commission did not have access to Sessional records to confirm if, in fact, the matter was still under consideration.)

On October 26, 1987, Mr. Fox again requested records from the Clerk of Session via "A Complaint." On November 17, 1987, TE Charles Frost informed Mr. Fox, via letter, that the Session had refused his request for records.

On October 29, 1987, Mr. Fox filed a Complaint against Mississippi Valley Presbytery *et al.* to the General Assembly through the Office of the Stated Clerk, Dr. Morton Smith.

## II. Statement of the Issues

1. Did the Session improperly and unconstitutionally remove Mr. Fox from membership in the Pear Orchard Presbyterian Church?
2. Did the Session inequitably administer discipline in its actions regarding Carl Fox and Cindy Fox?
3. Was Mr. Fox unconstitutionally denied restoration to membership in the Pear Orchard Presbyterian Church by the Session?
4. Was Mr. Fox unconstitutionally denied access to Sessional records dealing with matters pertaining to him?

## III. Judgment of the Case

### RE: Complaint #1

The specification of error is sustained in that the Session of Pear Orchard Presbyterian Church improperly and unconstitutionally accepted the resignation of Carl Fox from membership in the Church (*BCO* 27-5, 32-2 through 32-20, and 46-5).

This Complaint is remanded back to the Mississippi Valley Presbytery with instructions that this matter be rectified in consultation with the Session of the Pear Orchard Presbyterian Church.

### RE: Complaint #2

The specification of error is neither sustained nor denied in that while there may be merit to the complaint of uneven discipline, there is insufficient evidence for the Commission to sustain this specification of error. This matter is remanded to the Mississippi Valley Presbytery for investigation and necessary action.

### RE: Complaint #3

The specification of error is sustained, in that having been improperly removed (see Complaint #1 above), Carl Fox has not been restored to membership.

Relief in relation to this error should be provided under the actions in relation to Complaint #1 above.

### RE: Complaint #4

The specification of error is sustained as Carl Fox was, at all material times, a member of the Pear Orchard Presbyterian Church and is entitled to all records relevant to him and actions taken in relation to him (*BCO* 10-4).

This Complaint is remanded back to the Mississippi Valley Presbytery with instructions that this matter be rectified in consultation with the Session of the Pear Orchard Presbyterian Church.

Submitted this 9th day of June, 1988.

## Commissioners Present;

### Presbytery

Calvary  
Delmarva  
Eastern Carolina  
Eastern Carolina  
Gulf Coast

### Commissioner

TE J. Gaynor Phillips  
RE Philip Hufnell  
RE Richard Alexander  
TE John Warren  
RE William Harris IV



Louisiana	RE Maloy Stott
North Georgia	RE Guy Beckman
Southeast Alabama	TE L. Milton Cutchen
Western Carolina	RE Michael Everhart
Western Carolina	TE Charles Wingard
Westminster	TE Stephen Baker

**MINUTES OF THE JUDICIAL COMMISSION CASE #2**

The Commission was called to order by Convener TE John Warren at 10:10 a.m., Tuesday, June 7, 1988. TE Warren opened with prayer. It was determined that RE John Lane (New Jersey) and TE Harold Whitlock (Delmarva) were ineligible to serve according to Rules of General Assembly. The Commission proceeded to organize itself with the unanimous elections of TE John Warren as Chairman and RE Michael Everhart as Clerk. The Chairman called the role.

Those present were:

<b>Presbytery</b>	<b>Commissioner</b>
Ascension	TE David Karlberg
Calvary	TE J. Gaynor Phillips
Delmarva	RE Philip Hufnell (in place of Robert Bishop, S Tx.)
Eastern Carolina	RE James Weaver (in place of T. Carlton, Calvary)
Eastern Carolina	RE Richard Alexander (in place of John Canfield, S FL)
Eastern Carolina	TE John Warren, Chairman
Gulf Coast	RE William Harris IV
Louisiana	RE Maloy Stott (in place of Wendell Jones, Tn. Valley)
North Georgia	RE Guy Beckman
Southeast Alabama	TE L. Milton Cutchen
Western Carolina	RE Michael Everhart, Clerk
Western Carolina	TE Charles Wingard
Westminster	TE Stephen Baker

Those absent were:

<b>Presbytery</b>	<b>Commissioner</b>
Central Georgia	TE James Shipley
Pacific	RE Robert Taylor
Gulf Coast	TE Seak Jae

The Chairman certified the presence of a quorum and exhorted the Commission as to the solemn duty that was to be undertaken. (BCO 32-12)

The parties to the Complaint were introduced, namely: Complainant Carl Fox and his representative TE Vaughn Hathaway (Grace Presbytery), a member of the Court; and, Respondents TE John Reeves, Recording Clerk of Mississippi Valley Presbytery and TE B.I. Anderson, Stated Clerk of Mississippi Valley Presbytery, both members of the Court.

The Commission then undertook to organize the large volume of material submitted by the Complainant. At 12:00 p.m. the Commission recessed for lunch with instructions to reconvene at 1:00 p.m.

At 1:00 p.m. the Commission reconvened and again reviewed the documents in its possession. The Commission requested that TE Anderson provide all appropriate minutes from the Presbytery that might be germane to the case. TE Anderson complied with the request. The excerpts of the Presbytery's minutes of October 20, 1987, were received and added to the record.

The Commission recessed with prayer by the Chairman to reconvene at 7:00 p.m. Commission member RE James Weaver (Eastern Carolina) was excused from the continued proceedings of the Commission for reasons satisfactory to the Chairman.

The Commission reconvened at 7:10 p.m. with prayer by RE Michael Everhart. It was brought to the attention of the Chairman that TE L. Milton Cutchen was unavailable due to an unplanned meeting with his son. The Commission proceeded to its assigned task with a quorum still present.

The clerk read those sections of the record not exempted by mutual agreement of all parties. The Commission granted Mr. Fox the privilege of the floor. Both parties agreed that the record before the

Commission was complete as submitted, with the exception that there were no Sessional records available that were pertinent to specific complaints (as noted by the Complainant).

The Clerk questioned the propriety of TE Hathaway, a member of the Permanent Committee on Judicial Business, representing a party in the proceeding. It was noted that in the minutes of the Permanent Committee TE Hathaway was excused from all debate and action pertaining to this case.

The Complainant, represented by TE Hathaway, presented his opening arguments.

Respondent TE Anderson presented his opening arguments.

The Commission then proceeded to question both parties at length.

Motion by RE Everhart that TE Charles Frost and TE Ron Lively (both of Mississippi Valley Presbytery) be called as witnesses. Complainant requested that TE Rod Mays (Mississippi Valley) be called as witness. Respondents requested that TE Douglas Murphy (Evangel Presbytery) be called as witness. The Commission approved the motion to call these four as witnesses. The Commission recessed for five minutes while the witnesses were called from the Assembly floor.

The Commission reconvened and questioning of the parties continued. TE Lively joined the deliberations and testified on behalf of the Complainant.

M/S/C That the Commission go into closed session. It was agreed that the period of questioning of witnesses had been sufficient and that the proceedings should continue with closing arguments. By common consent the Commission returned to opened session.

Respondent TE Reeves gave his closing arguments.

Complainant Mr. Fox gave his closing arguments, followed by additional closing arguments by TE Hathaway on behalf of the Complainant.

M/S/C That the Commission recess for five minutes and then reconvene in closed session.

The Commission reconvened and each member of the Commission was given the opportunity to express his opinion as to the merits of the Complaint.

The Commission proceeded to vote on each specific of the Complaint, following prayer by RE William Harris IV.

#### Complaint #1

That Complainant was dismissed from Pear Orchard Presbyterian Church without process.

"Shall this specification of error be sustained?" 11-0-0

#### Complaint #2

That the discipline in the relationship between Carl Fox and Cindy Fox was not equitably administered by the

Session of Pear Orchard Presbyterian Church.

"Shall this specification of error be sustained?" 5-6-0

#### Complaint #3

That the Complainant was unconstitutionally denied restoration to membership in the Pear Orchard Presbyterian Church.

"Shall this specification of error be sustained?" 9-1-1

#### Complaint #4

That the Complainant was unconstitutionally denied access to Sessional records that were relevant to his Complaint.

"Shall this specification of error be sustained?" 11-0-0

M/S/C That the Commission briefly state its explanation re: vote on sustaining specification of error in Complaint #1 as follows: "The specification of error is sustained in that the Session of Pear Orchard Presbyterian Church improperly and unconstitutionally accepted the resignation of Carl Fox from membership in the Church (BCO 27-5, 32-2 through 32-20, and 46-5)." 11-0-0

M/S/C That the Commission remand Complaint #1 back to the Mississippi Valley Presbytery with instructions that this matter be rectified in consultation with the Session of the Pear Orchard Presbyterian Church. 11-0-0

M/S/C (in accordance with Roberts Rules) That the Commission reconsider its previous action regarding Complaint #2.

M/S/C That the answer to Complaint #2 be: This specification of error is neither sustained nor denied. 10-1-0

M/S/C That the Commission briefly state its explanation re: vote on sustaining specification of error in Complaint #2 as follows: "The specification of error is neither sustained nor denied in that while there may be merit to the complaint of uneven discipline, there is insufficient evidence for the Commission to sustain this specification of error." 10-1-0

M/S/C That the Commission remand Complaint #2 back to the Mississippi Valley Presbytery for investigation and necessary action. 10-1-0

M/S/C That the Commission briefly state its explanation re: vote on sustaining specification of error in Complaint #3 as follows: "The specification of error is sustained, in that having been improperly removed (see Complaint #1 above), Carl Fox has not been restored to membership." 9-1-1

M/S/C That the Commission believes relief in relation to this error re: Complaint #3 should be provided under the action in relation to Complaint #1 above. 9-1-1

M/S/C That the Commission briefly state its explanation re: vote on sustaining specification of error in Complaint #4 as follows: "The specification of error is sustained as Carl Fox was, at all material times, a member of the Church and is entitled to all records relevant to him and actions taken in relation to him (BCO 10-4)." 11-0-0

M/S/C That the Commission remand Complaint #4 back to the Mississippi Valley Presbytery with instructions that this matter be rectified in consultation with the Session of the Pear Orchard Presbyterian Church. 11-0-0

The Commission then directed the Clerk and Chairman to draft the report to the Assembly in accord with the Rules of Assembly (p.16).

The Commission recessed until such time as the Chairman and Clerk draft the report. RE Alexander closed with prayer at 1:00 a.m.

The Commission reconvened at 4:00 pm, Wednesday, June 8, 1988.

RE Hufnell opened with prayer. The Commission received the rough draft of the Report to the Assembly and the Minutes of the Commission to date. The Commission then directed the Clerk and Chairman to prepare the final Report to the Assembly.

The Commission recessed until such time as the Chairman and Clerk draft the Report. RE Beckman closed with prayer at 12:00 am.

The Commission reconvened at 3:05 pm, Thursday, June 9, 1988. RE Alexander opened with prayer.

The Commission read and approved the Final Report to the Assembly. 11-0-0

The Minutes were read and approved. 11-0-0

The Commission adjourned with prayer by RE Everhart at 3:20 pm, June 9, 1988.

Respectfully Submitted,  
TE John Warren, Chairman  
RE Michael Everhart, Clerk

**16-99 Committee of Commissioners on Administration.**

RE George Nottingham, chairman, led in prayer and continued the report. Recommendations 17, 37, 39-45 were handled at this time (See 16-91, p. 000, for the text of the report).

**16-100 Recess.**

The order of the day having arrived, the Assembly recessed for lunch at 12:00 p.m. with prayer by the Moderator.

**MINUTES--FRIDAY AFTERNOON**

**June 10, 1988**

**Twelfth Session**

**16-101 Assembly Reconvened.**

The Assembly reconvened at 1:30 p.m. with the singing of "How Great Thou Art" and prayer by the Moderator.

**16-102 Protest of TE Palmer Robertson and Assembly Response.**

TE Palmer Robertson was granted permission to read a protest against the Church/State Paper which was found in temperate language and ordered spread upon the *Minutes*. (See 16-91, III, 3, p. 204, for the text.)

On motion the Assembly voted to have an answer prepared and entered on the *Minutes*. TE Roland Barnes was appointed to the task. (See 16-91, III, 3, p. 204, for the text.)

### 16-103 Committee of Commissioners on Bills and Overtures.

TE Robert Schwanebeck, chairman, led in prayer and presented the Committee's report. TE Paul Settle assumed the chair. During the report the Assembly paused for prayer for the issues addressed, led by the Moderator.

#### I. Business Referred to the Committee

- A. Overture 6 from Covenant Presbytery
- B. Overture 12 from Philadelphia Presbytery
- C. Overture 25 from Missouri Presbytery
- D. Overture 29 from Missouri Presbytery
- E. Overture 30 from Missouri Presbytery

#### II. Statement of the Major Issues Discussed

- A. The church's response to the AIDS disease in our country
- B. The request for pastoral guidance on the question of divorce
- C. The matter of the continuation/cessation of the gifts of the Spirit
- D. The relationship between PCA membership and Freemasonry

#### III. Recommendations

1. That Overture 6, p. 41, item one be answered in the negative.

GROUNDS: A committee to study the AIDS issue and offer pastoral advice was established by action of the 15th GA (*M15GA* 15-95, III, 12, p. 197).

That Overture 6, p. 41, item three be answered in the affirmative. Adopted

TE William Fitzhenry was permitted to record his negative vote and dissent regarding Overture #6 from Covenant Presbytery:

Because no plague comes without purpose and the purpose the plague mentioned is not addressed; and because I have prayed imprecatory prayer for the identification and punishment of those called dogs in the Old Testament and are identified in Romans 1, now that there is to me an evident answer, this recommendation of the Bills and Overtures Committee calls for an inconsistency of understanding of the ways of God and my personal prayer life which forces me to oppose the recommendation.

2. That Overture 12, p. 41, be answered in the affirmative with funding in accord with Recommendation #31 of the Committee of Commissioners on Administration (16-91, III, 31, p. 210) as amended (i.e. with designated gifts). On motion the moderator was directed to appoint the members of the study committee relative to Overture 12. *Adopted*
3. That Overture 25, p. 42, be answered in the negative. *Adopted*
4. That Overture 29, p. 43, be answered in the negative.

GROUNDS: That the session (for Ruling Elders and members) and the Presbytery (for Teaching Elders) are the proper courts of original jurisdiction for applying the conclusions of the study paper on Masonry adopted by the 15th General Assembly in individual situations.

That the 15th General Assembly adopted a report from the Ad Interim committee on Freemasonry which included the following conclusions:

- 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. *Adopted*

5. That Overture #30, p. 43, be answered in the negative.  
 GROUNDS: Same as those for Overture 29. *Adopted*
6. That Personal Resolution 3 from TE John P. Lash, p. 85, be answered in the affirmative as amended:  
**Whereas**, God commands His church in I. Timothy 2:1-2 to pray for those who are in positions of civil authority, and  
**Whereas**, this is a very crucial and pivotal time in the history of the United States of America, and  
**Whereas**, it seems evident that the next president of the USA will have a great impact on the future and direction of the USA,  
**Therefore, be it resolved** that the 16th PCA General Assembly urge and remind all of its churches and members to make regular public and private prayer for the presidential candidates between now and election day in November with special emphasis on the state of their souls, their integrity and wisdom, and their commitment to values consistent with the Scriptures.  
**And, be it further resolved**, that the Stated Clerk be instructed to send a copy of the resolution to the Stated Clerks of the presbyteries to be distributed to all the churches; and that the resolution be included in an issue of the PCA Messenger and the Bulletin Supplement. *Adopted*
7. That Personal Resolution 5 from RE Rob Maddox, p. 86, be answered in the negative and that the one who offered the resolution be encouraged to bring the matter before his Presbytery for consideration.  
 GROUNDS: The committee believes that the issue addressed is extremely complex and needs thorough study which is beyond the ability of Bills and Overtures at this Assembly. *Adopted*

The report was received as a whole.

Respectfully submitted,  
 TE Roland S. Barnes, Secretary  
 TE Bob Schwanebeck, Chairman

**Commissioners Present:**

**Presbytery**

Ascension  
 Calvary  
 Central Carolina  
 Central Georgia  
 Delmarva  
 Evangel  
 Great Lakes  
 Gulf Coast  
 James River  
 Mississippi Valley  
 Missouri  
 New River  
 Pacific  
 Palmetto

**Commissioner**

RE Robert K. Ashbaugh  
 TE Dan Smith  
 RE Frank Summerville  
 TE Roland S. Barnes  
 TE Jack Lash  
 TE Carl Russell  
 TE Petros Roukas  
 TE Randy Wilding  
 RE James D. Sherfy  
 TE Bob Schwanebeck  
 TE Robert Allyn  
 RE William E. Smith  
 TE Gil Oderdad  
 TE John Tinsley

Southeast Alabama  
 Southwest  
 Tennessee Valley

RE Richard Teague  
 RE Gerald Hardcastle  
 TE Sanders Wilson

Clerk's Note: Recommendations 4 and 5 were handled in 16-66, p. 148. They are included here for easier reference.

### 16-104 Committee on Review and Control of Presbyteries.

TE Joseph Pipa, chairman, led in prayer and presented the Committee's report.

#### I. A list of Presbytery Minutes received by the Committee

(see III. below)

#### II. A list of the Presbyteries which have not submitted minutes:

Delmarva: January 16, 1988

Eastern Carolina: All (including Minutes November 8, 1986 and January 17, 1987 not submitted to 15th GA)

Eastern Canada: February, 1988

Korean Eastern: All

Louisiana: All

North Texas: April 22-23, 1988

South Texas: June, 1987

Southern Florida: (January 20, 1987 not submitted to 15th GA)

Southwest: January, 1988

Susquehanna Valley: September 19, 1987

#### III. A Report concerning the Minutes of each Presbytery

##### 1. That the Minutes of the Presbytery of the Ascension:

- a. be approved without exception - **March 14, 1987, April 7, 1987, May 12, 1987, July 10-11, 1987, September 18-19, 1987, November 13-14, 1987, December 12, 1987, January 8-9, 1988, January 23, 1988**

- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below: none *Adopted*

##### 2. That the Minutes of Calvary Presbytery

- a. be approved without exception: none

- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 23, 1987**

**July 25, 1987**

**October 22, 1987**

11. p.7 (5) - no indication that transfer of TE is approved by receiving presbytery (S)

**January 23, 1988**

14. p.8 (3) - pastoral call not included in minutes (S)

*Adopted*

##### 3. That the Minutes of Central Carolina Presbytery

- a. be approved without exception: **November 28, 1987, April 29, 1987**

- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**July 18, 1987**

**September 15, 1987**

4. The Assembly cautions presbytery that failure to follow GA mandated procedures in voting upon proposed changes to the *BCO* may invalidate the votes. (S)

**October 27, 1987**

**February 20, 1988**

**April 23, 1988**

*Adopted*

4. That the Minutes of **Central Florida Presbytery**
  - a. be approved without exception: **April 11, 1987; July 28, 1987; October 17, 1987**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**January 19, 1988**

*Adopted*

5. That the Minutes of **Central Georgia Presbytery**
  - a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 14, 1987**

4. p. 8c - TE censured ("admonished") without due process (S)

**May 2, 1987**

**July 11, 1987**

8. p.7 - call not in proper form (*BCO* 20-6) in that it does not guarantee liberty to proclaim (*BCO* 20-8) (S)
10. permission granted to labor out of bounds without concurrence of other presbyteries (*BCO* 13-2) (S)

**August 29, 1987**

**October 13, 1987**

18. p.29 - The Assembly cautions presbytery that failure to follow mandated procedures in voting upon proposed changes to the *BCO* may invalidate the votes (S)

**January 16, 1988**

20. p. 6 - pastor laboring in independent church without permission to labor outside bounds (*BCO* 29-1) (S)

*Adopted*

6. That the Minutes of **Covenant Presbytery**
  - a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**June 2, 1987**

1. pp. 15-16 - ordination requirement for sermons to be preached "before the presbytery" was waived without record of a 3/4 vote and without record of the reasons (S)
2. p. 21 - commission minutes record a commission of only three members (*BCO* 15-2) (S)

**October 6, 1987**

**December 1, 1987**

**February 1, 1988**

8. p. 13 - status of Eastland Church is not clear; a commission should have been appointed if oversight was necessary and required (S)

*Adopted*

7. That the Minutes of **Delmarva** Presbytery
- a. be approved without exception: **February 13, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**April 19, 1986**  
**February 14, 1987**
    4. p. 12.10 - not recorded whether dissolution of pastoral relationship is by request or with concurrence of both parties (*BCO* 23-1) (S)**May 12, 1987**
    6. 14-1 - internship is to be concluded by "approval" or "disapproval" (*BCO* 19-13) (S)
    7. 15.4 - TE given permission to labor out of bounds in geographic bounds of another presbytery - no indication of permission of James River Presbytery (S)**September 15, 1987**  
**November 13, 1987**
    11. p. 12-14 - installation is required by *BCO* 21-5,6. (S)
GENERAL
    12. men without call more than three years contrary to *BCO* 13-2,6 (S)  
*Adopted*
8. That the Minutes of **Eastern Canada** Presbytery
- a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**September 24-26, 1987**
    1. p. 199 , VI.1 - commission made a report and recommendation with no record of ever having met (S)
    2. Unclear whether this is complaint or judicial commission, and in either case proper procedures not followed (*BCO* 43 and 32) (S)
    3. p. 202, XIV.4,5 - presbytery apparently unconstitutionally limited the powers of evangelist (*BCO* 8-6) (S)
    4. p. 202, XIV.5 - commission quorum of two contrary to *BCO* 15-2. (S)  
*Adopted*
9. That the Minutes of **Evangel** Presbytery
- a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**May 12, 1987**
    2. item II, B(2) - a commission voted to receive a church into presbytery and apparently held a service of reception without a vote by presbytery. Authorization for this action is not evident in the minutes or "Manual of Operations." Commission actions were not received and approved by the presbytery. (S)
    3. item II, C(5)(a) - no charge given to a candidate (S) A candidate was taken under care although he did not meet the requirements (*BCO* 18-2) which were not stated, and explanation for the exceptions was not stated. (S)
    4. item 11, C(6) - presbytery may not divide to hear ordination sermons (*BCO* 21-4; *Digest: Minutes of 1986* p. 337, Item 1 Constitutional Inquiry #19) (S)



**July 28, 1987**

6. item 4(5) - a candidate was taken under care although he did not meet the requirements (*BCO* 18-2), which were not stated, and explanation for the exceptions was not stated. Candidate apparently allowed to maintain membership in another presbytery without consent of that presbytery (*BCO* 18-7) (S)
7. item 6(D, p. 7) - Candidate apparently ordained after only church history exam (S)

**September 22, 1987**

8. p. 10, 12 - A man who had previously demitted the ministry was apparently not treated in accordance with 13-6 nor was 21-4 followed in full. (S)

**January 26, 1988**

10. p. 4 - *BCO* 12-7 requires sessions to turn in their minutes for review. Presbytery does not indicate that it has taken any steps to uphold *BCO* 12-7 in regard to 10 churches who failed to submit minutes nor did it approve exceptions to session minutes. (S)
  11. p. 7, 5 - grounds for removing ministers from the rolls is not given (S)
  12. p. 7 - a man was given permission to labor out of bounds with no explanation (*BCO* 21-1) (S)
  13. p. 7.8 - church dissolved without record of hearing from congregation (*BCO* 23-1) (S) *Adopted*
10. That the Minutes of **Grace Presbytery**
- a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**May 12, 1987****August 11, 1987****October 13, 1987**

9. p. 124 (9) - commission without quorum; actions are therefore not legal (S)

**October 29, 1987****January 12, 1988** *Adopted*

11. That the Minutes of **Great Lakes Presbytery**
- a. be approved without exception: None
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**March 13-14, 1987**

1. 14A - requirements for candidacy not recorded as satisfied (*BCO* 18-2) (S)
2. 14B - Hebrew requirement waived without record of extraordinary circumstances or extraordinary gifts (*BCO* 21-4) (S)
4. 14G - presbytery did not approve intern plan (*BCO* 19-7) (S)
5. 16D - TE given permission to labor out of bounds without approval of Missouri presbytery (*BCO* 13-2) (S)

**September 11-12, 1987**

6. 9B - man ordained and installed before presbytery or a duly constituted commission approved his call (S)

7. 16C - TE given permission to labor out of bounds without validity of call being justified as per *BCO* 20-1 (S)
8. 16D - presbytery agreed to a request for organization without evidence that *BCO* 5-8 (1) was followed (S)

**December 4-5, 1987**

13. 18A - men given permission to labor out of bounds within the bounds of another presbytery without approval of that presbytery (*BCO* 13-2) (S)
  14. 18A - TE given permission to labor out of bounds without validity of call being justified as per *BCO* 20-1 (S) *Adopted*
12. That the Minutes of **Gulf Coast Presbytery**
- a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**February 7, 1987**

4. 87-24 - it appears that a presbytery commission heard the complaint and adopted a brief statement of reasons for denying the complaint, but it should have answered several specific questions raised by the complaint (*BCO* 43-9). Although minutes clearly reveal significant disharmony, presbytery apparently took no action as per *BCO* 13-9 to "redress evils that might have arisen." (S)

**June 6, 1987****October 10, 1987**

9. 87-54 - no record that TE was given permission to labor out of bounds nor any record that this is acceptable to Evangel Presbytery (S)
10. 87-74 - no record of called meeting of a congregation to dissolve pastoral relations with. (*BCO* 23-1) (S)

GENERAL: It appears that serious attention is not being paid to the failure of several churches to send representatives to presbytery, at all or sporadically. Absences without excuse should be noted and repeated absences either addressed pastorally or explained with some notation in the minutes. Excusing everyone not present is out of order. (S) *Adopted*

13. That the Minutes of **Illiana Presbytery**
- a. be approved without exception: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 11, 1987**

3. p. 8 - commission was dismissed before its report was presented. Report not found in any minutes. (S)

**July 28, 1987**

5. p. 2 (1) - It is not clear that requirements of *BCO* 19-5 were complied with in receiving licentiate. (S)

**October 10, 1987****January 9, 1988**

9. p. 4 - reasons for receiving TE as a member without a call to a specific ministry not given. *BCO* 13-5 (S)

**January 16, 1988****April 9, 1988***Adopted*

14. That the minutes of **James River** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:
 

**January 10, 1987**

    3. p. 2 - minutes of commissions not included (S)

**February 14, 1987**

    6. p. 1 commission report missing (RAO 9-14-6E) (S)
    8. The Assembly cautions presbytery that failure to follow GA mandated procedures in voting upon proposed changes to the *BCO* may invalidate the votes. (S)

**April 11, 1987**

    9. p. 2 - call to licentiate is missing (BCO 20-1, 6) (S)
    10. commission minutes missing (S)
    11. licentiate not examined in church history & PCA history nor did he preach (BCO 21-4). (S)

**July 11, 1987**

    12. p. 2 - commission report missing (RAO 9-14-6E) (S)

**August 29, 1987**

    14. p. 1 - call to not approved. (S)

**October 10, 1987**

    16. p. 2 - Calls are missing (BCO 20-1, 20-6) (S) *Adopted*
15. That the minutes of **Korean Central** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:
 

**April 14, 1987**

    1. p. 4 - Ordinations approved without sermon. (S)
    2. p. 5, Item 4 - Presbytery should not involve itself in election of officers of a particular church. (S)
    3. p. 3, Presbytery is doing the work of local sessions in approving content of services of local churches (BCO 12-5). (S) *Adopted*
16. That the minutes of **Korean Southeastern** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:
 

**April 27-28, 1987**

    1. II - no record of moderator having proposed the constitutional questions of *BCO* 18-3 to candidate nor charges given. (S)
    2. VII - no reference concerning call given nor approval of such calls. (BCO 20-1, 21-1) (S)
    3. VIII - applicants to come under care must file application at least two months before the meeting of presbytery. (BCO 18-2) (S)

**October 19-20, 1987**

    5. III.E,F - no record that moderator asked questions of *BCO* 18-3 to applicants, gave address, offered, or gave declaration of *BCO* 19-4, nor was record of licensure made. (S) *Adopted*

17. That the minutes of **Korean Southwestern** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**January 27, 1987**
    1. p. 2 - no record of which exams were given for candidates, licentiates, ordinands (*BCO* 18-2, 19-2, 21-4). (S)**April 21, 1987**
    2. p. 4 - nominations committee presented list of nominees, but no record is made of their election (*BCO* 40-2). (S)
    3. p.5 - terms of call are not included (*BCO* 20-1,21-1). (S)
    4. p. 6 - Candidate was ordained, but there is no record of ordination trials prior to ordination (*BCO* 21-4). (S) *Adopted*
18. That the minutes of **Mid-America** Presbytery:
- a. be approved without exceptions: **April 8, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**April 10-11, 1987**
    3. p. 5 - presbytery failed to appoint a commission to install an assistant pastor (*BCO* 21-5,6) (S))**June 8, 1987**  
**October 9-10, 1987**
    5. p. 6 - presbytery failed to appoint a commission to install assistant pastor (S)
    7. p. 10-11 - presbytery allowed church to dissolve itself (S)
    8. p. 12 - Records indicate a TE was denied constitutional protection in that the charge against him was printed in the minutes without being received by presbytery according to *BCO* 32-3 and was distributed publicly for a period of six months. Furthermore steps of *BCO* 32-3 were not followed: the charges were not expunged from minutes of 10/9-10/87, and the accusers were not informed how they could pursue judicial process (*BCO* 31-3, 32-2). (S)
    9. p. 12 - *BCO* 32-3 specifies the steps to follow when charges are laid before the court (S)**December 18, 1987**  
**January 15-16, 1988**
    14. p. 2 - no record that all parties agreed to try case immediately (see *BCO* 32-3) (S)**February 19, 1988**
    17. p. 2 - item #2 concerning funding of Stated Clerk's trip was not mentioned in the call. Action should not have been taken. (See *BCO* 13-11) (S)**April 15, 1988**  
**GENERAL:** The Assembly cautions Presbytery that failure to follow GA mandated procedures in voting upon proposed changes to *BCO* may invalidate the votes. (S) *Adopted*
19. That the minutes of **Mississippi Valley** Presbytery:
- a. be approved without exceptions: none

- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**June 2, 1987**
  - 2. 15.1013 - It is not clear that candidates for ordination were examined in church government. (BCO 13-6) (S)**August 13, 1987**
  - 5. 15.1031 - calls not printed (S)**October 20, 1987**
  - 7. 15.1047 - calls not printed. (S)
  - 8. 15.1049 - The Assembly cautions Presbytery that failure to follow GA mandated procedures in voting upon proposed changes to BCO may invalidate the votes. (S)**February 16, 1988** *Adopted*
- 20. That the minutes of Missouri Presbytery:
  - a. be approved without exceptions: **July 17-18, 1987; September 5, 1987; January 15-16, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**October 16-17, 1987**  
**March 5, 1988** *Adopted*
- 21. That the minutes of New Jersey Presbytery:
  - a. be approved without exceptions: **August 8, 1987; September 19, 1987; November 21, 1987; January 16, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**March 21, 1987**  
**May 9, 1987**
    - 2. allowed a man to demit and did not follow procedures of BCO 38-2 (S) *Adopted*
- 22. That the minutes of New River Presbytery:
  - a. be approved without exceptions: **May 1, 1987**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**July 10-11, 1987**  
**September 29, 1987**
    - 2. 40-1-6 - takes up item of business not listed in call for meeting (S)
    - 4. p. 6, para. 41-22 - no indication that two thirds vote was counted for change to Standing Rules (S) *Adopted*
- 23. That the minutes of North Georgia Presbytery:
  - a. be approved without exceptions: **May 23, 1987; July 18, 1987; September 5, 1987; January 15-16, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**April 21, 1987**  
**October 20, 1987**
    - 2. p. 4, last para. - no record if man was examined in church government (BCO 21-4) (S)

**December 19, 1987**

5. p. 2 - form of suspension not indicated as to definite or indefinite (S) *Adopted*

24. That the minutes of **North Texas** Presbytery:

- a. be approved without exceptions: **October 23-24, 1987; December 12, 1987; January 22-23, 1988**  
 b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 24-25, 1987**

1. p. 8, last 2 para. - a non-ordained man was appointed Stated Supply of a PCA church in contravention of *BCO* 22-5 and 22-6; reference to said action is made on page 1 near the end of the TE roster, and the same man is listed among the TE's. (S)  
 2. p. 9, last para. - Presbytery established a commission to install a teaching elder as associate pastor prior to receiving, discussing or acting upon the call (S)

**August 7-8, 1987**

4. p. 1 - Unordained man is incorrectly listed as Stated Supply (*BCO* 22-5 and 22-6) (S)  
 5. p. 5, Item 2 - Neither a ruling elder nor a licentiate may be designated as a stated supply. (*BCO* 22-5 and 22-6) (S)  
 6. p. 11, Sec. 2, last para. - Presbytery failed to examine a candidate for ordination in church history *BCO* 21-4. (S)

**September 19, 1987**

7. p. 2, Sec. 2, middle of page - presbytery improperly allowed a man to occupy a pulpit on a regular basis without licensure. (*BCO* 19-1) (S)

**April 22-23, 1988**

GENERAL: There is no record that session records were reviewed during the period 4/24/87 through 1/88. (S) *Adopted*

25. That the minutes of **Northeast** Presbytery:

- a. be approved without exceptions: none  
 b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**May 8-9, 1987****September 11-12, 1987****January 8-9, 1988***Adopted*26. That the minutes of **Northern Illinois** Presbytery:

- a. be approved without exceptions: **January 22, 1988**  
 b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 24-25, 1987**

1. p. 41 - no mention of congregational meeting to accept resignation of TE (*BCO* 25-2, 23-1) (S)  
 2. p. 42 - no record of seminary diploma or degree for ordinands (*BCO* 13-6) (S)  
 3. p. 43 - questions to candidate not propounded by moderator (*BCO* 18-3). Also no notice of charge to candidate. (S)

**July 24, 1987**

4. p. 55 - no record that requirements of *BCO* 18-2 regarding length of membership and session recommendation were followed (*BCO* 18-2) (S)

**October 23-24, 1987**

5. p. 8 - man improperly taken under care and ordained at same meeting of presbytery (*BCO* 18-2) (S)

GENERAL: The Committee cautions Northern Illinois Presbytery to exercise more care in receiving candidates. (S) *Adopted*

27. That the minutes of **Pacific Presbytery**:

- a. be approved without exceptions: none
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 24-25, 1987**

2. p.5, item 3 - TE granted permission to labor out of bounds at church accepted as mission. No evidence of any discussion of his call and it is not attached or included in the minutes (S)
3. p.5(13A) - TE without call given power of evangelist (S)
4. p.7 - reports of commission received without attachment of minutes and without receiving and adopting of reports (S)
5. p.8(15) - endorsement of man being received under care came from TE; and record does not show if the TE was an evangelist empowered to do so (S)
6. p.8(15) - man received under care prior to report of commission established to determine eligibility (S)
7. p.8(15) - it is unclear if presbytery had authority to appoint said commission (S)
9. TE transferring from another denomination not asked ordination questions (*BCO* 21-5) (S)

**June 6, 1987**

10. p.1 - no record that called meeting was convened in accord with *BCO* 13-11 (S)
13. p.3 - three calls not included (S)
14. p.3 - TE given permission to labor out of bounds within geographic bounds of another presbytery without its concurrence (S)
15. p.7 - commission minutes not included in minutes (S)

**August 22, 1987**

16. p.1 - no record meeting convened in accord with *BCO* 13-11 (S)
18. p.2 - call not included in minutes (S)

**September 25-26, 1987**

21. pp.4-5 - commission improperly appointed by moderator rather than by presbytery action (S)
22. p.5 - church transferred to Korean presbytery with no evidence with that presbytery's knowledge or consent (S)

**January 22-23, 1988**

25. p.3 - commission reports without attachments of minutes or reports adopted (S)
26. p.4 - no record that committee was empowered as commission to dismiss minister or dissolve pastoral relations (S)

27. p.4 - records indicate that a TE was suspended from office and censured ("admonished") without due process (*BCO* 30-3) (S)
  28. p.4(3) - Stated Supply relationship approved of a minister of another denomination without licensure or ordination by this presbytery (*BCO* 19-1, 22-5) (S)
  30. p.6.12 - The Assembly cautions the presbytery that failure to follow General Assembly mandated procedures in voting upon proposed changes to the *BCO* may invalidate the votes (S)
  31. p.7 - assistant pastor must have written call (S)
  32. p.8(#14) - TE from another denomination was received without call to a definite work (S)
  33. TE from another denomination must be asked questions from *BCO* 21-5 (S)
- GENERAL:
34. no review of session minutes (S) *Adopted*
28. That the minutes of **Pacific Northwest** Presbytery:
- a. be approved without exceptions: **September 25-26, 1987; March 3, 1988**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**April 24-25, 1987**
    1. p. 22 - *BCO* 21-4 requires that a sermon be preached as part of ordination trials; it is recorded that the candidate preached a devotional (S)**January 8-9, 1988** *Adopted*
29. That the minutes of **Palmetto** Presbytery:
- a. be approved without exceptions: **June 25, 1987**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**January 22, 1987**
    1. 13-17 - records do not indicate grounds for laboring outside bounds (*BCO* 20-1) (S)
    2. 13-22 - no record that all aspects of *BCO* 19-10 were followed (S)**April 23, 1987**
    3. 14-11 - *BCO* does not require presbytery approval of a church session without a pastor electing one of its own as Moderator (*BCO* 12-3). (S)
    5. 14-22 - no record that all aspects of *BCO* 19-10 were followed (S)
    6. 14-28, 14-35 - calls to TEs not approved by presbytery (*BCO* 20-1, 21-1) (S)**July 23, 1987**
    8. 15-14 - reasons for dismissal of TE to Calvary Presbytery upon his request not recorded (*BCO* 13-2). (S)
    9. 15-24 - no record that the Moderator proposed the questions of *BCO* 18-3 nor that charge and prayer offered (S)
    10. 15-33 - call not approved (*BCO* 20-1 and 21-1). (S)**September 28, 1987**
    13. 7-8 - call to TE not approved (*BCO* 20-1 and 21-1). (S)



**October 22, 1987**

- 14. 16-24 - no record that Shepherding Committee was properly constituted as a commission to approve changes in terms of call (S)
- 15. 16-40, 16-41, 16-42 - no record of men received as interns, having been under care or examined (BCO 19-8). (S)
- 16. 16-40, 16-41, 16-42 - no record that all aspects of BCO 19-10 were followed. (S)
- 17. 16-53 - no record that motion was approved (F) *Adopted*

30. That the minutes of **Philadelphia** Presbytery:

- a. be approved without exceptions: **March 12, 1988**
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**May 9, 1987**

- 3. p. 2.-3.9. - a Judicial Commission appointed by Presbytery had not finished its work before a Minority Report was voted on forcing an action relative to difficulties in the Church in question. (S)

**September 12, 1987**

- 4. Ordination Committee - in the examination of a candidate for ordination, the minutes give no indication that BCO 21-4 was followed with regard to experiential religion, knowledge of the languages, PCA history and principles of Church Government. (S)
- 5. It appears that another candidate was examined for licensure per BCO 19-2, rather than ordination BCO 21-4. If this be so the examination was inadequate and improper. (S)
- 6. 9 men were removed from candidacy without any explanation as to reasons for removal (BCO 18-7) (S)

**November 14, 1987**

**January 9, 1988**

- 11. MNA Committee - at the September '87 stated meeting, MNA Committee was directed to report on compliance with judgement from GA regarding judicial case of TE Morrison vs. Philadelphia in the Les Porter matter. No report on this subject was mentioned, nor does it appear in minutes of subsequent meetings. (S) *Adopted*

31. That the minutes of **Siouxlands** Presbytery:

- a. be approved without exceptions: **April, 1987; January, 1988**
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April, 1984**

**September, 1987**

**April, 1988** *Adopted*

32. That the minutes of **South Texas** Presbytery:

- a. be approved without exceptions: none
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 24, 1987**

- 1. p. 5, para 2 - no such action as "transfer of licensure" in BCO. (S)
- 2. p. 5 - parts of exam for candidate not completed, yet call was placed in his hands (S)
- 4. p. 5 - no indication that candidate was examined in history or government (S)

**July 24, 1987**

5. p. 4 - presbytery may not divide to hear ordination sermons (*BCO* 21-4; *Digest*: Minutes of 1986 p. 337, Item 1 Constitutional Inquiry #19). (S)

**October 30, 1987****January 29, 1988****March 24, 1988**

11. p. 5 - recommendations of Administrative Committee not acted upon (S)
12. p. 5 - no record of exam on sense of call (S)
13. p. 6, para 3 - no record of internship (*BCO* 19-10) (S) *Adopted*
33. That the minutes of **Southeast Alabama Presbytery**:
- a. be approved without exceptions: **January 26, 1988**
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 28, 1987**

3. Minutes not approved. (S)

**July 28, 1987**

5. Minutes not approved (S)

**October 27, 1987***Adopted*

34. That the minutes of **Southern Florida Presbytery**:
- a. be approved without exceptions: none
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**December 11, 1986**

3. p. 8-9(12) - *BCO* 19-7 & 10 not followed: no evidence that presbytery heard specifics of internship proposals and no evidence of prayer, address, or record as required in *BCO* 19-10. (S)
4. p. 12 - No church history exams for 3 candidates for ordination *BCO* 21-4 (S)

**July 21, 1987**

8. p. 6 (12.b & p. 8(16I)) - no evidence that presbytery heard from churches before dissolving pastoral relationships. (S)
8. p. 6 (12.C) - TE apparently improperly dismissed (S)
10. p. 8 (16) - no church history exams for ordinands (S)

**October 20, 1987**

12. p. 6(9c & 9e,f) - not clear if presbytery heard specifics of internship proposals before approving. (S)
13. p. 8 (14b.6) - no evidence of required 3/4 vote to waive exams in church history and sacraments which were not part of trials for licensure. (*BCO* 21-4) (S)
15. p. 10 (14d) - no record of presbytery having heard or approved call. (S)
16. p. 10 (14e,f) - no evidence that presbytery heard from churches before dissolving pastoral relationships. (S)
17. p. 9-10 (14b,6c & h) - man cannot be ordained or installed until presbytery approves the call. This was not done, and the commission was not given that power. (*BCO* 21-1) (S)

**January 19, 1988**

18. p. 6, 7a & 13,20 - a committee cannot act for the court; a commission should have been erected (*BCO 15-1*) (S)
  19. p. 9 (12.1-6) - ordinand not examined in church history. (S)
  21. p. 10 (16.c,d) - no evidence that presbytery heard from churches before dissolving pastoral relationships. (S)
  22. p. 10,16e - no evidence that pastoral relationship was dissolved before allowing individual to accept another call. (S)
  23. p. 11 (16.h.7) - no evidence that these 5 were examined in sacraments, as required by *BCO 13-6*. (S)
  24. p. 11 (16.h.4) - no record of TE giving assent to questions put to candidates at their ordination which is required of ministers transferring from another denomination. (*BCO 13-6*) (S) *Adopted*
35. That the minutes of **Southwest Presbytery**:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**April 23, 1987**

3. p. 17g - according to minutes, a candidate for ordination was to be sent to another presbytery for examination (Minutes of June 16, 1987 indicate this action did not eventuate). (S)

**June 16, 1987**

5. p. 2 (11) - records do not indicate that members of Southwest Presbytery had opportunity to examine candidate nor was a translation of the exam provided for them. (S)
6. p. 2 - man approved for ordination and commission appointed without call in hand. (S)

**September 24, 1987**

8. p. 27 (16) - member removed from rolls of mission church without process (*BCO 5-4*). (S)
  9. p. 28 (19c) - man granted permission to labor out of bounds without indication of permission by other presbytery. (S) *Adopted*
36. That the minutes of **Susquehanna Valley Presbytery**:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**May 16, 1987**

1. p.8 - no record of call or examination in minutes. (S)
2. p.10 - Presbytery did not state reasons why it allowed a TE from another denomination to be received without a call; no grounds stated for extraordinary circumstances. (*BCO 13-5*) (S)
3. p.10 - No record of prayer or charge for candidates received under care. (S)
4. p.10 - No mention of endorsement of Session for applicants for candidacy. (*BCO 18-2*) (S)
5. p.10 - No mention of questions of ordination to TE received from another denomination. (*BCO 13-6*) (S)
6. p.10 - TE received from another denomination without call; no grounds stated for extraordinary circumstances. (S)

## MINUTES OF THE GENERAL ASSEMBLY

**November 21, 1987**

8. p.22 - TE removed from rolls with no stated reason. (S)
9. records do not indicate that TE transferring was examined on views. (S)

**February 20, 1988**

11. p. 28 - Unclear why member of court did not attend Executive Session. Was he excused at his request or improperly refused? (S)

*Adopted*37. That the minutes of **Tennessee Valley Presbytery**:

- a. be approved without exceptions: **November 14, 1987**
- b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:

**November 14, 1986****January 10, 1987**

4. p.3 - commission reports received without attachments of minutes and without adopting report. (S)

**February 3, 1987****April 7, 1987**

12. p.3 - commission reports received without attachments of minutes and without adopting report (S)

**July 14, 1987**

17. p.2 - commission reports received without attachments of minutes and without adopting report (S)

**August 18, 1987****October 13, 1987**

26. p.3 - commission reports received without attachments of minutes and without receiving and adopting report (S)
28. p.10 - Standing Rule E 3 gives power of commission to a committee without constituting it as a commission (S)

**January 16, 1988**

33. p.9 - TE from another presbytery approved as Stated Supply without examination or licensure (BCO 19-1) (S)
34. p.10 - TE given permission to labor out of bounds without indication of permission of presbytery within whose bounds he would labor (S)

**April 12, 1988**

35. p.3 - commission reports received without attachments of minutes and without receiving and adopting of report (S)
37. p.5 - committee appointed to investigate ministry of TE without record of justification for such investigation or consent of TE concerned being noted in minutes (S)
38. p.5 - TE received without call and without any extraordinary circumstance noted (S)
39. p.5 - licentiate ordained without notation that internship completed (S)
40. p.5 - call extended and received without being recorded (F)
41. p.6 - according to the records, a church was received which left PCA in 1982 to avoid judicial process (see Minutes, Tennessee Valley presbytery, September 11, 1982, p.9). Judicial process must resume at point halted by withdrawal. (S)

*Adopted*

38. That the minutes of **Warrior** Presbytery:
- a. be approved without exceptions: **April 21, 1987; July 21, 1987; October 20, 1987; January 19, 1988;**
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below: none *Adopted*
39. That the minutes of **Western Carolina** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**January 24, 1987**  
**March 21, 1987**  
 5. p. 5 - exceptions to session minutes not recorded in presbytery minutes. (S)  
**April 11, 1987**  
**June 17, 1987**  
**July 18, 1987**  
**November 14, 1987**  
 13. no records of nominations allowed from the floor and no motion to receive slate by acclamation. (S) *Adopted*
40. That the minutes of **Westminster** Presbytery:
- a. be approved without exceptions: none
  - b. be approved with exceptions of form reported to the presbytery and exceptions of substance stated below:  
**April 18, 1987**  
 2. p. 2,3 - no record of candidate meeting intern requirements. (S)  
 3. p. 2,3 - minutes do not include exceptions given by the ordinand. (S)  
**July 18, 1987**  
 6. p. 3 - no record that candidate met intern requirements. (S)  
**October 17, 1987**  
**January 16, 1988**  
 9. p. 4 - no record that floor nominations were allowed. (S)  
**April 16, 1988**  
 10. p. 1, #2 - no evidence in the minutes that the pastor concurred in the dissolution of the pastoral relationship (BCO 23-1). (S)  
 11. p. 1, #3 - no evidence in the minutes that the congregation concurred in the dissolution of the pastoral relationship. (S)*Adopted*

**IV. A report on exceptions taken by previous General Assemblies and presbytery responses.**

1. Recommend that the Assembly note with satisfaction the expressed determination of the following presbyteries to respond promptly to exceptions taken to their minutes by previous General Assemblies:  
 James River (13th, 14th GA), Mississippi Valley (13th GA, 15th GA), Tennessee Valley (14th GA, 15th GA). *Adopted*
2. Recommend that the Assembly approve responses to the exceptions to their minutes taken by the 14th General Assembly: *Adopted*  
 Delmarva, New Jersey, New River, Northeast, Southern Florida
3. Recommend that the Assembly not approve the response of the presbytery of Covenant to their minutes taken by the 14th General Assembly.

**GROUNDS:**

The Committee appreciates the difficult work facing a new clerk to rectify exceptions to Minutes of Covenant Presbytery taken by the 14th General Assembly and recognizes that relevant documents may indeed have been lost. However, exceptions concerning approval of Minutes, approval of commissions' actions, and signing of Minutes may and must still be corrected and such action reported to the Assembly. *Adopted*

4. Recommend that the General Assembly approve the following presbyteries' responses to the exceptions taken by the 15th General Assembly:  
Ascension, Calvary, Central Carolina, Central Georgia, Delmarva, Eastern Canada, Grace, Illiana, New Jersey, New River, Northeast, Northern Illinois, Pacific Northwest, Siouxlands, South Texas, Southeast Alabama and Southern Florida. *Adopted*
5. Recommend that the General Assembly approve the following presbyteries' responses to the exceptions taken by the 15th General Assembly with the following comments:
  - a. Gulf Coast: The Review and Control Committee is concerned that Presbytery's commission overseeing a mission church apparently did not meet for at least a six-month period, although a session is required to meet at least quarterly (BCO 12-6).
  - b. James River: 1) Reports of Committees adopted as a whole must be included in full in Minutes. [Robert's Rules of Order, 1981 edition, pp. 423f]. 2) "Minutes submitted must be photocopies from final corrected original signed by the clerk." [RAO 9-14.9.]
  - c. Philadelphia: RAO require that the Presbytery's roll be *included* with Presbytery's minutes annually. *Adopted*
6. Recommend that the General Assembly approve the following presbyteries' responses to exceptions taken by the 15th General Assembly other than those listed below. Proper response of those listed is to be made to the 17th General Assembly.
  - a. Central Florida: #9 in 1/20/87 minutes: Response to #9 does not indicate whether the ordination questions were ever asked of the teaching elder who came from another denomination.
  - b. Palmetto: No response was given to Exception #1 (4/24/86).
  - c. Southwest: Exception #1 (4/24-25/86). Minutes do not reflect that judicial process was instituted or concluded.  
Exception #3 (1/22-23/87). A commission of presbytery to govern a local church remains a commission of presbytery and its minutes must be included in the minutes of presbytery. *Adopted*
7. Recommend that the General Assembly not approve the following presbyteries' responses to the exceptions taken by the 15th General Assembly.
  - a. Covenant

**GROUNDS:**  
The committee appreciates the difficult work undertaken by a new clerk to rectify exceptions to Minutes of Covenant Presbytery taken by the 15th General Assemblies. However, the RAO require:

  - 1) that the exception be not only "noted" but that records and/or action be corrected where possible.

- 2) that omitted documents or inaccurate records are not to be furnished to or explained to this Committee, but the Committee must be informed that the official Minutes have been corrected and copies of Corrected Minutes forwarded to the Stated Clerk of the Assembly.

The Committee suggests that the clerk contact a member of this Committee during the year, as he seeks to correct these actions.

b. Mid-America:

**FOUNDATIONS:**

1. It is not evident from Presbytery's Minutes that this response is the action of Presbytery.
2. "We note the exception" is not specific enough and does not meet the requirements of RAO 9-13-6.

c. Missouri:

**FOUNDATIONS:**

1. Presbytery failed to respond to exception #1, Minutes April 18, 1986 (licensure of a man who took exceptions to the Standards).
2. Presbytery tried to respond satisfactorily to exception #2, Minutes July 18, 1986. This response will be satisfactory provided that Minutes April 15,16, 1988 be amended to show:
  - a) that the record of the clerk's oral report to presbytery is amended to reflect the wording of the explanatory letter to the Committee on Review and Control.
  - b) that Presbytery's intention was to act to amend the Minutes of July 18, 1986 with the omitted clarification.

d. North Georgia:

**FOUNDATIONS:**

The Assembly reminds the Presbytery that exceptions are defined by the RAO, and are specific. These exceptions have been taken by the General Assembly, the highest court of this church, and are to be received as the decision of that court. Responses of the lower court must be couched in language appropriate in dealing with such actions of the Church of Jesus Christ.

e. Westminster:

**FOUNDATIONS:**

1. It is not evident from Presbytery's Minutes that this response is the action of Presbytery. *Adopted*
8. Recommend that the General Assembly direct the following presbyteries to respond promptly to the exceptions to their minutes taken by the 15th General Assembly.  
Eastern Carolina, Evangel, Great Lakes, Louisiana, North Texas, Pacific and Warrior. *Adopted*

**V. A Report Concerning Items Forwarded to the Committee**

1. TE David Dively had withdrawn his correspondence concerning Great Lakes Presbytery, and no action is required. *Adopted*
2. In answer to correspondence from TE Bruce Howes concerning Delmarva Presbytery:  
The Committee recommends that the 16th GA take exception of substance to 1987 minutes of Delmarva Presbytery because there is no evidence that annual candidates reports to presbytery have been heard (*BCO* 18-6) nor that

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- ministers without call for more than 3 years have been dealt with according to *BCO* 13-2 and 34-10, which requires more than pastoral encouragement (Minutes of Delmarva Presbytery, Sept. 15, 1987, p. 147. item 16). *Adopted*
3. Correspondence was received from David Crawley concerning the re-admission of the Zion Church by Tennessee Valley after the church had withdrawn in 1982 from the PCA while under discipline. The Committee recommends that the Assembly respond to the letter by referring Mr. Crawley to any action taken by the 16th GA on the Minutes of Tennessee Valley Presbytery (item #41). *Adopted*
  4. Recommend that Correspondence from TE Terry Thole be answered with the following action of the Assembly:
 

The General Assembly direct the Presbytery of Mid-America to follow due process in the matter of dealing with accusations made against a Teaching Elder (exceptions to Minutes Oct. 9-10, 1987, continued in the Feb. 19, 1988 Minutes), and forward the record of its response to the exceptions taken in this report to the Committee on Judicial Business by January 1, 1989. The Committee on Judicial Business will examine this response at the Committee's next stated meeting. Only if the Committee on Judicial Business recommends that the General Assembly find the response substantially acceptable shall the following citation be voided. Mid-America Presbytery is hereby cited to appear before the 17th General Assembly as a special order on the opening day to show what it has done or failed to do in the case in question (*BCO* 40-5). *Adopted*
  5. Communication from TE Vaughn Hathaway was received, and the R & C Committee recommends the following referral of the Assembly to the Committee on Judicial Business:
 

"Would it be proper to accept as evidence the letter of a chairman of an appropriate presbytery committee stating that a dismissal has been granted?" and that Mr. Hathaway be answered by the action of the GA to the inquiry. *Adopted*
  6. Recommend that correspondence received by this Committee concerning Korean Southwest Presbytery be answered by the Assembly's action on the Report of the Ad-Hoc Committee regarding the Korean Presbyterian Church of Washington, DC. *Adopted*
  7. Recommend that the correspondence from TE W. W. Marshall be answered by the following action of the GA:
 

The presbytery of Eastern Carolina is instructed to submit its minutes of October 17, 1987 and January 16, 1988 to the Committee on Judicial Business within ten (10) days following its next stated meeting together with corrective actions (if any) and/or explanation regarding the alleged improprieties in the dissolution of a pastoral relationship (brought to this Committee by correspondence). Only if the recommendation of the Committee on Judicial Business is that the actions and/or explanations be found substantially satisfactory shall be following citation be voided. Eastern Carolina Presbytery is hereby cited to appear before the 17th General Assembly as a special order on the opening day to show (per *BCO* 40-5) what they have done or failed to do in this case. (Informational note: no minutes were submitted by this presbytery for review by the 16th General Assembly) *Adopted*



## VI. Recommendations of the Review & Control to the General Assembly

1. That the Assembly suspend RAO 9-12; 9-13.3.(b); 9-13.5.(b) and direct the committee to report exception to the minutes of presbyteries to the Sixteenth General Assembly in the following manner:
  - a. Exception of *form* (e.g. name of person opening or closing in prayer, name of presbytery, inclusion of directory, etc.) shall initially be treated at the Assembly in the same way as notations, that is, they shall be sent to the presbyteries by the Stated Clerk without being read before the General Assembly or recorded in its *Minutes*. Exceptions of form either contested by or receiving an unsatisfactory response from presbytery shall be reported to the subsequent Assembly for its action.
  - b. Exceptions of *substance* (e.g., apparent violations of the Constitution of the PCA, matters of impropriety, important delinquencies, etc.) shall be read to the Assembly, disposed of as the Assembly determines, and, if sustained, recorded in the Assembly's *Minutes*.

### Grounds:

Failure to distinguish between exceptions of form and substance tends to preclude Assembly consideration of significant items. The committee submits this request for a suspension of the Rules to permit trial use of such a distinction in anticipation of requesting a similar amendment to the RAO at a subsequent Assembly if the way be clear. *Adopted*

2. That the 16th General Assembly require the following Presbyteries to meet as presbyteries with the Committee on Review and Control at 6:30 p.m. Monday evening to give satisfactory answer concerning their failure to respond to exceptions to their minutes.
 

James River (13th, 14th, 15th GA)  
Mississippi Valley (13th, 15th GA)  
Tennessee Valley (14th, 15th GA) *Adopted*
3. Amend RAO 9-13.6 by adding the following after the word "exceptions" in the second sentence:  
(together with specific reference to Presbytery's action as recorded in its Minutes) in this manner:
  - a) Presbytery agrees with the exceptions and corrects its record (if possible), corrects its actions (if possible) and promises to be more careful in the future. Or,
  - b) Presbytery respectfully disagrees with the exception, states its grounds and refers the exception back to the Assembly for action. *Adopted*
4. That General Assembly empower the new chairman of Review and Control Committee to correspond with presbyteries regarding the need to be aware of the necessity for men to serve on R & C and the nature and importance of the duties. *Adopted*
5. That the Assembly provide (through the Stated Clerk's Office) services of computer operator and computer in, (a) entering reports of review of presbyteries prior to assembly, and (b) meeting as presbyteries with the committee at the assembly to provide continuous processing.  
 GROUNDS: the enormous amount of material which must be processed by this Committee. *Adopted*
6. That the Assembly set the time for the convening of this committee two full working days before the start of the Assembly. *Adopted*

7. That the Assembly commend the many Stated Clerks of presbyteries who labor diligently at a difficult task. *Adopted*
8. That the Assembly remind presbyteries that communications concerning Review and Control are handled court to court; the report of the Committee on Review & Control comes to presbytery on the action of the Assembly; response to the report is to be the specific action of presbytery reflected in its Minutes (RAO 9-13.16). Further, the Assembly reminds Presbyteries that the Committee on Review & Control seeks to function in a pastoral way as the servant of the church and to present its report in respectful language and reminds presbyteries likewise to respond respectfully to the actions of Assembly. *Adopted*
9. That we recommend change in *BCO* 19-2.b.2, 19-5, 21-4, to replace "English Bible" with "Bible content".  
 GROUNDS: Present *BCO* language poses problems for Korean Presbyteries and ethnic ministries. *Adopted and sent down to presbyteries*
10. That due to widespread misunderstanding, the Assembly reminds presbyteries of the following:
  - a. The roll submitted annually to the Stated Clerk does not fulfill the requirement that a roll of the Presbytery must be included annually with presbytery's minutes. In addition, the minutes must include a directory of presbytery, including all regular committees of presbytery, a list of candidates and licentiates, and an up-to-date copy of the Standing Rules of the presbytery (RAO 9-14-8)
  - b. That a quorum must be stipulated whenever a commission of presbytery is appointed (*BCO* 15-2)
  - c. That a report from every candidate under care and every minister laboring out of bounds is to be received annually by presbytery (*BCO* 18-6, 8-7). Also, that a report from every intern is to be received at every Stated meeting (*BCO* 19-12). Also that ministers without call remaining on rolls of presbytery for a prolonged period must be dealt with according to *BCO* 13-2 & 34-10. *Adopted*
11. The R & C Committee poses the following constitutional inquiries to the Committee on Judicial Business:
  - a. Do the last two sentences of *BCO* 10-3, paragraph 1, apply to presbyteries? In particular;
    - (a) Do they establish a procedure which presbytery must follow when the moderator is absent?
    - (b) Do they require that a sermon be preached at each meeting (stated or called) of presbytery?
    - (c) If a sermon is required, must that sermon be preached by the Moderator?
  - b. Is it proper for a meeting of presbytery to be conducted by conference telephone call? *Adopted*
12. The R & C Committee noted that the presbyteries of Central Carolina, Central GA, Mid-America, Mississippi Valley, & Pacific voted on the *BCO* amendments as a block, in violation of GA instructions. The Assembly cautions presbyteries that failure to follow GA mandated procedures in voting upon proposed changes to the *BCO* may invalidate the votes. *Adopted*

13. That the General Assembly direct the Stated Clerk of the General Assembly to hold regional workshops for presbytery Stated Clerks during the year. *Adopted*
14. That Pacific Presbytery be instructed to respond at its next stated meeting to the exception noted in its minutes of January 22-23, 1988, regarding the apparent denial of due process to a TE. Pacific Presbytery is instructed to forward its response to the Committee on Judicial Business within ten (10) days following its next stated meeting together with corrective actions (if any) and/or explanation regarding the alleged improprieties. Only if the recommendation of the Committee on Judicial Business is that the actions and/or explanations be found substantially satisfactory shall the following citation be voided. Pacific Presbytery is hereby cited to appear before the 17th General Assembly as a special order on the opening day to show (per BCO 40-5) what they have done or failed to do in this case. *Adopted*

**VII. Miscellaneous Items**

The Committee reports for information the election of the following men in accord with RAO 9-5 to serve as the 17th General Assembly Committee officers:

Chairman: Joseph Pipa (North Texas)

Vice Chairman: Jay Neikirk (Ascension)

The report was received as a whole.

Signed,  
 Paul Zetterholm, Chairman  
 Stephen O. Stout, Secretary

**Presbyteries represented by commissioners reporting & present:**

Ascension	RE Jay Neikirk, Jr.
Central Carolina	TE Stephen Stout
Delmarva	RE Harold Whitlock
Grace	TE Don Hendricks
Gulf Coast	TE James Craft
Illiana	TE Thomas Waldecker
Louisiana	TE James Meek
Mississippi Valley	TE Paul Zetterholm
Missouri	RE Jack Carran
New Jersey	RE John Lane
New River	TE Rodney King
North Georgia	TE Steve Shuman
Northeast	RE Gary Flye
Pacific	RE Ray Larsen
Pacific Northwest	TE John Hoogstrate
South Texas	TE Joseph Pipa
Southeast Alabama	TE Gary Spooner
Southwest	RE Jack Quigley
Susquehanna Valley	TE Harold Hight
Tennessee Valley	RE Fred Schumpert
Warrior	TE Eddie Spencer
Westminster	RE Joe Reynolds

**Presbyteries represented by member reporting but not present:**

Central Georgia	RE James Turner
Covenant	RE Terry Eakin
Eastern Carolina	TE David Bowen
Great Lakes	RE Robert Hamilton
Korean Central	TE Chang Jae Kim
Korean Southeastern	RE Won Sang Lee
Korean Southwest	TE Edward Kim
Mid-America	TE Dewey Roberts
North Texas	RE M. C. Culbertson
Southern Florida	TE Jim Bowen
Western Carolina	TE Jerry Lynn

**Presbyteries not represented due to non-appointment or appointees not responding:**

Calvary  
 Central Florida  
 Central Georgia  
 Eastern Canada  
 Evangel  
 James River  
 Korean Eastern  
 Northern Illinois  
 Philadelphia  
 Siouxlands

Clerk's Note: Recommendations VI, 1 and 2 were handled in 16-8, p. 87. Recommendation VI, 2 was amended and 3 was handled in 16-47, p. 131. They are included here for easier reference.

**16-105 Unfinished Business.**

TE Morton Smith, stated clerk, presented unfinished business that the *Minutes* of the previous days' session were approved as distributed.

**16-106 New Business.**

On motion the Assembly voted to direct the stated clerk to docket early in the Seventeenth General Assembly a proposed rule to consider at one time the extension and establishment of all study committees for the following year.

The Assembly paused for prayer for TE Arch Warren regarding the death of his brother.

**16-107 Committee on Thanks.**

TE Harry Miller led in prayer and presented the Committee's report. The Assembly gave TE Frank Smith a standing ovation as he completed the last of sixteen consecutive years of service as manager of the floor clerks and the distribution of papers.

### Report of the Committee on Thanks to the Sixteenth General Assembly

"Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the Church and in Christ Jesus throughout all generations, for ever and ever! Amen!" Ephesians 3:20, 21

The Sixteenth General Assembly of the Presbyterian Church in America meeting in the Convention Center of Knoxville, Tennessee, June 6-10, rises to express its gratitude to Almighty God for the high privilege of serving our Lord Jesus Christ and His Church in the session. The conduct of business has been characterized by a sense of the Divine Presence that has provided freedom to come to decision without rancor or strife, permitted the sharing of convictions and ideas in debate and discussion, and afforded the fellowship of friendships renewed and new friendships established. Throughout the length of the Assembly, the propriety of Biblical polity and the unity of the Church have been blessedly in evidence. For these things we praise our Creator and Redeemer God: Father, Son, and Holy Spirit.

In many ways and through many people God has given us such a good Assembly. Even though we cannot know everyone who had a part in this work, we would particularly express our gratitude to:

Our moderator, Dr. D. James Kennedy, who with wit and wisdom guided our meetings, and his predecessor RE Gerald Sovereign who graciously convened and charged the Assembly, and led in the election of the moderator.

Our former moderators, TE Frank Barker, RE William Joseph, TE Paul Settle, and RE Jack Williamson for their assistance to Dr. Kennedy with their experience and efficiency.

The General Assembly Arrangements Committee Chairman, Dr. Donald Hoke, Pastor of the Cedar Springs Presbyterian Church, whose organizational gifts provided fine leadership in the preparation and conduct of the Assembly.

The Women's Advisory Sub-Committee.

With them we are also grateful to:

Dr. Morton Smith, our Stated Clerk, and his assistants Larry Ball, Bruce Howes, and Frank Moser.

RE Dave Coffin and TE Vaughn Hathaway, our assistant parliamentarians

The staff of the Office of the Stated Clerk, Mrs. Morton Smith, Lynn LeMahieu, Kim Monroe, Linda Small and Rebekka Strom.

The staff of the COA of the Assembly, Ginny Barker, Laurel DeBert and Brad McBrayer.

Dr. Larry Roff as our organist

Mr. Tim Wilds and the Covenant College Singers

Mr. Walter Lastovica, our time keeper

Mr. Earl Witmer, our COA Coordinator, and the GA representatives, Mr. and Mrs. Gerald Sovereign, Mr. and Mrs. Ken Kullmar and Mr. and Mrs. Jack Spears.

Particular recognition and appreciation is mentioned for the service to the Assembly of TE Frank E. Smith. For 16 years, every Assembly of the life of the PCA, he has efficiently directed the floor clerks. This year he retires from the responsibility, and does so with much gratitude from us all.

Our thanks are also expressed to:

TE Henry Schum for handling the overhead projector another year.

Mr. Ed Nalley as our sound technician

TE Philip Foxwell, TE Tom Jones and TE Ray Dameron for their superb entertainment

There are hundreds of people in the surrounding area who have helped make this Assembly possible. We can mention only a few in leadership positions:

Beth Johnson - First Aid Center

Nurse who served voluntarily and saw 81 people.

Mr. W.M. Sells - Finance Chairman

Mr. Roy Zinn - Housing Chairman

TE Fred Fowler - Facilities Chairman

Mrs. Fred Fowler - Family Activities Chairperson

TE Greg Boden - Information and Message Chairman

TE David Hall - Food Service Chairman

Mr. Gene Wells - Transportation Chairman

TE Randy David - Printing Chairman

TE Vernon Holstad - Ushering Chairman

TE David Howe - Public Relations Chairman

Mrs. Martha Hoke - Women's Program Chairperson

Mrs. Jean Slagle - all the decorations and WIC Help Subcommittee Chairperson

Mrs. James Jansen - Women's Registration Subcommittee Chairperson

Mrs. Ellen Smith - Tours Subcommittee Chairperson

Mrs. May Beavers - Nursery Subcommittee Chairperson

Mr. Larry Jennings - Children's Activities Chairperson

Dr. Glen Priest and the Cedar Springs Presbyterian Church Choir

And---all of those gracious ladies who made 77,000 cookies for the benefit of the Assembly.

And---a gracious "Miss Margaret" at the Cedar Springs Presbyterian Church, whose cheerful voice on the telephone continued to uplift, even at the wearying end of many days.

Your Committee on Thanks concludes this report with the profound impression of the many people it takes to make a meeting of the General Assembly possible. For the loving sacrifice of time and effort by those who have contributed so much we express our thanks, and call on the Assembly for a prayer of gratitude to God for His goodness.

*Adopted*

Respectfully submitted,

RE William Joseph

TE Harry Miller

TE John Neville, Chairman

#### **16-108 Approval of Final Minutes.**

On motion the Assembly voted that TEs Morton Smith and Paul Gilchrist be allowed to review and approve the Minutes of the Sixteenth General Assembly.

#### **16-109 Adjournment.**

On motion the Assembly voted to adjourn at 3:40 p.m., to meet next in La Mirada, California, at 2:00 p.m. June 15, 1989. The moderator, TE Kennedy, expressed his appreciation for the cooperation and assistance experienced during his moderatorial service. Retiring Stated Clerk Morton Smith then closed the meeting with prayer and

the apostolic benediction. The meeting concluded with the singing of Psalm 133 at 3:30 p.m.

**16-110 Excuses from Part of the Assembly.**

The following commissioners filed excuses for absence from a portion of the Assembly as indicated:

James Buckley	D. M. Canfield
S. Edd Cathey	David Fidati
Darwin Glassford	Tom Kotouc
A. Bernhard Kuiper	John C. Neville
Ronald L. Shaw	Marshall St. John
Bruce Stanek	Stephen Stout
Robert Stuart	Jack Sullivan

**Wednesday, June 8, 1988**

Thomas F. Barnes	Edward Noe
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**Thursday, June 9, 1988**

	Il Chu Chung	Jeffrey G. Frack
	John R. Furman	Ed Graham
	James P. Knight	I. Henry Kor
	Glenn MacNaughton	C. M. Madison
	Maurice K. Sikes	Tom B. Sullivan, Jr.
	Al Todd	Joe Treloar
noon	Charles Drew	George LeGost
	John R. McKinstry	Dewey D. Murphy
	William Rocap	C. Michael Smith
	Terry Traylor	
1:00 p.m.	Wayne Good	
3:00 p.m.	Creed M. Burchfield	Byran Chapell
	Chuck Garriott	Craig Garriott
	Ed Robeson	
4:00 p.m.	Lindsey Tippins	
5:00 p.m.	John W. Robertson	Bob Valentine
5:30 p.m.	N. M. Kennedy	
9:00 p.m.	Chris Tindall	

**Friday, June 10, 1988**

a.m.	Basil Albert	Robert F. Auffarth
	John Barnes	Julian Cameron
	Charles Chapman	David L. Cross
	Raymond G. Cross	Garrit DeYoung
	John Engle	Thurmond Hally
	E. Langston Haygood	Andy Homeyer
	Sam Joyner	David Karlberg
	Wade Malloy	J. W. Martin
	Bruce Mawhinney	R. B. Miller
	George W. Mitchell	Bob Montague
	H. R. Patterson	Henry Poole
	Richard Raines	Robert Randolph
	James Richwine	Linleigh Roberts
	Petros Roukas	Shelton Sanford

	Andrew Silman	R. Sprinkle, Jr.
	Carl A. Stewart	Maloy Stott
	Marshall Streett	Charles Suter
	David H. Tart	John W. Thompson, Jr.
	Ken Webb	
7:15 a.m.	David Alexander	Benny Coleman
8:00 a.m.	John G. Crane	John Hall
	Timothy D. Rott	Wilbur Siddons
	David Sinclair	
8:30 a.m.	Thomas Barker	Tim Diehl
	Terry Mercer	
9:00 a.m.	James Perry	Robert L. Reymond
9:45 a.m.	John S. McNicoll	
10:00 a.m.	Joseph D. Beale	Guy H. Beckman
	Leslie Brooks	Jack Hoxie
	John Leigh	Leighton Shutes
	Kennedy Smartt	Bill Reid
	James Routszong	
10:15 a.m.	Chip McArthur	
10:30 a.m.	Robert M. Ferguson	Robert Herrmann
	Bill Mason	Jim Misner
	Mickey Owen	
11:00 a.m.	James S. Albany	Ernest Breen
	Carlton Harper	William Harrell
	Robert C. Korn	George Miller
	Ansel McFaddin	Ashton T. Stewart
11:05 a.m.	Roland A. Smith	
11:15 a.m.	Paul Lipe	
11:30 a.m.	Jon C. Adams	William Bales
	Jack Lash	Larry Lunsford
	Joseph Muller	Wallace Sherbon
11:45 a.m.	John Kinser	
noon	Paul Alexander	Whaley S. Barton
	Stephen Beck	Henry Bishop
	Ronald Bossom	Robert Bradbury
	LeRoy S. Capper	Mark Dalbey
	Roy Frazee	Joe Grider
	Vance Hall	Mike Harwell
	Dick Hilton	Jim Holland
	Robert Hopper	Randy Kimbrough
	Steven Maker	Harry G. Marshall
	Albert Moginot, Jr.	John Montgomery
	Eugene Potoka	Nick Protos
	John Ropp, Jr.	John Rose
	Jayme Sickert	Wilbur Siddons
	Gregg Singer	Richard O. Smith, Jr.
	George Stulac	Lake Terrell, Sr.
	Henry S. Thigpen	Will Thompson
	William G. Walsh	Emory O. Watson
	Craig Wilkes	Charles L. Winkler



	Vic Wolf	
12:05 p.m.	Don Clements	
12:40 p.m.	Charles V. Meador	
1:00 p.m.	Douglas L. Falls, Jr.	Robert S. Rayburn
1:30 p.m.	Bob King	
2:00 p.m.	David Dively	Bill C. Greenwalt
	Bill McColley	Richard Mercer
	John Smed	
2:20 p.m.	R. Dennis Campbell	
2:30 p.m.	Christopher P. Bennett	Jerry Currin
2:45 p.m.	L. Corbett Heimburger	Thomas J. Stein
3:00 p.m.	Bob Allyn	Edmund P. Clowney
	Anthony Dallison	Thomas Ellis
	Tim Habbershon	John W. Long, Jr.
	Clarence R. Mays	Robert Muhlig, Jr.
	Scott Rice	Dale L. Smith
3:14 p.m.	Roland Barnes	John Marshall
3:30 p.m.	Richard A. Herbert	Bill Leonard



**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 Committees 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, Attachment D, p. 000.

## APPENDIX A

### REPORT OF THE STATED CLERK TO THE SIXTEENTH GENERAL ASSEMBLY

#### INTRODUCTION

The Stated Clerk expresses his thanks to God and to the Church for permitting him to serve the General Assembly as its Stated Clerk since the founding of the PCA. With this Assembly the Clerk is asking to be relieved of this post, so that he may be able to devote himself full time to teaching at Greenville Presbyterian Theological Seminary. The Clerk would like to go on record as he completes his service in this capacity that he has sought to give honest and fair service to the whole Church throughout his tenure. He has often had to labor overtime to accomplish all that the office demanded, and has voluntarily refrained from taking full vacations, due to the limited staff in the office. Such service has not been done grudgingly, but as unto the Lord.

#### I. REVIEW OF THE DEVELOPMENT OF THE OFFICE

It seems appropriate for the present clerk to review the development of the office over the past 15 years. The founding of a new denomination was a new situation for all of us who were involved. This was true for the office of the Stated Clerk as for all of the other offices and agencies of the Church.

The present Clerk, having been sent by a foresighted ruling elder of the First Presbyterian Church of Jackson, Mississippi to a number of the Assembly meetings of the Presbyterian Church in the United States, had learned how a well-run Assembly operated. He, therefore, set as his model for the PCA Clerk, that of the PCUS. The Rules for Assembly Operations were largely drawn from the PCUS, with modifications to guarantee the "grass roots" control of the Church. It was for this reason that the Nominating Committee was structured as a committee of presbytery representatives and not as an Assembly appointed committee. This Committee was to receive and act only upon nominations from the presbyteries. The Committees or Boards were not to have input into the nominating process, thus preserving the right of the Assembly to elect as it saw fit. In the PCUS there was a very small nominating committee named by Assembly moderators. This made the moderator an office of great power, since he had the right to name men of his choice to the Assembly Nominating Committee. Generally speaking the PCA has viewed the Moderator as just that. He moderates the meeting of the Assembly with very few other duties assigned to him. Such a view of the moderator means that the Assembly can choose the best moderator from their number as moderator, without concern about his particular theological views or emphasis.

Another area that was borrowed from the PCUS was the review of all of the work of the Committees and Agencies by the Committees of Commissioners of the General Assembly. This preserves the authority of the Assembly over its agencies, by having members of the Assembly itself review the work of each agency. Admittedly, this is not a sufficient audit of the work, and yet it does provide something of a review by Assembly members who are not on one of the permanent committees or boards, which preserves an element of Assembly control.

The use of Assembly notebooks and "tear-out" *Handbooks* was developed by our office after operation of about a year or two. The use of ballot cards was borrowed from the OPC. The use of computers at the Assembly was initiated by this office. The use of the overhead projector at the Assembly was a PCA idea.

The publication of an annual *Yearbook* was borrowed from the Christian Reformed Church, though the particular contents, including the annual updating of biographical data was borrowed from the PCUS *Ministerial Directory*.

The format of the *Minutes of the General Assembly* has followed that of the PCUS. The annual listing of corrections had its origin in the PCA.

The publication of the *Book of Church Order* and of the *Confession and Catechisms* in loose leaf form was developed in the PCA. This allows for the updating of the *Book of Church Order* annually without having to reprint the whole book. The same type of format has been adopted for the *Digest of the Assembly Minutes* which allows for annual updating of this book.

The Clerk has developed the Ministerial Data Form, the Church Profile Form and a Manual for Churches Seeking a Pastor. The computer is used to make basic selection of pastors for churches. The Clerk has consistently refused to suggest particular names of ministers to particular churches. When a general request is received, he seeks to send 12 or more names to the church, thus guaranteeing that the

local church selects their pastor. This prevents any charge of his becoming a "bishop" in the episcopal sense of the term.

One of the major functions that the Clerk performs day by day is responding to calls asking for advice as to how different matters before a Session or Presbytery are to be handled. In responding to such questions, the Clerk has sought to make it clear that he does not speak with any authority, but is only giving his personal advice. He has sought to give the best advice he can to both sides of issues, using care not to try to make a judgement as to the rightness or wrongness of a debated point.

When the Church was formed on December 4, 1973, the present Clerk was then serving on the faculty of Reformed Theological Seminary. He accepted the job of Clerk as a part time position, with the intention of continuing in both capacities. He believed that he was handling both jobs satisfactorily, but Reformed Seminary demanded that he leave the Clerk's job, if he was to continue on its faculty. The Committee on Administration being informed of this determined that the work load of the office of the Stated Clerk was sufficient to warrant a full time clerk.

The Committee began operating the office as a full time office on June 1, 1977, and recommended this to the Fifth General Assembly, which met in September of that year. On recommendation from the Clerk, the Stated Clerk again returned to a half-time function last year. He believes that he has been able to carry on the work of the Clerk on this limited basis, and that it could be so continued, if the Assembly found the properly qualified person to do it.

Though he was convinced of the importance of teaching at the time that he was faced with the decision between remaining at Reformed Seminary or becoming a full time Clerk, the present Clerk did not see anyone else in the Church who had any particular training for the Clerk's function, and thus answered the call of the Church over that of the Seminary. Now that the basic functions of the Clerk's job have been laid out, and with a good number of men in the PCA who have demonstrated abilities in these functions, the present Clerk feels comfortable in leaving this office, and returning to teaching.

The Clerk would like to indicate something of his concept of the office as he has filled it since the beginning of the PCA.

First, he recognizes that though he holds his own viewpoint, he has seen himself as a servant to the whole Church, and not to any one part of the Church. He has sought to be fair to all parties, giving advice to both sides in judicial matters and using care to send data forms of men of all persuasions to churches requesting them.

Second, he has felt that he should not use his office for personal causes. He believes that as the Clerk he must be exceedingly careful not to speak or write about matters before the Church, or the general public, even when he had personal opinions on them. There have been times when pressure has been put on him by individuals who have sought to enlist his support to promote their particular viewpoints to the Church at large.

Third, he holds that as the servant of the Assembly, he may not speak or represent the Church on matters in ways other than as the Assembly has spoken. For example, despite strong pressures to lend his name to various organizations representing good causes, he has declined to do so unless the Assembly has directed him to do it.

Fourth, believing that Jesus is the sole King and Head over the Church, the Clerk has refused to act as a "head" or "chief executive officer" of the Presbyterian Church in America.

As he leaves the office, the Clerk prays that the Lord will direct the Church to a man of the highest ideals of historic Presbyterianism and polity, and of the highest integrity.

## II. FUNCTIONING OF THE OFFICE THIS PAST YEAR

The Stated Clerk served on a half time basis this past year. The 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 updates *The Digest of the Minutes of the General Assembly of the Presbyterian Church in America* and the *Book of Church Order* after each Assembly.

The *Minutes* were completed during the Summer of last year and were published in September of this past year. This is the earliest that the Minutes have ever been produced. The *Yearbook* should be ready for distribution at the Assembly which is the schedule that has been followed for several years. If the Churches were prompter in their statistical reports, this book could be made available earlier. It would then be more useful, because it would be more current when published.

The Clerk did not mail the Report of the Ad-Interim Committee on General Assembly on the 90 day deadline required in the past, due to delays in receiving the report. It was simply made a part of the *Handbook*.

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 this data base will be made available to those who want to access it by modum in the near future.

Last year the Clerk reported that the staff had been reduced due to the use of computers. The office has been able to operate this year with just one primary secretary and some part-time help. The Clerk wishes to record his appreciation to Mrs. Kim Monroe, who is also leaving the office this summer, for her excellent and efficient work as the primary secretary for the Office.

The Clerk expressed his concern to the Assembly last year over the fact that other than his secretarial staff, no one knows the work of the Stated Clerk's Office. Two years ago 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. The Committee on Administration refused to allow him to do this, and now with the departure of both the Clerk and of his primary secretary, the work of the office may suffer, unless suitable replacements have been found by the time of the Assembly. Last year the Clerk called the attention of the Assembly to what he considered improper interference by the Committee on Administration in the internal operation of his office. The Clerk indicated his problems with such a procedure, and suggested that the Assembly might 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. As he leaves the office, the Clerk again calls this to the attention of the Assembly and recommends that such a policy manual be developed.

### III. The Archives

From the very beginning of the Church the duty of preserving the historical records of the PCA has been under the Stated Clerk's office. The Clerk, having been acquainted with the archives of both the UPCUSA and the PCUS sought to develop the PCA archives along the same model. He has had good relations with the staffs of both of these Churches and has found them both to be most cooperative.

After several years of just holding materials, the PCA Archives finally became a reality. It is presently housed in the library of Covenant Theological Seminary. Thus far, the Archives has had to operate with a skeleton crew, and without a qualified director. It is the conviction of the Clerk that this is an important aspect of the Church's life, and that there should be a more serious commitment by the Church at large, and in particular by the Assembly, to fund the Archives adequately.

See Attachment A for the Report of the Archives.

### IV. Conclusion

This being his last report to the Assembly, the Clerk would like to bring two Scriptures to the attention of the Assembly. The first are the words of Samuel as he left the office of Judge over Israel. The Clerk takes these words for himself: "As for me, far be it from me that I should sin against Jehovah in ceasing to pray for you." (1 Sam. 12:23)

The second passage is one that Dr. Chewning used as he recently retired from the chairmanship of the Covenant College Board. It is a call for integrity and humility. All of us as churchmen need to heed these words in all of our lives, and in particular, in our dealings in the Church. God says:

Who so privily slandereth his neighbor, him will I destroy: Him that hath a high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he shall minister unto me. He that worketh deceit shall not dwell within my house: He that speaketh falsehood shall not be established before mine eyes. (Psalm 101:5-7)

## ATTACHMENT A

REPORT OF THE PCA ARCHIVES  
TO THE SIXTEENTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA

Services: The first priority of the PCA Historical Archives is to serve the PCA, its agencies and researchers. To do this the Archives processes and preserves denominational records and collections of prominent individuals, presbyteries and congregations. This year approximately 250 cubic feet of materials, one-fourth of the holdings, were processed. Nearly 10,000 catalog cards and the finding aids for these materials were prepared. Two and one-half times as many reference requests were handled as last year.

Acquisitions: Most additions this year have come from PCA agencies with the move of denomination offices to a central complex. This allowed a financial advantage since the Stated Clerk hauled records to the Archives in St. Louis. As funds become available, the Archives staff can more aggressively seek other materials from 20th-Century Presbyterianism. Nevertheless, 35 cubic feet of excellent resource materials came from *The Presbyterian Journal*. Records from PCA and RPCES committees and agencies included: six cubic feet from National Presbyterian Missions and the Board of Home Ministries; 20 cubic feet from Mission to North America; 19.25 cubic feet from the Committee on Administration and 14 cubic feet from the Stated Clerk. Trinity Foundation donated two copies each of Gordon H. Clark's published materials to add to Dr. Clark's personal papers. In all, the Archives added slides, tapes, correspondence, books, minutes, office records and ephemera.

Staff: The Archives continues to be staffed by part-time employees. Susan S. (Mrs. W. J.) Starnes was named Acting Administrator and handles the budget, correspondence, staff supervision and communications with the Stated Clerk and Archives Subcommittee. Covenant Seminary alumnus Paul R. Ingram (M.A., Historical Theology) joined the staff in July 1987 as Project Archivist. The Church History Program is managed by D. Allen Calhoun, a middler at Covenant. Calhoun also processed the G. Aiken Taylor Papers this year. Thomas A. Schultz (M.A.H.T., Covenant) finished work on the Gordon H. Clark Papers. The Archives Subcommittee has extended a call to an Acting Director, contingent upon the COA's approval of the budget.

Training: To hone skills, staff members attended two in-house seminars conducted by Miss Lannae Graham, Reference Archivist for the Billy Graham Center Archives in Wheaton, IL. Miss Graham is a member of the Archives Subcommittee. Mrs. Starnes and Calhoun received training at regional and national workshops.

Facilities: The Historical Archives is housed in Buswell Library on the Covenant Seminary campus. Improvement projects this year included installation of security barricades, signs, card catalog files and a dehumidifier. Storage has nearly reached the 1,000-cubic-foot first estimated as available. Through space-saving measures, though, current space should be sufficient for two to three years. Library and seminary administrators have expressed a desire to have the Archives on campus.

Archives Volunteers: Mrs. Albert (Florence) Graham, Mrs. Charles (Ruth) Schaufele and Mrs. Robert (LaVerne) Rayburn donated time to the Archives to process collections.

Archives Subcommittee: Dr. Donald J. MacNair was added to the subcommittee. Other members are Dr. Joseph H. Hall, Chairman; Miss Lannae Graham, Secretary; Mr. J. Ligon Duncan, Jr., and Dr. George W. Knight, III.

Publicity: The staff compiled a photo display for General Assembly. Allen Calhoun represented the Archives in Grand Rapids and Knoxville. Paul Ingram edited the Fall, 1987 and Spring, 1988 editions of the *PCA Archives News*. The CE/P slide-tape presentation on the work of the Archives, prepared for the 1984 WIC Love Gift was re-released through the newsletter. Copies are being made available to explain this ministry through the PCA. The brochures "Writing Church History" and "PCA Historical Archives" are also available to interested persons.

Contributors: The number of local churches and individuals contributing to the PCA Archives is up one-third over last year. These gifts and funding from the COA made up the budget of \$26,000 for 1987/88. The staff appreciates the growing number of local churches who have added the Archives to their budget giving, to the glory of God and the preservation of the Reformed heritage.

Respectfully submitted,  
Susan S. Starnes (Mrs. W. J.)  
Acting Administrator  
PCA Historical Archives



## APPENDIX B

PRESBYTERIAN CHURCH IN AMERICA  
BOARD OF DIRECTORS

September 12, 1987

The Board of Directors of the Presbyterian Church in America held a regular meeting on September 12, 1987 at the Harley Hotel of Atlanta, Georgia

The meeting was convened by the Chairman, TE William Fox, at 3 p.m. with prayer by RE Robert Liken.

A quorum was present

The following members, staff and guests were present:

TE William Fox, Gulf Coast  
TE William Henderson, Northeast  
TE John Love, Calvary  
TE Donald MacNair, Missouri  
TE David McKay, Great Lakes  
TE Harold Pateson, Palmetto  
TE Charles Turner, Southwest

RE Pete Austin, TN Valley  
RE Wilson Barbee, C. Carolina  
RE Nicholas Barker, TN Valley  
RE Bob Blaylock, Louisiana  
RE George Henning, Northeast  
RE Richard Herbert, Pacific NW  
RE Robert Liken, Philadelphia  
RE Randall Stone, Missouri

## STAFF:

RE Earl Witmer, COA Coordinator  
TE Morton Smith, Stated Clerk  
Laurel De Bert, COA  
James Ostenson, COA  
Brad McBrayer, COA

GA Representatives:  
TE Jack Spears  
RE Kenneth & Carolyn Kullmar

## GUESTS:

RE Charles Lowry

The minutes of the June 1987 BOARD OF DIRECTORS Meeting were approved.

BD-9/87-1 Moved and duly passed that the Board of Directors adopt the following resolutions:

RESOLVED, That the Board of Directors quitclaim, remise and release unto the First Presbyterian Church of Chattanooga, Tennessee any and all right, title, interest, claim or demand which it may have in and to the real estate described in the attached Supplemental Quitclaim Deed, which is incorporated herein by reference.

AND FURTHER RESOLVED, That the Board of Directors authorize the President and Secretary of the Corporation to execute the said Supplemental Quitclaim Deed. (Att. A)

(As RE Pete Austin is on the session of First Presbyterian Church, he abstained from the discussion and voting.)

BD-9/87-2 Moved and duly passed that the Board of Directors adopt the following resolution:

RESOLVED, That the President or the Treasurer of the Corporation be hereby authorized in the name of and for the account of this Corporation to borrow from a bank or other lending agency any sum or sums of money, not to exceed a maximum total of \$250,000; to sign, execute and endorse such documents as may be necessary or required by said bank or lending institution to evidence such indebtedness; to discount or rediscount with said bank or lending institution and of the bills receivable held by this Corporation; to apply for and obtain from said bank or lending institution, letters of credit, and to sign and execute agreements to secure said bank or lending institution in connection therewith; to pledge and/or mortgage any moneys on deposit or any moneys otherwise in possession of said bank or lending institution, and/or any bonds, stocks, bills receivable or other property of this Corporation to secure the payment of the indebtedness, liability or obligation of this Corporation to said bank or

lending institution, whether due or to become due and whether existing or hereafter incurred, howsoever arising; to withdraw and/or substitute any property of this Corporation held at any time by said bank or lending institution, and to sign and execute trust receipts for the withdrawal of same when required; and generally to do and perform any and all instruments necessary or required by the said bank or lending institution for its protection in its dealings with this Corporation.

RESOLVED, that the said bank or lending institution be furnished with a certified copy of these resolutions and be hereby authorized to deal with the President or the Treasurer of this Corporation under said authority unless and until it be expressly notified in writing to the contrary by this Corporation, and shall in writing acknowledge receipt of such notification; and said bank or lending institution shall at all times be protected in recognizing as said officers the persons named in a certificate signed by any officer of this Corporation.

BD-9/87-3 Moved and duly passed that the Board of Directors elect the following officers of the Corporation:  
 William S. Henderson, Assistant Secretary  
 Laurel J. De Bert, Assistant Secretary  
 D. B. McBrayer, Assistant Treasurer

BD-9/87-4 Moved and duly passed that the Board of Directors adopt the attached resolution authorizing any one of the corporate officers to effect sales and transfers of securities for the corporation's account with Drexel Burnham Lambert. (Attachment B)

BD-9/87-5 Moved and duly passed that the Board of Directors adopt the attached resolution authorizing the opening of accounts with Trust Company Bank. (Attachment C)

BD-9/87-6 Moved and duly passed that the Board of Directors adopt the following resolutions:

RESOLVED, That the officers of this Corporation are hereby authorized, empowered, and directed to borrow an amount not to exceed the sum of two million, eight hundred and seventy-five thousand dollars (\$2,875,000) in conjunction with the purchase of the real property located at 1852 Century Place, Atlanta, Georgia, from either the Quarryville Presbyterian Home or Trust Company Bank at the best available interest rate, for a period not to exceed five (5) years, and to execute as security for said loan a first priority deed to secure debt on the real property situated at 1852 Century Place, Atlanta, Georgia, and to do such other things and to execute such other documents as may be necessary and proper to effect the foregoing.

RESOLVED, That the officers of this Corporation are hereby authorized, empowered, and directed to borrow an amount not to exceed the sum of seven hundred and eighteen thousand, seven hundred and fifty dollars (\$718,750) in conjunction with the purchase of the real property located at 1852 Century Place, Atlanta, Georgia, from the Board of Trustees of Insurance, Annuities and Relief Funds at ten percent (10%) interest, for a period not to exceed three (3) years, and to execute as security for said loan a second priority deed to secure debt on the real property situated at 1852 Century Place, Atlanta, Georgia, and to do such other things and to execute such other documents as may be necessary and proper to effect the foregoing.

(As RE Robert Liken is on the Board of Trustees of the Quarryville Presbyterian Home, he abstained from discussion and voting on this matter. TE Robert Auffarth, also a Trustee of Quarryville Home, was not present.)

BD-9/87-7 Moved and duly passed that this report, which was business the Corporate/Legal subcommittee referred to the Board of Directors, be accepted as a whole.

The meeting was adjourned at 3:15 p.m. with prayer by RE Richard Herbert.

Respectfully submitted,  
 TE William Fox, Chairman  
 TE William Henderson, Assistant Secretary

## ATTACHMENT A

LAW OFFICES  
HARRIS, MOON, BELL & MCCALLIE  
FIRST TENNESSEE BANK BUILDING  
SUITE 1217  
CHATTANOOGA, TENNESSEE 37402

AUGUST 21, 1987

Mr. Earl W. Witmer, Coordinator  
Committee on Administration  
Presbyterian Church in America  
P. O. Box 1428  
Decatur, GA 30031

Re: The First Presbyterian Church of Chattanooga, Tennessee

Dear Earl:

By deed dated April 29, 1978, signed by John T. Clark, Moderator and Morton N. Smith, Stated Clerk, the Presbyterian Church in America quitclaimed to The First Presbyterian Church of Chattanooga, Tennessee, all right, title and interest it had in the properties then held by the Church. Subsequent to that time, our church has acquired additional tracts of property.

A motion came up on the floor of this past General Assembly to use civil process to subject the individual churches to the control of the General Assembly and its lower courts. Ultimately, control, to be effective, involves property. In view of the language in the founding documents of our denomination, the fact that such a motion was entertained by the chair, even though it was defeated, gives concern to the Session of our church.

By motion, I have been asked to prepare the enclosed quitclaim deed and to forward it to you for its execution. Upon its execution, I would ask that you return it to me with a certified copy of the minutes of the Board of Directors of the Corporation, authorizing the execution of the deed.

Our Session recognizes that as a member of the PCA we are under the authority of its higher courts. But authority does not equal control. I think it is the belief of our Session that neither Presbytery nor General Assembly has the power to dismiss our Session or tell our congregation who they will follow, nor dictate specific interpretations. Our previous denomination shows that General Assemblies and Presbyteries can make grievous errors. Therefore, the talk of resorting to civil authorities to enforce control is of great concern to our Session. Since control ultimately involves property, the Session of The First Presbyterian Church of Chattanooga, Tennessee, has asked that I forward the enclosed quitclaim deed for execution.

Thank you for attending to this matter.

Yours very truly,  
Thomas H. McCallie III

THM:mc

Enc. - Quitclaim deed

cc: Robert H. Venable, Clerk  
Ben Haden, Pastor

IN COMPLIANCE WITH T.C.A. 66-24-110, the last instruments relating to the property herein described are Deeds that are of record in Book 2517, page 874; Book 2517, page 875; Book 2593, page 489; Book 2593, page 489; Book 2666, page 184; Book 2486, page 243; Book 3044, page 814; and Book 3020, page 728; all in the Register's Office of Hamilton County, Tennessee.

THIS INSTRUMENT PREPARED BY:  
THOMAS H. McCALLIE III  
1217 First Tenn. Bank Bldg.  
Chattanooga, TN 37402

Grantee:	Send Tax Bills To:	Map Parcel No.
THE FIRST PRESBYTERIAN CHURCH OF CHATTANOOGA, TENNESSEE 554 McCallie Ave. Chattanooga, TN 37403	Same  (No Mortgagee)	145D-N-2 145D-N-3 145D-P-5 145D-J-14

#### SUPPLEMENTAL QUITCLAIM DEED

For and in consideration of the sum of One Dollar (\$1.00) cash in hand paid, and in further consideration for that recited in Quitclaim Deed from Grantor to Grantee dated April 29, 1978, and recorded in Book 2492, Page 473 of the Register's Office of Hamilton County, Tennessee, for reason that Grantee has subsequently acquired properties not covered in said Quitclaim Deed, and other good and sufficient considerations, the receipt thereof being acknowledged, and to give assurance to the Grantee herein, that the Grantor will not, at any time hereafter, make, assert or claim any right, title, or interest in and to the herein described real estate:

**PRESBYTERIAN CHURCH IN AMERICA**, does hereby quitclaim, remise and release unto **THE FIRST PRESBYTERIAN CHURCH OF CHATTANOOGA, TENNESSEE**, a Tennessee Corporation, any and all right, title, interest, claim or demand which it may have, in and to the following described real estate:

**IN THE CITY OF CHATTANOOGA, HAMILTON COUNTY, TENNESSEE:**

**TRACT NO. ONE (1):** The East three (3) feet of the North One Hundred Eight (108) feet on Lot "A", in Block No. Eight (8), of Griffin's Addition. Said part of lot fronting three (3) feet on the Southern line of McCallie Ave, as now located, and extending back Southwardly, between parallel lines, a distance of One Hundred Eight (108) feet.

Reference is made for title to Book 2517, Page 874, in Register's Office of Hamilton County, Tennessee.

**TRACT NO. TWO (2):** Commencing at a point on McCallie Avenue 109 feet Eastwardly from the Southeast corner of McCallie Avenue and Foster Street (formerly "C" Street); thence eastwardly along McCallie Avenue 99.78 feet to the corner of the W. B. Dale lot (now corner of L. M. Stong lot which formerly was a part of the W. B. Dale lot referred to); thence southwardly along the West line of the Dale lot (now Stong lot) 290 feet, more or less, to the North line of East 8th Street (formerly Gilmer Street); thence westwardly along the North line of East 8th Street 100 feet to a stake; thence at right angles northwardly 290 feet, more or less, to the beginning.

Reference is made for title to Book 2517, Page 875, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. THREE (3):** Beginning at a point on the South Side of McCallie Avenue two hundred and nine (209) feet East of "C" Street at the Northeast corner of the VanDyke lot, thence Eastwardly along the South line of McCallie Avenue fifty-five (55) feet to the West line of the property, known as the Dale lot; thence Southwardly at right angles one hundred and seventy (170) feet; thence Westwardly at a right angle parallel with McCallie Avenue fifty-five (55) feet, to the East line of the VanDyke lot; thence Northwardly at a right angle one hundred and seventy (170) feet along the East line of the VanDyke lot to the beginning.

Reference is made for title to Book 2593, Page 489, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. FOUR (4):** BEGINNING at a point on the North side of East Eighth Street at the Southeast corner of the W. D. VanDyke residence lot; thence Eastwardly along the North side of East Eighth Street Twenty-five (25) feet; thence Northwardly at right angles one hundred twenty (120) feet; thence Westwardly at right angles twenty-five (25) feet; thence Southwardly at right

angles one hundred and twenty (120) feet to the point of beginning, making a lot fronting twenty-five (25) feet on the North side of East Eighth Street and running back Northwardly, of uniform width, along the East line of the VanDyke property one hundred and twenty (120) feet.

Reference is made for title to Book 2593, Page 489, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. FIVE (5):** BEGINNING at a point in the North side of East Eighth Street, twenty-five (25) feet East of the Southeast corner of the W. D. VanDyke residence lot; thence Eastwardly, along the North line of East Eighth Street, twenty-five (25); thence Northwardly, at right angles, One Hundred Twenty (120) feet; thence Westwardly, at right angles, twenty-five (25) feet; thence Southwardly, at right angles, One Hundred Twenty (120) feet to the point of beginning, making a lot on East Eighth Street twenty-five (25) feet by One Hundred Twenty (120) feet in Block Eight (8), Griffin's Addition.

Reference is made for title to Book 2666, Page 184, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. SIX (6):** Beginning at the Southwest corner of McCallie Avenue and University Street, thence West along the South line of McCallie seventy (70) feet, then South parallel to University Street one hundred forty (140) feet to an alley then east along the alley seventy (70) feet to University Street, then North along the West line of University Street one hundred forty (140) feet to the point of beginning.

Reference is made for title to Book 2486, Page 243 in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. SEVEN (7):** All that tract or parcel of land lying and being in the City of Chattanooga, Hamilton County, Tennessee being a parcel of land known as the east 55 feet of the south 162 feet of Lot 2-A, Block H, Long's Addition. The east and west lines thereof being fixed and established by boundary line agreement recorded in Book 993, Pages 283 and 331, Register's Office, Hamilton County, Tennessee, and described as follows: Beginning at a point on the north line of McCallie Avenue, 241.1 feet west of Douglas Street, and 549.5 feet east of Houston Street; thence North 22 degrees 49 minutes East 162 feet; thence North 67 degrees West 55 feet; thence South 22 degrees 49 minutes West 162 feet to the north line of McCallie Avenue; thence along the north line of McCallie Avenue, South 67 degrees East 55 feet to the beginning.

Reference is made for title to Book 3044, page 814 in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. EIGHT (8):** In the Third Civil District of Hamilton County, Tennessee, and being a part of the property conveyed to W. E. Brock, III by Deed recorded in Book 1468, Page 306, in the Register's Office of Hamilton County, Tennessee, more particularly described as follows;

BEGINNING on T.V.A. marker CR-475-6 in the south line of said property described in Deed recorded in Book 1468, Page 306, aforesaid records, thence South 58 degrees 30 minutes West a distance of one hundred eighty (180) feet, more or less, to the east line of Lee Pike; thence Northeastwardly along the east line of said Lee Pike a distance of one hundred sixty-two (162) feet, more or less, to a fence line and the southwest corner of the property conveyed to Robert W. Huntzinger and wife, Patricia Huntzinger, by deed recorded in Book 3000, Page 871, aforesaid records; thence South 56 degrees 54 minutes East along said existing fence line and the southern boundary of the said Huntzinger property a distance of one hundred three (103) feet, more or less, to the point of beginning; containing two tenths (0.2) acre, more or less.

BEING a part of the same property conveyed to W. E. Brock, III by Waddy G. Currin, Trustee, by Deed dated October 24, 1961, and recorded in Book 1468, Page 306, Register's Office of Hamilton County, Tennessee, and being the same property retained by W. E. Brock, III in Deed dated May 11, 1984, and recorded in Book 2991, Page 950, aforesaid records and described as a one-half acre triangle of land lying south of the southwest corner of the property described therein.

Reference is made for title to Book 3020, Page 728, in Register's Office of Hamilton County, Tennessee.

SUBJECT to any governmental zoning and subdivision ordinances or regulations in effect thereon.

TO HAVE AND TO HOLD the hereinabove described real estate, and all right, title and interest which may be vested in the grantor therein, unto **THE FIRST PRESBYTERIAN CHURCH OF CHATTANOOGA, TENNESSEE**, its successors or assigns, forever in fee simple.

This conveyance is made without any covenants or warranties of title, express or implied. The intent and purpose of Grantor, by the execution of this instrument, is to give full assurance unto the Grantee herein, its successors or assigns, that the grantor does not at this time, and will not hereafter make or assert any claim to the above described property, or to any right, title or interest therein, this

instrument acting as a complete renunciation of any such claim of any right, title or interest in said property, by the grantor.

IN WITNESS WHEREOF, the Grantor has caused its corporate name to be signed, by its duly authorized officials, on this \_\_\_ day of August, 1987.

**PRESBYTERIAN CHURCH IN AMERICA**

By: \_\_\_\_\_

By: \_\_\_\_\_

STATE OF GEORGIA )

)

COUNTY OF \_\_\_\_\_ )

On this \_\_\_ day of \_\_\_\_\_, 1987, before me personally appeared, \_\_\_\_\_ and \_\_\_\_\_, with whom I am personally acquainted and who, upon oath, acknowledged themselves to be the \_\_\_\_\_ and \_\_\_\_\_, respectively, of **PRESBYTERIAN CHURCH IN AMERICA**, the within named bargainer, and that they as such officials, being authorized so to do, executed the foregoing instrument for the purposes therein contained, by signing the name of the said Presbyterian Church in America, by themselves as such officials thereof.

Witness my hand and official seal at office in Chattanooga, Tennessee, this \_\_\_ day of \_\_\_\_\_, 1987.

\_\_\_\_\_  
Notary Public

My Commission Expires: \_\_\_\_\_

STATE OF TENNESSEE )

)

COUNTY OF HAMILTON)

I hereby swear or affirm that the actual consideration for this transfer or value of the property transferred, whichever is greater, is \$1.00, which amount is equal to or greater than the amount which the property transferred would command at a fair and voluntary sale.

\_\_\_\_\_  
AFFIANT - GRANTEE

Sworn to and subscribed before me this \_\_\_ day of \_\_\_\_\_, 1987.

\_\_\_\_\_, Register

By \_\_\_\_\_

ATTACHMENT B

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 any 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 C

Trust Company Bank

CORPORATION  
CERTIFICATE OF AUTHORITY

I, Morton H. Smith, hereby certify that I am the Secretary and custodian of the records of PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION) a corporation organized under the laws of Delaware, and that the following is a true copy of a resolution duly passed by the Board of Directors of said corporation at a meeting duly held on the 12th day of September, 1987, at which a quorum was present and acting:

RESOLVED that Trust Company Bank be designated a depository of this corporation and authorized to accept for deposit to the savings and checking accounts of this corporation (including joint accounts) checks and other instruments payable to the order of the corporation and that any one of the persons holding the following titles is authorized to enter into on behalf of the corporation any of the Bank's checking, savings or time deposit account agreements and that any two of the persons holding the following titles (list titles, not names):

- Title President \_\_\_\_\_
- Title Treasurer \_\_\_\_\_
- Title Assistant Secretary \_\_\_\_\_
- Title Assistant Treasurer \_\_\_\_\_

(State title and not name; if special combination as, for example, Treasurer together with President or any Vice-President, so state clearly.) are authorized to sign checks, drafts, and other orders on said accounts and said Bank shall be authorized to honor all checks, drafts, and other orders so signed even though payable to or deposited to the account of the person so signing.

RESOLVED FURTHER that any one of the persons holding the following titles (list titles, not names):

- Title President \_\_\_\_\_
- Title Treasurer \_\_\_\_\_
- Title \_\_\_\_\_
- Title \_\_\_\_\_

(State title and not name; if special combination as, for example, Treasurer together with President or any Vice-President, so state clearly.) are authorized to borrow money from, pledge or convey any property as security to, discount or sell any note, account or other instrument to, said Bank and to enter into any agreement with said Bank in regard thereto on behalf of this corporation.

RESOLVED FURTHER that the Secretary is authorized and directed to furnish said Bank a certified copy of this resolution and the names and specimen signatures of the persons from time to time holding the above positions with the corporation, together with said Bank's usual form of signature card, and that said Bank shall be authorized to rely thereon until written notice to the contrary is received by it.

I further certify that the above resolution is in conformity, and not in conflict, with the charter and by-laws of the corporation and that the same has not since been rescinded or modified.

I further certify that the following are the names of the persons holding the positions set out above whose specimen signatures appear on the signature cards submitted herewith:

- |  |                                       |
|--|---------------------------------------|
| Title <u>President</u> _____           | Name <u>William A. Fox, Jr.</u> _____ |
| Title <u>Treasurer</u> _____           | Name <u>Earl W. Witmer</u> _____      |
| Title <u>Assistant Secretary</u> _____ | Name <u>Laurel J. DeBert</u> _____    |
| Title <u>Assistant Treasurer</u> _____ | Name <u>D. B. McBrayer</u> _____      |

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said corporation this \_\_\_\_ day of \_\_\_\_\_, 19\_\_.

CORPORATE  
SEAL

\_\_\_\_\_(SEAL)  
Secretary



March 26, 1988

The Board of Directors of the Presbyterian Church in America held a regular meeting on March 26, 1988 at the Harley Hotel of Atlanta, Georgia.

The meeting was convened by the Chairman TE William Fox, at 3:25 p.m. with prayer by RE Pete Austin.

A quorum was present.

The following members, staff and guests were present:

TE Robert Auffarth, Delmarva  
TE William Fox, Gulf Coast  
TE John Love, Calvary  
TE Donald MacNair, Missouri  
TE David McKay, Great Lakes  
TE Charles McGowan, SE Alabama

RE Pete Austin, Tn Valley  
RE Wilson Barbee, C. Carolina  
RE Nicholas Barker, TN Valley  
RE Richard Herbert, Pacific NW  
RE Robert Liken, Philadelphia  
RE Randall Stone, Missouri

CONSULTANTS:

TE John Kyle, MTW  
TE Robert Ferguson, Judicial Business

RE Carl Wilhelm, MTW

STAFF:

RE Earl Witmer, COA Coordinator  
Laurel De Bert, COA

GA Representatives:  
RE Kenneth & Carolyn Kullmar

GUESTS:

RE Charles Lowry Jim Ostenson

The Minutes of the September 1987 BOARD OF DIRECTORS Meeting were approved.

BD-3/88-1 Moved and duly passed that the Board of Directors adopt the following resolution. RESOLVED that the attached supplemental quitclaim deed executed by William A. Fox, Jr. as President and Morton H. Smith as Secretary of this Corporation, in the name and in behalf of the Corporation, on January 27, 1988, for the conveyance of any right, title, interest, claim or demand it may have in certain described real estate in the City of Chattanooga, Hamilton County, Tennessee to the First Presbyterian Church of Chattanooga, Tennessee, is hereby adopted, confirmed, and ratified. (Attachment A)

BD-3/88-2 Moved and duly passed that the Board of Directors adopt the corporate resolution authorizing any one of the corporate officers to effect sales and transfers of securities for the corporation's account with Drexel Burnham Lambert. (Attachment B)

BD-3/88-3 Moved and duly passed that the corporate minutes reflect that the annual corporate filings have been accomplished in a timely manner in all states where the corporation is registered to conduct business.

BD-3/88/4 Moved and duly passed that this report, which was business the Corporate/Legal subcommittee referred to the Board of Directors, be accepted as a whole.

The meeting was adjourned at 3:32 p.m. with prayer by RE Nick Barker.

Respectfully submitted,  
TE William A. Fox, Jr., Chairman  
RE Richard Herbert, Acting Secretary

## ATTACHMENT A

LAW OFFICES  
HARRIS, MOON, BELL & MCCALLIE  
FIRST TENNESSEE BANK BUILDING  
SUITE 1217  
CHATTANOOGA, TENNESSEE 37402

SEPTEMBER 28, 198

Mr. James E. Ostenson, Esquire  
Presbyterian Church in America  
P.O. Box 1428  
Decatur, GA 30331

RE: The First Presbyterian Church of Chattanooga, Tennessee

Dear Mr. Ostenson:

Thank you for your prompt response as set out in your letter of September 14. A recent change in Tennessee law of which I was not aware states that an habendum clause in a deed makes it other than a quitclaim, particularly for tax purposes on filing. Since it is the intention to receive only a quitclaim deed, I am enclosing the original that was previously signed together with your certified minutes and the new quitclaim which is the same in all respects with the exception of the habendum clause.

I am sorry for the inconvenience caused to you and the staff, but do appreciate your having the new deed executed and returned to me.

Yours very truly,

Thomas H. McCallie III

THM:ds

Enclosure: Original Supplemental Quitclaim Deed  
Revised Supplemental Quitclaim Deed  
Certified minutes

IN COMPLIANCE WITH T.C.A. 66-24-110, the last instruments relating to the property herein described are Deeds that are of record in Book 2517, page 874; Book 2517, page 875; Book 2593, page 489; Book 2593, page 489; Book 2666, page 184; Book 2486, page 243; Book 3044, page 814; and Book 3020, page 728; all in the Register's Office of Hamilton County, Tennessee.

THIS INSTRUMENT PREPARED BY:  
THOMAS H. McCALLIE III  
1217 First Tenn. Bank Bldg.  
Chattanooga, TN 37402

Grantee:	Send Tax Bills To:	Map Parcel No.
THE FIRST PRESBYTERIAN	Same	145D-N-2
CHURCH OF CHATTANOOGA,		145D-N-3
TENNESSEE	(No Mortgage)	145D-P-5
554 McCallie Ave.		145D-J-14
Chattanooga, TN 37403		

#### SUPPLEMENTAL QUITCLAIM DEED

For and in consideration of the sum of One Dollar (\$1.00) cash in hand paid, and in further consideration for that recited in Quitclaim Deed from Grantor to Grantee dated April 29, 1978, and recorded in Book 2492, Page 473 of the Register's Office of Hamilton County, Tennessee, for reason that Grantee has subsequently acquired properties not covered in said Quitclaim Deed, and other good and sufficient considerations, the receipt thereof being acknowledged, and to give assurance to the Grantee herein, that the Grantor will not, at any time hereafter, make, assert or claim any right, title, or interest in and to the herein described real estate:

**PRESBYTERIAN CHURCH IN AMERICA**, does hereby quitclaim, remise and release unto **THE FIRST PRESBYTERIAN CHURCH OF CHATTANOOGA, TENNESSEE**, a Tennessee Corporation, any and all right, title, interest, claim or demand which it may have, in and to the following described real estate:

IN THE CITY OF CHATTANOOGA, HAMILTON COUNTY, TENNESSEE:

**TRACT NO. ONE (1):** The East three (3) feet of the North One Hundred Eight (108) feet on Lot "A", in Block No. Eight (8), of Griffin's Addition. Said part of lot fronting three (3) feet on the Southern line of McCallie Ave, as now located, and extending back Southwardly, between parallel lines, a distance of One Hundred Eight (108) feet.

Reference is made for title to Book 2517, Page 874, in Register's Office of Hamilton County, Tennessee.

**TRACT NO. TWO (2):** Commencing at a point on McCallie Avenue 109 feet Eastwardly from the Southeast corner of McCallie Avenue and Foster Street (formerly "C" Street); thence eastwardly along McCallie Avenue 99.78 feet to the corner of the W. B. Dale lot (now corner of L. M. Stong lot which formerly was a part of the W. B. Dale lot referred to); thence southwardly along the West line of the Dale lot (now Stong lot) 290 feet, more or less, to the North line of East 8th Street (formerly Gilmer Street); thence westwardly along the North line of East 8th Street 100 feet to a stake; thence at right angles northwardly 290 feet, more or less, to the beginning.

Reference is made for title to Book 2517, Page 875, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. THREE (3):** Beginning at a point on the South Side of McCallie Avenue two hundred and nine (209) feet East of "C" Street at the Northeast corner of the VanDyke lot, thence Eastwardly along the South line of McCallie Avenue fifty-five (55) feet to the West line of the property, known as the Dale lot; thence Southwardly at right angles one hundred and seventy (170) feet; thence Westwardly at a right angle parallel with McCallie Avenue fifty-five (55) feet, to the East line of the VanDyke lot; thence Northwardly at a right angle one hundred and seventy (170) feet along the East line of the VanDyke lot to the beginning.

Reference is made for title to Book 2593, Page 489, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. FOUR (4):** BEGINNING at a point on the North side of East Eighth Street at the Southeast corner of the W. D. VanDyke residence lot; thence Eastwardly along the North side of East Eighth Street Twenty-five (25) feet; thence Northwardly at right angles one hundred twenty (120) feet; thence Westwardly at right angles twenty-five (25) feet; thence Southwardly at right

angles one hundred and twenty (120) feet to the point of beginning, making a lot fronting twenty-five (25) feet on the North side of East Eighth Street and running back Northwardly, of uniform width, along the East line of the VanDyke property one hundred and twenty (120) feet.

Reference is made for title to Book 2593, Page 489, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. FIVE (5):** BEGINNING at a point in the North side of East Eighth Street, twenty-five (25) feet East of the Southeast corner of the W. D. VanDyke residence lot; thence Eastwardly, along the North line of East Eighth Street, twenty-five (25); thence Northwardly, at right angles, One Hundred Twenty (120) feet; thence Westwardly, at right angles, twenty-five (25) feet; thence Southwardly, at right angles, One Hundred Twenty (120) feet to the point of beginning, making a lot on East Eighth Street twenty-five (25) feet by One Hundred Twenty (120) feet in Block Eight (8), Griffin's Addition.

Reference is made for title to Book 2666, Page 184, in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. SIX (6):** Beginning at the Southwest corner of McCallie Avenue and University Street, thence West along the South line of McCallie seventy (70) feet, then South parallel to University Street one hundred forty (140) feet to an alley then east along the alley seventy (70) feet to University Street, then North along the West line of University Street one hundred forty (140) feet to the point of beginning.

Reference is made for title to Book 2486, Page 243 in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. SEVEN (7):** All that tract or parcel of land lying and being in the City of Chattanooga, Hamilton County, Tennessee being a parcel of land known as the east 55 feet of the south 162 feet of Lot 2-A, Block H, Long's Addition. The east and west lines thereof being fixed and established by boundary line agreement recorded in Book 993, Pages 283 and 331, Register's Office, Hamilton County, Tennessee, and described as follows: Beginning at a point on the north line of McCallie Avenue, 241.1 feet west of Douglas Street, and 549.5 feet east of Houston Street; thence North 22 degrees 49 minutes East 162 feet; thence North 67 degrees West 55 feet; thence South 22 degrees 49 minutes West 162 feet to the north line of McCallie Avenue; thence along the north line of McCallie Avenue, South 67 degrees East 55 feet to the beginning.

Reference is made for title to Book 3044, page 814 in the Register's Office of Hamilton County, Tennessee.

**TRACT NO. EIGHT (8):** In the Third Civil District of Hamilton County, Tennessee, and being a part of the property conveyed to W. E. Brock, III by Deed recorded in Book 1468, Page 306, in the Register's Office of Hamilton County, Tennessee, more particularly described as follows;

BEGINNING on T.V.A. marker CR-475-6 in the south line of said property described in Deed recorded in Book 1468, Page 306, aforesaid records, thence South 58 degrees 30 minutes West a distance of one hundred eighty (180) feet, more or less, to the east line of Lee Pike; thence Northeastwardly along the east line of said Lee Pike a distance of one hundred sixty-two (162) feet, more or less, to a fence line and the southwest corner of the property conveyed to Robert W. Huntzinger and wife, Patricia Huntzinger, by deed recorded in Book 3000, Page 871, aforesaid records; thence South 56 degrees 54 minutes East along said existing fence line and the southern boundary of the said Huntzinger property a distance of one hundred three (103) feet, more or less, to the point of beginning; containing two tenths (0.2) acre, more or less.

BEING a part of the same property conveyed to W. E. Brock, III by Waddy G. Currin, Trustee, by Deed dated October 24, 1961, and recorded in Book 1468, Page 306, Register's Office of Hamilton County, Tennessee, and being the same property retained by W. E. Brock, III in Deed dated May 11, 1984, and recorded in Book 2991, Page 950, aforesaid records and described as a one-half acre triangle of land lying south of the southwest corner of the property described therein.

Reference is made for title to Book 3020, Page 728, in Register's Office of Hamilton County, Tennessee.

SUBJECT to any governmental zoning and subdivision ordinances or regulations in effect thereon.

TO HAVE AND TO HOLD the hereinabove described real estate, and all right, title and interest which may be vested in the grantor therein, unto **THE FIRST PRESBYTERIAN CHURCH OF CHATTANOOGA, TENNESSEE**, its successors or assigns, forever in fee simple.

This conveyance is made without any covenants or warranties of title, express or implied. The intent and purpose of Grantor, by the execution of this instrument, is to give full assurance unto the Grantee herein, its successors or assigns, that the grantor does not at this time, and will not hereafter make or assert any claim to the above described property, or to any right, title or interest therein, this

instrument acting as a complete renunciation of any such claim of any right, title or interest in said property, by the grantor.

IN WITNESS WHEREOF, the Grantor has caused its corporate name to be signed, by its duly authorized officials, on this \_\_\_\_ day of August, 1987.

**PRESBYTERIAN CHURCH IN AMERICA**

By: \_\_\_\_\_

By: \_\_\_\_\_

STATE OF GEORGIA )

COUNTY OF \_\_\_\_\_ )

On this \_\_\_\_ day of \_\_\_\_\_, 1987, before me personally appeared, \_\_\_\_\_ and \_\_\_\_\_, with whom I am personally acquainted and who, upon oath, acknowledged themselves to be the \_\_\_\_\_ and \_\_\_\_\_, respectively, of **PRESBYTERIAN CHURCH IN AMERICA**, the within named bargainer, and that they as such officials, being authorized so to do, executed the foregoing instrument for the purposes therein contained, by signing the name of the said Presbyterian Church in America, by themselves as such officials thereof.

Witness my hand and official seal at office in Chattanooga, Tennessee, this \_\_\_\_ day of \_\_\_\_\_, 1987.

\_\_\_\_\_  
Notary Public

My Commission Expires: \_\_\_\_\_

STATE OF TENNESSEE )

COUNTY OF HAMILTON )

I hereby swear or affirm that the actual consideration for this transfer or value of the property transferred, whichever is greater, is \$1.00, which amount is equal to or greater than the amount which the property transferred would command at a fair and voluntary sale.

\_\_\_\_\_  
AFFIANT - GRANTEE

Sworn to and subscribed before me this \_\_\_\_ day of \_\_\_\_\_, 1987.

\_\_\_\_\_, Register

By \_\_\_\_\_

ATTACHMENT B

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 any 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.

## APPENDIX C

**COMMITTEE ON ADMINISTRATION  
REPORT TO THE 16TH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

**I. INTRODUCTION:**

"To God be the glory great things He has done. . ." is a sincere refrain from our hearts. The name of our Lord Christ, king of the Church is to be exalted above all others because He is worthy of praise for His goodness to the Presbyterian Church in America through fifteen years of service, 1973 - 1988.

**II. MEETINGS OF COA BETWEEN ASSEMBLIES:**

The Committee on Administration met in Atlanta, Georgia on September 11, 12, 1987 and again on March 25, 26, 1988. Subcommittees of COA participated in telephone conferences between COA meetings. On one occasion a member of the Stated Clerk subcommittee met with the Ad interim Committee on GA Structure.

On three occasions, between meetings, officers of COA met with the Coordinator and staff in Atlanta.

The PCA Office Building Capital Fund Committee met three times in Atlanta and once by telephone conference call.

The COA Coordinator, in an advisory role, met with the IAR Trustees, and the PCA Foundation Directors at their stated meetings.

Due to a lack of funds COA placed a moratorium on committee meetings in January and February, 1988. As was true in previous years, this restricted the ability of some committees to complete their GA assignments.

**III. SUMMARY OF ACTIONS BY THE BOARD OF DIRECTORS:**

The Committee, in its corporate role as the Board of Directors, met on June 12, 1987, September 12, 1987, and March 26, 1988.

In the June, 1987 meeting, the Directors approved authorizing corporate officers to effect securities transfers and sales; indicated that the corporate filings were in order; gave authority to the corporate officers to convey real property in Jackson County, Minnesota, on behalf of the corporation; and, to execute all instruments related to the purchase of an office building located at 1852 Century Place, Atlanta, Georgia.

The Board of Directors authorized and instructed William A. Fox as President, Morton H. Smith as Secretary, and Earl W. Witmer as Treasurer of this Corporation to execute any and all instruments related to the purchase of 1852 Century Place, Atlanta, Georgia or a similar building in the name and in behalf of the Corporation.

The officers of the Corporation were authorized to borrow \$2,500,000 from Quarryville Presbyterian Home, Quarryville, PA and likewise to borrow \$718,750 from IAR Trustees for moving expenses into the 1852 Century Place building.

On March 26, 1988 the Directors approved a Quitclaim Deed to release the First Presbyterian Church property in Chattanooga, TN.

The Board of Directors minutes of March 26 indicate that the annual corporate filings have been accomplished in a timely manner (BD-3/88-3).

It also approved signatories for banking purposes.

No known legal action is pending against the PCA at the time of this report.

**IV. 15th GENERAL ASSEMBLY ASSIGNMENTS TO COA:**

1. Recommendation #35, 36, p. 191-193, M15GA regarding approval for purchase of the PCA Office Building, 1852 Century Place, Atlanta Georgia. (See COA Report to the 16th GA, Section V.)

2. Recommendation #33, p. 191, M15GA regarding action recommended for summary positions of the Church State Committee in the 16th GA. (See COA approved Summary Positions, Attachment A.)

3. Recommendation #26, p. 190, M15GA regarding the formation of an Ad Hoc Personnel Policy Committee to make recommendations to COA concerning salaries at all levels below

Coordinators and that a personnel policy manual be prepared for report to the 16th GA. (See COA recommendation #2 to the 16th General Assembly.)

4. Overture #13 from Northeast Presbytery, p. 46-47, 15th GA, was referred by Judicial Business Committee to COA to report at the 16th GA. (See COA Recommendation #1 to take 16th GA.)

5. Personal Resolution #13 instructing COA in planning the 16th GA that it 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."

This assignment was completed by notice on Docket heading, all Coordinators, Stated Clerk and Editor of PCA Messenger were informed on March 15, 1988.

#### V. PERSONNEL CHANGES:

We have been privileged to have Mr. James Ostenson filling the position of COA Staff Counsel for three years and eight months, until March 1988. Mr. Ostenson's deep commitment to his Lord and the PCA has been an encouragement to his fellow staff members and to many church leaders who sought his counsel.

RE Earl Witmer, COA Coordinator has tendered his resignation to be effective on June 30, 1988 or whenever COA exercises the resignation. Mr. Witmer has resigned in order for the Ad Interim Committee's recommended structure to be effective immediately upon election of a Stated Clerk who will then appoint a Business Administrator. Mr. Witmer, who was appointed to be the Coordinator of Administration in October, 1982, has indicated a willingness to remain as long as needed for the transition but not beyond July 1, 1989. (See COA Minutes AP-3/88-1.)

Mr. Brad McBrayer, CPA/Accountant and Data Processing Manager, will be leaving COA's employ on or about June 30, 1988. He has given tireless service to the Committee's computing needs by installing a state-of-the-art local area network computing capability for COA and other PCA offices who want to connect for data provided by the Stated Clerk's Office.

Mrs. Laurel De Bert continues to serve with distinction as Administrative Assistant to the Coordinator. She has completed five and one-half years of continuous employment with COA.

Mrs. Mary Bradley Bayne, COA Financial Secretary of four and one-half years, is diligently handling the receipting and bookkeeping responsibilities of the office. These two ladies are worthy servants of the Lord shown by their work load, commitment and loyalty.

Mrs. Ginny Wilson Barker joined the COA staff as receptionist in August of 1987.

We appreciate all the staff members of COA including the General Assembly Representatives who with their wives travel many miles to visit churches and presbyteries on behalf of the Committees and Agencies programs.

#### VI. RELOCATION OF GENERAL ASSEMBLY OFFICES:

The 15TH GA in Grand Rapids approved the purchase of an office building at 1852 Century Place, Atlanta, Georgia 30345. The purchase of the facility for \$2,875,000 was consummated on October 30, 1987 in the offices of the Allen Morris Company of Atlanta, Georgia.

A mortgage loan of \$2,500,000 was arranged for through The Quarryville Presbyterian Home, Quarryville, Pennsylvania. (A copy of the contract is attached, Attachment B.)

Although contributions in cash were not available to underwrite the cost of renovation and furnishings, telephone and other equipment installations, as well as moving costs, rent overlap, space, architectural and engineering studies, estimated at \$576,218, a loan of \$718,000 was obtained from Insurance, Annuities and Relief Fund Trustees for these expenses. (A copy of the loan agreement is attached, Attachment C.)

A special PCA Office Building Capital Fund Offering was asked for on December 27, 1987. Two hundred churches participated in an offering which contributed about \$70,000 to the Office Building Capital Fund. On March 13 a couple of dozen additional churches took a special offering for the Capital Fund.

Renovations of the office building in accordance with coordinators' and directors' specifications were completed so that all Atlanta based General Assembly Committees and Agencies could be moved in by December 31, 1987. The GA entities occupy space as follows:



Administration (Suite #202)	2,847	sq ft
Christian Education & Publications (Suite #101)	5,301	"
Insurance, Annuities & Relief (Suite #203)	3,562	"
Mission to North America and Investor's Fund for Building Development (Suite #205)	3,733	"
Mission to the World (Suite #201)	8,425	"
PCA Foundation (Suite #204)	<u>778</u>	"
TOTAL	25,646	sq ft

PCA occupancy is 65% of the total usable space. Other commercial tenants bring the leased space to over 95% of the space available in the office building.

RE Bobby Blaylock was hired by COA in September 1987 to oversee the renovation construction. When that project is completed he will serve as a part-time building manager. Mr. Ron O'Keefe of the Allen Morris Company of Georgia, Atlanta, Georgia, office, has been retained as rental agent.

## VII. ACTIONS TAKEN BY COA IN REFERENCE TO ITS SUBCOMMITTEES

### A. SERVICE PROJECTS (SP)

1. Stewardship materials entitled "God's Yardstick" were approved for use in October 1987. Sale of these materials to 210 churches amounted to a reimbursement of \$10,338.42 to COA (SP-9/87-1).
2. The Assembly wide Week of Prayer materials were used by 286 churches who ordered in the amount of \$7,522 for use in the first full week of January, 1988.
3. RE Gordon Frost representing Doran and Company of Boca Raton, Florida was appointed Agent of Record for the Atlantic Mutual Property and Casualty Insurance program. Mr. Frost was authorized to mail information concerning the insurance programs offered to PCA churches with the understanding that COA, or the PCA, is not sponsoring such programs. (SP-3/88-2)
4. A letter over the signatures of TE Frank Barker and RE Gerald Sovereign calling PCA churches to observe the May 5 National Day of Prayer was approved (SP-3/88-3).
5. COA appointed the Academy International Travel Service, 1852 Century Place, Atlanta, GA 30345, as agent for COA funded travel, effective July 1, 1988 (SP-3/88-4).

### B. GENERAL ASSEMBLY ARRANGEMENTS (GA)

1. Total Program time in the 16th GA for the Committees and Agencies was set at two hours (GA-9/87-1). The 16th GA docket was revised to put the Ad Interim Paedo Communion report followed by the Christian Education & Publications report as the first item of business on Tuesday morning (GA-3/88-5).
2. Hotels being used by COA for commissioners to the 16th GA were "instructed to disconnect the in-room movie service" during our stay. Some hotels which do not have in-room movie service are to be used even though they are distant from the World's Fair site (GA-9/87-2).
3. Dr. Leighton Ford, George Beverly Shea, and Myrtle Hall were approved to be on the 16th GA program (GA-9/87-3). In March the committee was advised that Dr. Ford will not be speaking to the 16th General Assembly. TE D. James Kennedy and TE Bernhard Kuiper will speak in his place.
4. COA recommended to the Inter Church Relations Committee that the next NAPARC joint meeting be at a site other than Grand Rapids "where there are more comfortable accommodations" (GA-9/87-6).
5. Newly approved exhibitors for the 16th GA are: VBS Reachout Adventures, Greenville Theological Seminary and Pensacola Theological Institute (GA-3/88-6).
6. COA approved the location of Virginia Tech, Blacksburg, VA as the site for the 1992 General Assembly (GA-3/88-4).

### C. OFFICE PLANNING (OP)

1. The title of the subcommittee was changed to Office Management and Planning subcommittee (OP-9/87-1).
2. A \$3,500,000 three year goal for the Capital Fund was set (OP-9/87-2).
3. The COA Coordinator was instructed to prepare a proposed management agreement for PCA Committees and Agencies using the proposed PCA Office Building Decision

Making Procedures as preliminary guidelines to be reviewed by all Coordinators and Agency Directors with final draft to be presented to the COA for approval (OP-9/87-3). The Coordinators of CE/P, MNA and MTW were asked to develop a refinement of the proposed management agreement to be returned to the subcommittee by April 30, 1988 for presentation to the COA in June 1988 (OP-3/88-1).

#### D. STATED CLERK (SC)

1. The Stated Clerk and COA Coordinator were instructed to hire an additional secretary who could learn the functions of the Stated Clerk's office when funds are available (SC-9/87-1).
2. A job description for the Stated Clerk was approved (SC-3/88-1, see Attachment G).
3. A Search Committee for a new Stated Clerk was appointed by the COA Chairman to be composed of: TE William Henderson, Convenor; TE Harold Patteson, TE William Fox, RE Wilson Barbee, RE Randy Stone and RE Robert Liken. (COA Minutes, March 25-26, 1988, page 2). The General Assembly will be asked to require that additional nominations for the Office of the Stated Clerk be submitted in accordance with the standard procedures (RAO 13-2), except that the nominees will go through and be reported by the COA (SC-3/88-2).
4. If the recommendations of the Ad Interim Committee on GA Structure are not adopted by the 16th General Assembly, COA recommends that the Stated Clerk elected by the 16th GA serve as the Coordinator of COA and that he appoint the business manager/treasurer with the approval of COA; and that COA be authorized to make editorial changes to the bylaws (SC-3/88-3). Dr Smith will be employed as necessary, to provide advice for the new Stated Clerk (SC-3/88-4).
5. To encourage the self-supporting position of the Archives by 1991, it is the intent of COA to reduce its support to the PCA Archives by \$5,000 per year.

#### E. ADMINISTRATIVE PLANNING (AP)

1. The job descriptions for the General Assembly Representatives, the Facility Manager, and the COA Coordinator were completed and approved (AP-9/87-1). Attachments F, G, H.
2. An evaluation process for the COA Coordinator was assigned to William Fox, George Henning, and Earl Witmer (AP-9/87-4).
3. The resignation of Coordinator Earl Witmer was accepted to be effective on June 30, 1988 with severance pay of 3 months salary, benefits and two weeks paid vacation after June 30, 1988 (AP-3/88-1).
4. RE Gerald Sovereign was appointed as Interim Coordinator of COA to begin June 1, 1988. He will serve until a permanent Coordinator or Business Manager is employed (AP-3/88-2, Attachment F). Recommendations for COA staff and General Assembly Representative salary increases were approved (AP-3/88-3, 4).
5. COA is in favor of the proposed recommendations of the Ad Interim Committee on GA Structure with exception to the use of "Chief Executive Officer" in the report (AP-3/88-6, 7).
6. The conference room in the COA space shall be re-named "in honor of the life and ministry of our fellow-servant in Christ RE Milton E. Howland, 1920-1986" (AP-3/88-8).
7. The Coordinators of COA and CE/P were asked to converse on the transfer of Stewardship functions to CE/P and to report to the respective committees before the 16th GA (AP-3/88-10).
8. The work of the Ad Hoc Personnel Policy Committee is to continue with instructions to bring a report to the March 1989 meeting (AP-3/88-12).

#### F. FINANCIAL PLANNING (FP)

1. The Coordinator's income development plan was approved in principle. Final adoption of the plan will be in the March meeting. (FP-9/87-1)
2. The approval of Ad Hoc committee on Alternative Funding report and implementation of the Development Plan was postponed until September 1988 meeting (COA Minutes March 1988, p. 6, 7).
3. The standard business mileage reimbursement paid by COA will be that determined by the Internal Revenue Service (FP-3/88-1).

4. Parsonage allowances were established for ordained staff of COA: TE Morton Smith and TE Jack Spears (FP-3/88-2).
5. COA recommends to the 16th GA that the RAO be amended to include a limitation of two ad interim study committees (appointed or continued) in any given year with the total number of committee members to be set at fourteen, and, that any additional committees would have to be approved by a two-thirds vote of commissioners with financing provided for outside the COA budget. The purpose of this action is to better accommodate the budgeting process in COA by limiting the cost of committees for which COA is responsible (FP-3/88-5).
6. The full compensation range for coordinators in the FY'89 budget is set at \$41,787 to \$56,535 (FP-3/88-9).
7. This subcommittee was asked to propose a method for handling internal audits in future years (FP-3/88-11).

#### G. BUDGET AND MINUTE REVIEW (BR)

1. Assignments of personnel for reviewing the budgets of Committees and Agencies were made (BR-9/87-1).
2. Brad McBrayer, COA Accountant, was instructed to formulate a format for financial statements to be reviewed (BR-9/87-3).
3. COA authorized the approval of proposed budgets by the BR subcommittee only after review by the full committee (BR-9/87-4).
4. Arthur Young International, auditing firm, was retained for the FY'89 audit. This will be recommended to the 16th GA for all committees of the GA. COA also passed the policy that the auditors "report to each coordinator or his counterpart when and if the hourly estimate for his organization's audit is likely to exceed 95% of the previous year's billing." (BR-3/88-10). It was noted that the COA's annual audit report was received.
5. The committee commended MTW and the PCA Foundation for the manner in which their budgets were presented (BR-3/88-14).

#### H. CORPORATE/LEGAL (CL)

1. COA has withdrawn its application to the Patent Trademark Office (PTO) to register the mark "Presbyterian Church in America" in order to avoid potential litigation with the PCUSA (CL-3/88-1).
2. COA passed an amendment to the Bylaws of the Presbyterian Church in America as follows: (CL-3/88-2)
  - IV. Section 10, H by adding a new #6. Presbyterian Church in America Foundation
 

The Board of Trustees of the PCA Foundation shall be comprised of four classes of two men each, who may be Teaching Elders, Ruling Elders or Deacons of the PCA. At least two members of the total Board must be Teaching Elders.
3. COA approved submitting the summary positions of the Church-State subcommittee to the 16th General Assembly with the following changes: (CL-3/88-3)
  - a. Delete the entire sentence beginning, "To remedy this situation" and substitute - Christian parents should make vigorous efforts to shape their children's education and influence the teaching and materials that will be used whether in home, public or Christian schools.
  - b. Add a third item (c) efforts by Christians to influence the public school system through becoming teachers, participating in PTA, running for School Boards, etc.
4. COA as the Board of Directors for National Presbyterian Missions authorized its officers to execute a corporate mortgage release pertaining to certain property owned by Armistead Gardens Presbyterian Church, Baltimore, Maryland.

#### RECOMMENDATIONS:

1. That the following revision of Overture 13 from Northeast Presbytery for the revision of RAO X-A-1 be adopted:  
The General Assembly finds the complaint in order.
  - a) be nominated by the Committees of Commissioners on Judicial Business on behalf of the General Assembly;
  - b) be chosen so that highest priority be given to structuring the commissions to achieve geographical balance;

- c) be chosen by way of drawing for names in order to avoid any commission being dominated by a particular theological position;
- d) not include a floor clerk of the Assembly nor a member of a Committee of Commissioners;
- e) be chosen from a list of the actually registered commissioners constructed no later than noon of the opening day of the Assembly, which list will be supplied by the Committee on Administration.

The COA further proposes that this amendment to the RAO be presented as a special order on the opening day of the Sixteenth General Assembly.

2. That COA be instructed to continue the work of the Ad Hoc Personnel Policy Committee with recommendations to be submitted to the 17th GA.
3. That the summary positions of the Church-State subcommittee's report as submitted in the final draft from COA be adopted by the 16th GA (See Attachment A).
4. That the proposed recommendations of the Ad Interim Committee to Study and Make Recommendations on General Assembly on Structure and Procedures be adopted.
5. That the 16th GA require additional nominations for the Office of the Stated Clerk be submitted in accordance with the standard procedure (RAO 13-2), except that nominees will go through and be reported by the COA to the 16th GA.
6. That the 16th General Assembly elect Paul Gilchrist to the office of Stated Clerk effective July 1, 1988 (See Attachment E).
7. That, if the recommendations of the Ad Interim Committee are not adopted by the 16th GA, the Stated Clerk elected by the 16th GA serve as Coordinator of COA and that he appoint the business manager/treasurer with the approval of COA; and, that COA be authorized to make editorial changes to the By-laws to accommodate that structure.
8. That the RAO be amended to include a limitation of two (2) ad interim study committees (appointed or continued) in any given year, (with no committee continuing with undesignated COA funding beyond the third year of its inception and no more than two (2) committees existing in any one (1) year), with the total number of committee members per committee not to exceed seven (7) members. That each committee's appointment and/or extension must be ratified by a majority vote of the commissioners, and any additional committees would have to be approved by a two-thirds vote of commissioners, with financing provided for outside the COA budget. That the amendment be added as main heading of RAO with the nomenclature and title: XIV Appointment and Financing of Ad interim Study Committees of the General Assembly. The present XIV to be re-numbered XV.
9. That the firm, Arthur Young International, be retained by the 16th GA for the FY89 audit of the GA's permanent committees. Note: COA established a policy that the auditors "report to each Coordinator or his counterpart when and if the hourly estimate for his organization's audit is likely to exceed 95% of the previous year's billing."
10. That the Permanent Committee's Coordinator compensation range for FY89 be \$41,787 to \$56,535.
11. That the 16th GA call for an Assembly-wide week of prayer for January 1-8, 1989 with the retiring moderator, RE Gerald Sovereign as the national chairman.
12. That the Stewardship Season in PCA churches be set for October 9, 16, 23, 30, 1988.
13. That the 16th GA approve Virginia Tech, Blacksburg, Virginia, as the site for the 1992 GA. (1989 in La Mirada, CA; 1990 in Atlanta, GA; 1991 in Birmingham, AL; 1993, Columbia, SC.)
14. That the Donation Subscription Fee be set at \$75 for the 1989 GA at Biola University in La Mirada, California.
15. That the 16th GA commend the Archives subcommittee of COA for a plan to reduce support dependence on COA over the next five years so as to become self-supporting.
16. That the 16th GA amend the By-laws of the Presbyterian Church in America (A Corporation) by adding a new paragraph #6- Presbyterian Church in America Foundation - to Article IV. Section 10, H, as follows: "The Board of Trustees of the PCA Foundation shall be comprised of four classes of two men each who may be Teaching Elders, Ruling Elders or Deacons of the PCA. At least two members of the total Board must be Teaching Elders."
17. That the 16th GA approve the proposed FY 89 budget for Committee on Administration (COA) of \$1,238,347 of which the ASKINGS budget is \$723,185.
18. That the 16th GA approve the proposed FY89 budget for Christian Education and Publications (CE/P) of \$1,307,380 of which the ASKINGS budget is \$1,007,380.
19. That the 16th GA approve the proposed FY89 budget for Mission to North America (MNA) of \$2,434,259 of which the ASKINGS budget is \$2,424,259.

20. That the 16th GA approve the proposed FY89 budget for Mission to the World (MTW) of \$9,933,300 of which the ASKINGS budget is \$9,813,300.
21. That the 16th GA approve the proposed FY89 budget for Servants in Missions Abroad (SIMA) of \$2,273,480 with no ASKINGS budget.
22. That the 16th GA approve the proposed FY89 budget for Covenant College (CC) of \$6,409,106 of which the ASKINGS budget is \$1,062,674.
23. That the 16th GA approve the proposed FY89 budget for Covenant Theological Seminary (CTS) of \$1,940,804 of which the ASKINGS budget is \$1,158,400.
24. That the 16th GA approve the proposed FY89 budget for Insurance, Annuities & Relief Trustees (IAR) of \$849,449 with no ASKINGS budget.
25. That the 16th GA approve the proposed FY89 budget for the PCA Foundation (PCAF) of \$173,380 with no ASKINGS budget.
26. That the 16th GA approve the proposed FY89 budget for the Investor's Fund for Building and Development (IFBD) of \$176,360 with no ASKINGS budget.
27. That the 16th GA approve the proposed FY89 budget for Ridge Haven Conference Center (RH) of \$325,055 of which the ASKINGS budget is \$262,055.
28. That the 16th GA approve the distribution of undesignated funds in FY89 as follows:  
(from June 3, 1988 COA meeting.)
29. That CE/P undertake the Stewardship and Week of Prayer responsibilities for 1989.
30. That Overture #27 (pp 52-53) not be approved for the following reasons:
  1. An Overture #24 from Ascension Presbytery already deals with this matter.
  2. The General Assembly has ordinarily and regularly reserved the docket to the Committees and Agencies of the PCA and those organizations approved by the General Assembly.
31. That relative to Overture #12 (p. 51), COA recommends that should the overture be approved the funding mechanism be modified as follows:  
"This study committee is to be funded by designated gifts to the COA." This information is to be communicated to the Committee of Commissioners on Bills and Overtures.
32. That the Chairman of COA give an expression of thanks to Earl Witmer for his service as Coordinator of COA.
33. The COA has provided an honorarium of one month's salary and allowances for Dr. Morton Smith in recognition of his faithful service to the PCA as its Stated Clerk.
34. That the 17th General Assembly begin at 2 p.m. on Thursday, June 15, 1989, and conclude in the afternoon of Wednesday, June 21.
35. That CEP's budget be revised to show an increase in the Coordinator's salary and benefits from \$50,400 to \$52,300 and that the item for rent be increase to \$71,352.
36. That the policy of distributing the undesignated funds continue to be the "short fall" formula which has been renewed each year since 1982.

Approved and respectfully submitted for the Committee on Administration.

TE William Fox, Chairman  
RE Earl Witmer, Coordinator

## ATTACHMENT A

## 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. Christian parents should make vigorous efforts to shape their children's education and influence the teaching and materials that will be used whether in home, public or Christian schools. Churches and presbyteries should consider supporting (a) Christian and home schools where parents cannot afford these alternatives; (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 and (c) efforts by Christians to influence the public school system through becoming teachers, participating in PTA, running for School Boards, etc.

#### **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.

## ATTACHMENT B

STATE OF GEORGIA, County of DeKalb.

THIS INDENTURE, made the 30th day of October, in the year one thousand nine hundred eighty-seven, between

PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

of the County of DeKalb, and State of Georgia, as party or parties of the first part, hereinafter called Grantor, and

QUARRYVILLE PRESBYTERIAN HOME, a nonprofit corporation in the commonwealth of Pennsylvania as party of the second part, hereinafter called Grantee:

WITNESSETH, That Grantor, for and in consideration of the sum of Ten Dollars and other good and valuable consideration (10.00) DOLLARS in hand paid at and before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, has granted, bargained, sold, aliened, conveyed and confirmed, and by these presents does grant, bargain, sell, alien, convey and confirm unto the said Grantee, its successors and assigns, the following described property, to-wit:

All that tract or parcel of land lying and being in Land Lot 203 of the 18th District of DeKalb County, Georgia, and being more particularly described in Exhibit "A" attached hereto and made a part hereof.

Default herein may not be declared until ten (10) days after sending by Grantee of written notice of any event of default.

If all or any part of the property or an interest therein is sold or transferred by Grantor without Grantee's prior written consent, excluding (a) the creation of a lien or encumbrance subordinate to this Deed; (b) the creation of a purchase money security interest for appliances, equipment, or machinery; (c) the grant of any leasehold interest of three years or less not containing an option to purchase, Grantee may, at Grantee's option, declare all the sums secured by this Deed To Secure Debt immediately due and payable, and upon failure of Grantor to immediately pay the same, Grantee may, without further notice or demand on Grantor, invoke any remedies permitted by this Deed.

Grantor shall provide Grantee with evidence of the payment of real estate taxes due on the property, which said evidence shall be submitted to Grantee within sixty (60) days of the due date of said tax payments.

TO HAVE AND TO HOLD the said bargained premises with all and singular the rights, members and appurtenances thereto appertaining, to the only proper use, benefit and behoof of Grantee, its successors and assigns, in fee simple; and Grantor, will warrant and forever defend the right and title to the above described property unto the said Grantee its successors and assigns against the claims of all persons whomsoever, except as may be otherwise expressly stated therein.

This conveyance is made under the provision of Chapter 67-13 (Conveyances to Secure Debt) of the 1933 Code of Georgia, and upon payment of the debt hereby secured this security deed shall be cancelled and surrendered pursuant thereto, the debt hereby secured being evidenced by a Promissory Note dated even date, made by Grantor to order of Grantee, for the principal sum of Two Million Five Hundred Thousand Dollars (\$2,500,000), which shall mature in accordance with its terms on or before sixty (60) months from the date hereof.

It is agreed that the Grantee shall be subrogated to the claims and liens of all parties whose claims or liens are discharged or paid with the proceeds of the loan secured hereby.

As further security for the debt herein described, Grantor hereby sells, assigns, sets over and transfers to the Grantee all of the rent which shall hereafter become due or be paid for the use of the above described property, reserving only the right to the Grantor to collect said rents so long as there is no default in the obligations of the Grantor under this deed or in payment of the debt hereby secured. In the event of such



default in said debt or any part thereof, principal or interest, or in the performance of any obligation of the Grantor under this deed, Grantee may enter upon said premises and collect the rents therefrom and the Grantee is hereby constituted and appointed as Grantor's agent and attorney in fact to collect such rents by any appropriate proceedings, and Grantee is authorized to pay a rental or real estate agent five percent (5%) commission for collecting such rents. The net amount of rent so collected shall be applied towards the debt hereby secured.

And the said Grantor hereby covenants, for so long as said indebtedness, or any part thereof, shall remain unpaid, to keep said premises in as good condition as they now are; to pay all taxes and assessments that may be liens upon said premises, as they become due; and to keep the improvements on said premises insured in company or companies acceptable to said Grantee against loss or damage by fire or lightning in the sum of at least the principal amount due hereunder with loss, if any, payable to said Grantee, and shall deliver the policies of insurance to the said Grantee; and that any tax, assessment, or premium of insurance, not paid when due by the Grantor, may be paid by the Grantee, and any sum so paid shall be added to the amount of said principal debt as part thereof, shall draw interest from the time of said payment at the rate of ten per centum per annum, and shall, with interest, be covered by the security of this deed. And should the said Grantee receive any money for damages covered by insurance, such money may be retained and applied toward the payment of any amount hereby secured or may be paid over, either wholly or in part, to the said Grantor to enable said Grantor to repair or replace improvements, or for any other purpose, without affecting the lien of this deed for the full amount secured hereby before such damage or such payment took place.

Time being of the essence of this contract, the Grantee shall have the right to accelerate the maturity of the debt hereby secured, by declaring the entire debt to be in default and immediately due and payable, upon the failure of Grantor to make any payment when due, pursuant to the note hereby secured, or upon failure of Grantor to perform any obligation or make any payment required of Grantor by the terms of this deed.

And Grantor further covenants and agrees that the possession of said premises, during the existence of said indebtedness, by Grantor, or any persons claiming under Grantor, shall be that of tenant under Grantee, or assigns, during the due performance of all of the obligations aforesaid, and that in case of a sale under the power as hereinafter provided or by foreclosure by process of law, Grantor, or any person in possession under Grantor, shall then become and be tenants holding over and shall forthwith deliver possession to the purchaser at such sale, or be summarily dispossessed, in accordance with the provisions of law applicable to tenants holding over.

In the event of default in the indebtedness hereby secured, either in due course or by acceleration as herein provided, or in the event of default in the performance of any of the obligations required of the Grantor by the terms of this deed, the Grantee shall be entitled to have a receiver appointed for the property herein described, in connection with or as a part of any proceedings to foreclose this deed or to enforce any of its terms or the collection of all or any part of said debt and Grantor agrees to the appointment of such receiver without proof of insolvency or other equitable grounds and hereby appoints the Grantee as attorney in fact with authority to consent for the Grantor to the appointment of such receiver.

In case the debt hereby secured shall not be paid when it becomes due by maturity in due course, or by reason of a default as herein provided, Grantor hereby grants to Grantee and assigns, the following irrevocable power of attorney: To sell the said property at auction, at the usual place for conducting sales at the Court House in the County where the land or any part thereof lies, in said State, to the highest bidder for cash, after advertising the time, terms and place of such sale once a week for four weeks immediately preceding such sale (but without regard to the number of days) in a newspaper published in the County where the land lies, or in the paper in which the Sheriff's advertisements for such County are published, all other notice being hereby waived by Grantor, and Grantee or any person on behalf of Grantee, or assigns, may bid and purchase at such sale and thereupon execute and deliver to the purchaser or purchasers at such sale a sufficient conveyance of said property in fee simple, which conveyance shall contain recitals as to the happenings of the default upon which the execution of the power of sale herein granted depends, and Grantor hereby constitutes and appoints Grantee and assigns, the agent and attorney in fact of Grantor to make such recitals, and hereby covenants and agrees that the recitals so to be made by Grantee, or assigns, shall be binding and conclusive upon Grantor, and the heirs, executors, administrators and assigns of Grantor, and that the conveyance to be made by Grantee or assigns, shall be effectual to bar all equity of redemption of Grantor, or the successors in interest of

Grantor, in and to said premises, and Grantee or assigns, shall collect the proceeds of such sale, and after reserving therefrom the entire amount of principal and interest due, together with the amount of any taxes, assessments and premiums of insurance or other payments theretofore paid by Grantee, with ten per centum per annum thereon from date of payment, together with all costs and expenses of sale and fifteen per centum of the aggregate amount due for attorney's fees, shall pay any over-plus to Grantor, or to the heirs or assigns of Grantor as provided by law.

The power and agency hereby granted are coupled with an interest and are irrevocable by death or otherwise and are granted as cumulative to the remedies for collection of said indebtedness provided by law.

This deed and the note or notes hereby secured shall be deemed and construed to be contracts executed and to be performed in Georgia.

This deed is executed as a first encumbrance upon the above described premises and for the purpose of securing the items herein described; and if any of the money so advanced by the Grantee and secured hereby is used to pay and/or cancel any encumbrances upon the above described premises, it is agreed that the holder of this deed and of the indebtedness hereby secured shall be subrogated to all the right, title and lien held by the encumbrancers under the said encumbrances so paid off and/or cancelled.

IN WITNESS WHEREOF, Grantor has hereto set its hand and seal the day and year first above written.

Signed, sealed and delivered in presence of

James E. Ostenson (Notary)

William B. Hollberg (Witness)

Notary Public, DeKalb County, GA

Notary Public, Georgia, State at Large  
My Commission Expires July 8, 1988

PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

By: Earl W. Witmer, Treasurer

Attest: Morton H. Smith, Secretary

(seal)

NOTE: If the parties intend to include a so-called "dragnet" clause, the following recital should be added to the description of the debt secured:

"or any renewal of the whole or any part thereof and any and all other indebtedness now due by grantor to grantee or hereafter incurred by grantor, whether directly or indirectly, as principal, endorser, guarantor, or otherwise."

NOTE: If the debt secured is subject to a prior security deed, the following recital should be inserted after the description of the debt secured:

"This instrument is second only to a security deed from \_\_\_\_\_ to \_\_\_\_\_, recorded in Deed Book \_\_\_\_\_, page \_\_\_\_\_, \_\_\_\_\_ County Records, and it is agreed that any default thereunder may at the option of the grantee herein or his successors in title be declared and deemed to be a default under the terms of the within instrument. The grantor herein hereby assigns and authorizes payment to the grantee herein and his successors in title of any surplus funds arising from foreclosure of said first security deed."

## ATTACHMENT C

STATE OF GEORGIA, County of DeKalb.

THIS INDENTURE, made the 30th day of October, in the year one thousand nine hundred eighty-seven, between

PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

of the County of DeKalb, and State of Georgia, as party or parties of the first part, hereinafter called Grantor, and

Board of Trustees of the Insurance, Annuity and Relief Funds of the Presbyterian Church in America as party of the second part, hereinafter called Grantee:

WITNESSETH, That Grantor, for and in consideration of the sum of Ten Dollars and other good and valuable consideration (10.00) DOLLARS in hand paid at and before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, has granted, bargained, sold, aliened, conveyed and confirmed, and by these presents does grant, bargain, sell, alien, convey and confirm unto the said Grantee, its successors and assigns, the following described property, to-wit:

All that tract or parcel of land lying and being in Land Lot 203 of the 18th District of DeKalb County, Georgia, and being more particularly described in Exhibit "A" attached hereto and made a part hereof.

Default herein may not be declared until ten (10) days after sending by Grantee of written notice of any event of default.

If all or any part of the property or an interest therein is sold or transferred by Grantor without Grantee's prior written consent, excluding (a) the creation of a lien or encumbrance subordinate to this Deed; (b) the creation of a purchase money security interest for appliances, equipment, or machinery; (c) the grant of any leasehold interest of three years or less not containing an option to purchase, Grantee may, at Grantee's option, declare all the sums secured by this Deed To Secure Debt immediately due and payable, and upon failure of Grantor to immediately pay the same, Grantee may, without further notice or demand on Grantor, invoke any remedies permitted by this Deed.

Grantor shall provide Grantee with evidence of the payment of real estate taxes due on the property, which said evidence shall be submitted to Grantee within sixty (60) days of the due date of said tax payments.

TO HAVE AND TO HOLD the said bargained premises with all and singular the rights, members and appurtenances thereto appertaining, to the only proper use, benefit and behoof of Grantee, its successors and assigns, in fee simple; and Grantor, will warrant and forever defend the right and title to the above described property unto the said Grantee its successors and assigns against the claims of all persons whomsoever, except as may be otherwise expressly stated therein.

This conveyance is made under the provision of Chapter 67-13 (Conveyances to Secure Debt) of the 1933 Code of Georgia, and upon payment of the debt hereby secured this security deed shall be cancelled and surrendered pursuant thereto, the debt hereby secured being evidenced by a Promissory Note dated even date, made by Grantor to order of Grantee, for the principal sum of Seven Hundred Eighteen Thousand, Seven Hundred Fifty Dollars (\$718,750), which shall mature in accordance with its terms on or before 35 months from the date hereof.

It is agreed that the Grantee shall be subrogated to the claims and liens of all parties whose claims or liens are discharged or paid with the proceeds of the loan secured hereby.

As further security for the debt herein described, Grantor hereby sells, assigns, sets over and transfers to the Grantee all of the rent which shall hereafter become due or be paid for the use of the above described property, reserving only the right to the Grantor to collect said rents so long as there is no default in the obligations of the Grantor under this deed or in payment of the debt hereby secured. In the event of such

default in said debt or any part thereof, principal or interest, or in the performance of any obligation of the Grantor under this deed, Grantee may enter upon said premises and collect the rents therefrom and the Grantee is hereby constituted and appointed as Grantor's agent and attorney in fact to collect such rents by any appropriate proceedings, and Grantee is authorized to pay a rental or real estate agent five percent (5%) commission for collecting such rents. The net amount of rent so collected shall be applied towards the debt hereby secured.

And the said Grantor hereby covenants, for so long as said indebtedness, or any part thereof, shall remain unpaid, to keep said premises in as good condition as they now are; to pay all taxes and assessments that may be liens upon said premises, as they become due; and to keep the improvements on said premises insured in company or companies acceptable to said Grantee against loss or damage by fire or lightning in the sum of at least the principal amount due hereunder and under any superior loans secured by the property with loss, if any, payable to said Grantee, and shall deliver the policies of insurance to the said Grantee; and that any tax, assessment, or premium of insurance, not paid when due by the Grantor, may be paid by the Grantee, and any sum so paid shall be added to the amount of said principal debt as part thereof, shall draw interest from the time of said payment at the rate of ten per centum per annum, and shall, with interest, be covered by the security of this deed. And should the said Grantee receive any money for damages covered by insurance, such money may be retained and applied toward the payment of any amount hereby secured or may be paid over, either wholly or in part, to the said Grantor to enable said Grantor to repair or replace improvements, or for any other purpose, without affecting the lien of this deed for the full amount secured hereby before such damage or such payment took place.

Time being of the essence of this contract, the Grantee shall have the right to accelerate the maturity of the debt hereby secured, by declaring the entire debt to be in default and immediately due and payable, upon the failure of Grantor to make any payment when due, pursuant to the note hereby secured, or upon failure of Grantor to perform any obligation or make any payment required of Grantor by the terms of this deed.

And Grantor further covenants and agrees that the possession of said premises, during the existence of said indebtedness, by Grantor, or any persons claiming under Grantor, shall be that of tenant under Grantee, or assigns, during the due performance of all of the obligations aforesaid, and that in case of a sale under the power as hereinafter provided or by foreclosure by process of law, Grantor, or any person in possession under Grantor, shall then become and be tenants holding over and shall forthwith deliver possession to the purchaser at such sale, or be summarily dispossessed, in accordance with the provisions of law applicable to tenants holding over.

In the event of default in the indebtedness hereby secured, either in due course or by acceleration as herein provided, or in the event of default in the performance of any of the obligations required of the Grantor by the terms of this deed, the Grantee shall be entitled to have a receiver appointed for the property herein described, in connection with or as a part of any proceedings to foreclose this deed or to enforce any of its terms or the collection of all or any part of said debt and Grantor agrees to the appointment of such receiver without proof of insolvency or other equitable grounds and hereby appoints the Grantee as attorney in fact with authority to consent for the Grantor to the appointment of such receiver.

In case the debt hereby secured shall not be paid when it becomes due by maturity in due course, or by reason of a default as herein provided, Grantor hereby grants to Grantee and assigns, the following irrevocable power of attorney: To sell the said property at auction, at the usual place for conducting sales at the Court House in the County where the land or any part thereof lies, in said State, to the highest bidder for cash, after advertising the time, terms and place of such sale once a week for four weeks immediately preceding such sale (but without regard to the number of days) in a newspaper published in the County where the land lies, or in the paper in which the Sheriff's advertisements for such County are published, all other notice being hereby waived by Grantor, and Grantee or any person on behalf of Grantee, or assigns, may bid and purchase at such sale and thereupon execute and deliver to the purchaser or purchasers at such sale a sufficient conveyance of said property in fee simple, which conveyance shall contain recitals as to the happenings of the default upon which the execution of the power of sale herein granted depends, and Grantor hereby constitutes and appoints Grantee and assigns, the agent and attorney in fact of Grantor to make such recitals, and hereby covenants and agrees that the recitals so to be made by Grantee, or assigns, shall be binding and conclusive upon Grantor, and the heirs, executors, administrators and assigns of Grantor, and that the conveyance to be made by Grantee or assigns, shall be effectual to bar all equity of redemption of Grantor, or the successors in interest of

Grantor, in and to said premises, and Grantee or assigns, shall collect the proceeds of such sale, and after reserving therefrom the entire amount of principal and interest due, together with the amount of any taxes, assessments and premiums of insurance or other payments theretofore paid by Grantee, with ten per centum per annum thereon from date of payment, together with all costs and expenses of sale and fifteen per centum of the aggregate amount due for attorney's fees, shall pay any over-plus to Grantor, or to the heirs or assigns of Grantor as provided by law.

The power and agency hereby granted are coupled with an interest and are irrevocable by death or otherwise and are granted as cumulative to the remedies for collection of said indebtedness provided by law.

This deed and the note or notes hereby secured shall be deemed and construed to be contracts executed and to be performed in Georgia.

This deed is executed as a first encumbrance upon the above described premises and for the purpose of securing the items herein described; and if any of the money so advanced by the Grantee and secured hereby is used to pay and/or cancel any encumbrances upon the above described premises, it is agreed that the holder of this deed and of the indebtedness hereby secured shall be subrogated to all the right, title and lien held by the encumbrancers under the said encumbrances so paid off and/or cancelled.

IN WITNESS WHEREOF, Grantor has hereto set its hand and seal the day and year first above written.

Signed, sealed and delivered in presence of

James E. Ostenson (Notary)

William B. Hollberg (Witness)

Notary Public, DeKalb County, GA

Notary Public, Georgia, State at Large  
My Commission Expires July 8, 1988

PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)

By: Earl W. Witmer, Treasurer

Attest: Morton H. Smith, Secretary

(seal)

NOTE: If the parties intend to include a so-called "dragnet" clause, the following recital should be added to the description of the debt secured:

"or any renewal of the whole or any part thereof and any and all other indebtedness now due by grantor to grantee or hereafter incurred by grantor, whether directly or indirectly, as principal, endorser, guarantor, or otherwise."

NOTE: If the debt secured is subject to a prior security deed, the following recital should be inserted after the description of the debt secured:

"This instrument is second only to a security deed from \_\_\_\_\_ to \_\_\_\_\_, recorded in Deed Book \_\_\_\_\_, page \_\_\_\_\_, \_\_\_\_\_ County Records, and it is agreed that any default thereunder may at the option of the grantee herein or his successors in title be declared and deemed to be a default under the terms of the within instrument. The grantor herein hereby assigns and authorizes payment to the grantee herein and his successors in title of any surplus funds arising from foreclosure of said first security deed."

ATTACHMENT D

COMMITTEE ON ADMINISTRATION  
Budget Summary  
For the Twelve months ending June 30, 1989

Description	Stated Clerk	Archives	Standing Comm.	17th GA	Office Bldg.	COA Ministry	1989 Budget	1988 Budget
1 Designated	562,218	25,296	0	61,300	25,836	0	674,650	657,349
2 Undesignated	40,000	0	0	0	0	0	40,000	40,000
3 Earned income	2,000	4,598	0	5,000	472,800	6,000	490,398	42,362
4 Other	200	0	0	0	0	0	200	0
5 Support & Revenue	\$604,418	\$29,894	0	\$66,300	\$498,636	\$6,000	\$1,205,248	\$739,711
6 Salaries and Benefits *	291,485	35,974	0	4,000	31,296	6,000	368,755	310,009
7 Travel	35,278	1,000	18,698	6,000	0	18,040	79,016	83,580
8 Printing	1,100	200	0	35,000	0	23,130	59,430	81,200
9 Rent & storage	37,000	200	0	3,500	100,800	0	141,500	31,531
10 Room & board	13,602	0	7,699	8,250	0	10,250	39,801	46,915
11 Postage	8,676	1,150	139	2,400	0	1,180	13,545	27,508
12 Telephone	4,653	720	330	750	1,200	0	7,653	9,112
13 Foundation	25,000	0	0	0	0	0	25,000	24,505
14 Office supplies	3,301	3,200	634	400	0	0	7,535	41,176
15 Repairs & maintenance	3,228	650	0	0	26,400	0	30,278	3,300
16 Development	18,000	0	0	1,000	0	0	19,000	3,700
17 Promotional	1,025	850	0	3,000	0	500	5,375	5,625
18 Fix Asset additions	12,500	0	0	1,000	24,000	0	36,500	48,700
19 Freight & shipping	650	0	0	0	2,640	0	4,290	2,325
20 Dues & subscriptions	502	150	0	0	0	0	652	1,950
21 Professional services	5,703	100	0	0	0	0	5,803	6,000
22 Insurance	2,101	0	0	0	0	0	2,101	4,000
23 Computer expense	0	0	0	0	0	0	0	2,000
24 Professional devlp	852	500	0	0	0	0	1,352	3,975
25 Contingencies	44,162	200	0	1,000	312,300	0	357,662	2,600
27 Total Expenses	\$508,818	\$44,894	\$27,500	\$66,300	\$498,636	\$59,100	\$1,205,248	\$739,711
28 Surplus (Deficit)	\$95,600	(\$15,000)	\$(27,500)	0	0	\$(53,100)	0	0

\* The tentative salary for the Stated Clerk will be \$50,000.

**CHRISTIAN EDUCATION & PUBLICATIONS  
BUDGET FY 1988-89**

**ADMINISTRATION**

1.	Salaries/Benefits - Staff	\$ 43,649
2.	Salaries/Benefits - Support Staff	41,728
3.	Rent	15,612
4.	Telephone	5,000
5.	Supplies - Office	1,200
6.	Computer Expense	1,600
7.	Printing	300
8.	Postage	1,500
9.	Equipment Rental/Maintenance	2,000
10.	Dues/Subscriptions	500
11.	Travel	5,000
12.	G.A. Expense	1,000
13.	Capital Expenditures	10,000
14.	Book Allowances	100
15.	Vehicles	2,000
16.	Insurance	6,000
17.	Staff Development	300
18.	PCA Foundation	24,000
19.	Archives	2,500
20.	NAE	1,000
21.	Audit	7,000
22.	Committee Meetings	15,000
23.	Miscellaneous	<u>1,500</u>
	<b>TOTAL</b>	<b>188,489</b>

**COORDINATOR**

1.	Salaries/Benefits - Coordinator	\$ 52,300
2.	Salaries/Benefits - Support Staff	21,788
3.	Rent	4,827
4.	Telephone	2,116
5.	Supplies - Office	600
6.	Computer Expense	800
7.	Printing	1,000
8.	Postage	1,200
9.	Equipment Rental/Maintenance	1,000
10.	Dues/Subscriptions	450
11.	Travel	15,000
12.	G.A. Expense	1,000
13.	Professional Consultants	2,000
14.	Book Allowances	300
15.	Vehicles	2,000
16.	Staff Development	700
17.	Miscellaneous	<u>1,000</u>
	<b>TOTAL</b>	<b>108,081</b>

**BULLETIN SUPPLEMENT**

1.	Salaries/Benefits - Staff	\$ 10,500
2.	Rent	1,609
3.	Telephone	600
4.	Supplies - Office	300
5.	Computer Expense	240
6.	Printing	3,000
7.	Postage	1,000
8.	Equipment Rental/Maintenance	300
9.	Dues/Subscriptions	300
10.	G.A. Expense	1,000

## CEP, Cont'd

11.	Advertising	400
12.	Graphics/Design	300
13.	Miscellaneous	<u>250</u>
	TOTAL	19,799

## CURRICULUM

1.	Postage	\$ 600
2.	Travel	800
3.	GCP	<u>70,000</u>
	TOTAL	71,400

## CROSS-CULTURAL

1.	Salaries/Benefits - Staff	\$ 21,096
2.	Rent	1,609
3.	Telephone	150
4.	Supplies - Office	100
5.	Printing	800
6.	Postage	220
7.	Travel	4,000
8.	Miscellaneous	<u>100</u>
	TOTAL	28,075

## AUDIO-VISUAL

1.	Salaries/Benefits - Staff	\$ 14,960
2.	Rent	2,011
3.	Telephone	1,050
4.	Supplies - Office	420
5.	Computer Expense	640
6.	Printing	1,200
7.	Postage	1,200
8.	Equipment Rental/Maintenance	300
9.	Advertising	400
10.	Video Inventory	18,000
11.	Miscellaneous	<u>200</u>
	TOTAL	

## MUSIC CONFERENCES

1.	Salaries/Benefits - Staff	\$ 6,000
2.	Rent	536
3.	Telephone	350
4.	Supplies - Office	200
5.	Printing	3,000
6.	Postage	1,000
7.	Equipment Rental/Maintenance	150
8.	Travel	700
9.	Advertising	600
10.	Graphics/Design	1,000
11.	Miscellaneous	<u>150</u>
	TOTAL	13,686

## PASTORS CONFERENCES

1.	Salaries/Benefits - Staff	\$ 6,000
2.	Rent	537
3.	Telephone	350
4.	Supplies - Office	200
5.	Printing	4,200
6.	Postage	2,100
7.	Equipment Rental/Maintenance	150
8.	Travel	3,000
9.	Advertising	1,000



## CEP Cont'd.

10.	Graphics/Design	1,000
11.	Honorariums	2,000
12.	Miscellaneous	<u>150</u>
	TOTAL	20,687

## YOUTH CONFERENCES

1.	Salaries/Benefits - Staff	\$ 6,000
2.	Rent	536
3.	Telephone	350
4.	Supplies - Office	200
5.	Printing	600
6.	Postage	400
7.	Equipment Rental/Maintenance	150
8.	Travel	300
9.	Advertising	400
10.	Graphic/Design	1,000
11.	Miscellaneous	<u>150</u>
	TOTAL	10,086

## DEVELOPMENT &amp; PROMOTION

1.	Salaries/Benefits - Staff	\$ 18,195
2.	Rent	1,609
3.	Telephone	1,200
4.	Supplies - Office	480
5.	Computer Expense	640
6.	Printing	8,000
7.	Postage	3,000
8.	Equipment Rental/Maintenance	320
9.	Dues/Subscriptions	450
10.	Travel	4,000
11.	Graphics/Design	10,000
12.	Professional Consultants	5,000
13.	Special Events	5,000
14.	Miscellaneous	<u>500</u>
	TOTAL	58,394

## MESSENGER

1.	Salaries/Benefits - Staff	\$ 90,252
2.	Salaries/Benefits - Support Staff	24,477
3.	Rent	13,447
4.	Telephone	2,250
5.	Supplies - Office	900
6.	Computer Expense	1,200
7.	Printing	96,000
8.	Postage	15,500
9.	Equipment Rental/Maintenance	2,000
10.	Dues/Subscriptions	1,000
11.	Travel	5,500
12.	G.A. Expense	2,000
13.	Graphics/Design	70,000
14.	Writers	2,000
15.	Photography	1,000
16.	Professional Consultants	5,000
17.	Book Allowance	300
18.	Staff Development	600
19.	Miscellaneous	<u>500</u>
	TOTAL	333,926

## CEP Cont'd.

## PUBLICATIONS

1.	Salaries/Benefits - Staff	\$ 2,000
2.	Rent	2,413
3.	Telephone	1,500
4.	Supplies - Office	600
5.	Computer Expense	800
6.	Printing	15,000
7.	Postage	2,300
8.	Equipment Rental/Maintenance	160
9.	Dues/Subscriptions	430
10.	Advertising	400
11.	Graphics/Design	500
12.	Miscellaneous	<u>200</u>
	TOTAL	26,303

## THEOLOGICAL CERTIFICATION

1.	Salaries/Benefits - Staff	\$ 6,000
2.	Printing	400
3.	Postage	220
4.	Dues/Subscriptions	100
5.	Travel	<u>1,000</u>
	TOTAL	7,720

## WOMEN IN THE CHURCH

1.	Salaries/Benefits - Staff	\$ 19,893
2.	Salaries/Benefits - Support Staff	4,377
3.	Rent	1,609
4.	Telephone	900
5.	Supplies - Office	360
6.	Computer Expense	480
7.	Printing	16,000
8.	Postage	1,500
9.	Equipment Rental/Maintenance	300
10.	Travel	5,000
11.	G.A. Expense	1,000
12.	Advertising	400
13.	Graphics/Design	2,000
14.	Writers	1,000
15.	Book Allowance	100
16.	Committee Meetings	2,700
17.	Miscellaneous	<u>400</u>
	TOTAL	58,019

## SEMINARS

1.	Salaries/Benefits - Staff	\$ 23,050
2.	Rent	1,609
3.	Telephone	2,000
4.	Supplies - Office	420
5.	Printing	5,000
6.	Postage	3,000
7.	Equipment Rental/Maintenance	600
8.	Dues/Subscriptions	150
9.	Travel	9,000
10.	G.A. Expense	1,000
11.	Advertising	2,000
12.	Graphics/Design	1,000
13.	Writers	300
14.	Book Allowances	100
15.	Staff Development	300

## CEP Cont'd.

16.	Honorariums	800
17.	Miscellaneous	<u>500</u>
	TOTAL	50,829

## REGIONAL TRAINERS

1.	Printing	\$ 1,600
2.	Postage	220
3.	Travel	5,000
4.	Advertising	500
5.	Graphics/Design	300
6.	Writers	300
7.	Special Events	5,000
8.	Honorariums	7,300
9.	Miscellaneous	<u>100</u>
	TOTAL	20,320

## ELDERLY MINISTRY

1.	Printing	\$ 2,000
2.	Postage	640
3.	Travel	1,000
4.	Advertising	1,000
5.	Graphics/Design	1,500
6.	Miscellaneous	<u>300</u>
	TOTAL	6,440

## BOOKSTORE

1.	Salaries/Benefits - Staff	\$ 42,100
2.	Salaries/Benefits - Support Staff	27,535
3.	Rent	23,388
4.	Telephone	5,500
5.	Supplies - Office	3,000
6.	Computer Expense	2,000
7.	Printing	11,500
8.	Postage	15,000
9.	Equipment Rental/Maintenance	600
10.	Dues/Subscriptions	300
11.	Travel	4,000
12.	G.A. Expense	2,000
13.	Advertising	2,000
14.	Graphics/Design	11,500
15.	Vehicles	2,000
16.	Staff Development	300
17.	Rent, Warehouse	2,316
18.	Miscellaneous	<u>400</u>
	TOTAL	155,439

## NEWS OFFICE

1.	Salaries/Benefits - Staff	\$ 37,440
2.	Salaries/Benefits - Support Staff	7,000
3.	Travel, photos, etc.	<u>16,900</u>
	TOTAL	61,340

## TOTALS:

Salaries/Benefits - Staff	\$386,995
Salaries/Benefits - Support Staff	134,905
Rent	71,352
Telephone	23,316
Supplies - Office	8,980
Computer Expense	8,400
Printing	169,600

## CEP Cont'd.

Postage	50,600
Equipment - Rental/Maintenance	8,050
Dues/Subscriptions	3,680
Travel	63,300
G.A. Expense	9,000
Advertising	9,100
Graphics/Design	100,100
Writers	3,600
Photography	1,000
Professional Consultants	12,000
Capital Expenditures	10,000
Book Allowances	900
Vehicles	6,000
Insurance	6,000
Staff Development	2,200
PCA Foundation	24,000
Archives	2,500
NAE	1,000
Audit	7,000
Rent, Warehouse	2,316
Special Events	10,000
Committee Meetings	17,700
Great Commission Publications	70,000
Video Inventory	18,000
Honorariums	10,100
Miscellaneous	<u>6,400</u>
Sub-total	1,246,040
News Office	<u>61,340</u>
TOTALS:	<u>1,319,434</u>

**MISSION TO NORTH AMERICA  
NOTES**

- A-1 The Coordinator's salary had been well under the standards approved by the General Assembly and were brought to GA standard.
- A-5 No new equipment is expected to be purchased - 1988-89
- A-9 Rent in the new facility is more expensive
- D-1 Salaries in anglo church planting are up due to pay raises and additional personnel.
- D-5 Cost of assessment dropped 17,000 because of efforts made to make assessment self-supporting.
- D-6 (OP operating budget) is used in areas where there are no core groups and a 22,000 drop is expected in FY89.
- E-1 The large increase here is due to the addition of 2 full-time missionaries that raise their support somewhat in MTW fashion.
- E-2 The same large increase applies to Hispanic ministry expansion.
- E-4 (Training) Increases here are due to the perceived need of additional training for Chinese personnel.  
(Field Support and Intern Program) are reduced because of the reality of income rather than need.
- E-5 (Salaries) are up due to the addition of a part-time secretary.  
(Scholarships) are reduced due to reality of income and not need.  
(Intern Support) is reduced to zero due to reality of income and not need.
- E-6 (Field Support) same as E-4 Field Support.
- E-7 (Travel/telephone) is reduced by half since one member of this category will be working half-time for MNA.
- F Large increases in Campus Ministry are due to the addition of international students that came to MNA fully-funded by designated giving similar to MNA missionaries.
- I Special Ministries is a new department and is budgeted for the first time.
- J-3 The building department will produce new brochure in FY89.
- K-1 New personnel account for the increase.
- K-2 New contract for equipment and software account for the increase.

Looking at the totals on Page 5, it is easy to see that MNA increases of nearly \$300,000 is brought about because of 3 facts:

- 1) increase in salaries and adding of new personnel.
- 2) increase in rent.
- 3) adding of missionaries in ethnic and international student areas.

Please observe the growth budget which has been part of MNA budgets in previous years. A Major effort has been made in the last two years to secure major blocks of designated funds to begin specific works. This has been very successful and a number of churches and individuals have pledged to specific projects. At present, recruiting is under way to process additional church planters and we must be able to grow if God provides funding and men over and above our historical growth.

## MISSION TO NORTH AMERICA

	FY 1988 Budget	FY 1988 Growth	FY 1989 Budget	FY 1989 Growth
<u>ADMINISTRATION</u>				
A. OFFICE LINE ITEMS:				
1	Coordinator/Salary	45,704	43,515	
	Benefits		8,758	
2	Salaries	26,722	28,672	
3	Supplies	12,000	12,000	
4	Telephone	7,000	7,000	
5	Equipment	8,974	2,975	
6	Postage/Mailings	11,500	11,500	
7	Travel	16,000	16,000	
8	Insurance	2,000	2,000	
9	Rent	40,000	50,176	
	TOTAL	169,900	182,596	0
<u>GENERAL ASSEMBLY/COMMITTEE</u>				
B. GENERAL ASSEMBLY LINE ITEMS:				
1	Foundation	24,505	24,505	
2	NAE	1,116	1,116	
3	Audit	6,500	6,500	
4	Archives	865	865	
5	Programs & Travel	18,000	18,000	
	TOTAL	50,986	50,986	0
C. COMMITTEE MEETINGS TOTAL				
		32,796	32,796	
GA/COMMITTEE TOTAL				
		83,782	83,782	0
<u>CHURCH EXTENSION IN NORTH AMERICA</u>				
D. ANGLO CHURCH PLANTING LINE ITEMS:				
1	Salaries	98,802	117,451	
2	Travel & Telephone	21,000	22,000	
3	Conference	26,000	26,000	
4	Postage/Printing	6,000	8,000	
5	Assessment	25,000	8,000	10,000
6	Misc.		4,000	
7	O. Pastors, Interns	545,753	589,211	350,000
	Moving Expenses	45,000	45,000	50,000
	Processing & Placement	20,000	20,000	21,809
	OP Operating Budget	77,000	50,000	85,000
	Workers Comp		1,000	
8	Western Representative	46,060	46,060	
9	Demographics	21,890	23,251	
	TOTAL	932,505	959,973	506,809
E. ETHNIC CHURCH PLANTING LINE ITEMS:				
1 FRENCH MINISTRY				
	Field Support	8,640	116,000	45,000
	CERQ	5,640		
	Scholarships	3,000		
	TOTAL FRENCH	17,280	116,000	45,000

## MNA Cont'd.

	FY 1988 Budget	FY 1988 Growth	FY 1989 Budget	FY 1989 Growth
2 HISPANIC MINISTRY				
Field Support	48,090	93,410	84,000	46,500
TOTAL HISPANIC	48,090	93,410	84,000	46,500
3 JAPANESE MINISTRY				
Field Support	21,468	52,000	21,468	—
TOTAL JAPANESE	21,468	52,000	21,468	0
4 CHINESE MINISTRY				
Salaries	35,000		37,575	
Travel/Telephone	6,000		7,000	
Scholarships	4,000		5,000	12,500
Training	5,000	3,000	12,000	
Field Support	20,800		10,000	5,000
Intern Program	27,200	24,000	5,000	7,500
Campus			5,000	
Mercy				5,000
Co-op Programs			1,000	
Conf & Consultation			6,000	
Print/Post/Promotion			5,000	
Office			6,425	
TOTAL CHINESE	98,000	27,000	100,000	30,000
5 KOREAN MINISTRY				
Salaries	35,000		53,912	
Travel/Telephone	8,400		10,000	
Scholarships	10,000		2,000	7,500
Printing/Postage	1,200		1,200	
Training	3,000		5,000	
Misc.	3,000		2,000	
Interns	27,000	24,000	0	10,000
Field Support	21,600		26,888	12,500
K.P.M.C			5,000	
TOTAL KOREAN	109,200	24,000	106,000	30,000
6 BLACK MINISTRY				
Salaries	35,000		37,989	
Travel/Telephone	8,000		8,000	
Scholarships	14,000		14,000	1,500
CUM	22,000		27,011	
Training	5,000		5,000	
Field Support	65,600	24,000	10,600	27,500
TOTAL BLACK	149,600	24,000	102,600	29,000
7 GENERAL DEPARTMENT				
Salaries	59,462		52,646	25,000
Travel/Telephone	8,200		4,000	
Printing/Postage	3,000			
Training	600			
Miscellaneous	1,000		354	
Sharpes/Wycliffe	17,000	10,000	17,000	5,000
C.U.T.S	0	50,000	0	25,000
TOTAL GENERAL DEPARTMENT	89,262	60,000	74,000	55,000
ETHNIC GRAND TOTAL	532,900	349,110	604,068	235,500

## MNA Cont'd.

	FY 1988 Budget	FY 1988 Growth	FY 1989 Budget	FY 1989 Growth
F. CAMPUS MINISTRY LINE ITEMS:				
1 Salaries	60,250		64,612	
2 Travel & Telephone	12,000		12,000	
3 Support Services	16,000		22,000	5,000
4 Field Assistance	20,000		20,000	20,000
5 International	<u>47,000</u>	<u>100,000</u>	<u>125,000</u>	<u>25,000</u>
TOTAL	155,250	100,000	243,612	50,000
G. EVANGELISM & CHURCH GROWTH LINE ITEMS:				
1 Salaries	52,672		56,455	
2 Travel & Telephone	3,000		3,000	
3 Conferences	5,000		5,000	
4 Seminars	1,000		1,000	
5 Church Relations	<u>3,928</u>		<u>4,000</u>	
TOTAL	65,600	0	69,455	0
H. CHAPLAINS LINE ITEMS:				
1 Salaries	12,906		13,809	
2 Office Expense	6,500		6,500	
3 Commission	1,500		1,500	
4 Travel	1,900		1,900	
5 Printing	500		<u>500</u>	
TOTAL	23,306	0	24,209	0
I. SPECIAL MINISTRIES				
1 Salaries			44,092	
2 Travel & Telephone			10,000	
3 Misc.			<u>2,000</u>	
TOTAL			56,092	0
J. BUILDING & DEVELOPMENT MIN. LINE ITEMS:				
1 Salaries	55,000		58,850	
2 Travel & Telephone	11,100		11,100	
3 Printing	1,000		3,500	
4 Postage	2,500		2,000	
5 Legal	2,000		1,000	
6 Computer Software	<u>1,000</u>		<u>0</u>	
TOTAL	72,600	0	76,450	0
<u>CHURCH EXTENSION SUPPORT</u>				
K. FINANCIAL DEVELOPMENT & MANAGEMENT LINE ITEMS:				
1 Salaries	66,000		80,950	
2 Computer Software & Consulting	3,500		6,600	
3 Printing/Promotion/Postage	15,000		11,848	
4 Travel & Telephone	7,000		7,000	
5 Invocation	21,000		15,000	
6 Misc.	<u>1,000</u>		<u>1,000</u>	
TOTAL	113,500	0	122,398	0



## MNA Cont'd.

	FY 1988 Budget	FY 1988 Growth	FY 1989 Budget	FY 1989 Growth
<u>TOTALS</u>				
OFFICE	169,900	0	182,596	0
GENERAL ASSEMBLY/COMMITTEE	83,782	0	83,782	0
CHURCH EXTENSION	1,782,161	792,309	2,033,859	792,309
CHURCH EXTENSION SUPPORT	113,500	0	122,398	
CONTINGENCY			<u>11,624</u>	
	<u>2,149,343</u>	<u>792,309</u>	<u>2,434,259</u>	<u>792,309</u>
<u>MERCY &amp; DISASTER RELIEF LINE ITEMS:</u>				
1 Salaries	29,280		31,329	
2 Travel & Telephone	6,000		6,000	
3 Development	10,000		10,000	
4 Misc.	<u>1,000</u>		<u>1,000</u>	
* MERCY/DISASTER TOTAL	46,280	0	48,329	0

## \* MINUTES FROM THE 13TH GENERAL ASSEMBLY:

That the Assembly approve removing the collection of and distribution of gifts for Mercy Ministries, except for the cost of office support, from the annual budget of MNA, allowing the receipt 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  
1988-89 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 AGAINST EXPENSES
1 COORDINATOR'S SALARY/HOUSING	17,400	23,500	54,900	215.52%
2 SALARIES	5,203,300	5,192,700	5,734,600	10.21%
3 BENEFITS	1,110,500	1,150,400	1,223,700	10.19%
4 COMMITTEE MEETINGS	52,500	43,300	55,100	4.95%
5 COMPUTER SERVICES & SUPPLIES	75,600	243,600	173,500	129.50%
6 CONFERENCES AND MEETINGS	119,900	106,000	111,000	-7.42%
7 GENERAL ASSEMBLY EXPENSES	31,000	44,200	32,200	3.87%
8 PROFESSIONAL SERVICES	77,100	104,000	73,800	-4.28%
9 OCCUPANCY COSTS	93,900	63,000	122,500	30.46%
10 OFFICE EXPENSES	94,600	91,600	102,500	8.35%
11 OUTFIT SHIPPING & TRAVEL	296,300	340,000	321,400	8.47%
12 PERSONNEL DEVELOPMENT	242,000	240,300	270,400	11.74%
13 POSTAGE & SHIPPING	41,700	38,000	43,600	4.56%
14 PROMOTIONAL	165,000	206,900	196,800	19.27%
15 ITINERATION	210,600	253,900	230,000	9.21%
16 TELEPHONE & TELEGRAPH	38,500	46,800	41,600	8.05%
17 STAFF TRAVEL & HOTEL	123,900	128,400	135,200	9.12%
18 MISC. MISSIONARY EXPENSE	12,000	10,000	18,500	54.17%
19 FIELD EXPENSES	675,000	750,000	725,000	7.41%
20 PROJECT EXPENSES	230,000	228,800	247,000	7.39%
21 FURNITURE & EQUIPMENT	185,000	22,400	20,000	-89.19%
TOTAL EXPENSES	9,095,800	9,327,800	9,933,300	9.21%

**MISSION TO THE WORLD  
1988-89 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	AGAINST 1988-89 BGDGT EXPENSES
UNRESTRICTED INCOME				
MISSIONARY SUPPORT				
FIELD SUPPORT				
PROJECT SUPPORT				
FIELD OTHER INCOME				
INVESTMENT INCOME				
INV INC RESTRICTED FOR MISSIONARIES				
TOTAL INCOME	9,327,800	9,327,800	9,933,300	6.49%
1 COORDINATOR'S SALARY/HOUSING				
1a SALARY & HOUSING	15,310	21,000	48,300	215.48%
1b INSURANCE & ANNUITIES	2,090	2,500	6,600	215.79%
TOTAL	17,400	23,500	54,900	215.52%
2 SALARIES				
2a SENIOR STAFF	186,200	162,600	198,300	6.50%
2b SENIOR ADMINISTRATIVE STAFF	65,200	65,800	73,800	13.19%
2c OFFICE STAFF	405,200	376,800	426,500	5.26%
2d MISSIONARIES & NAT. WORKERS	3,180,000	3,075,300	3,592,500	12.97%
2e RETIREE'S SUPPLEMENT	98,200	87,200	99,000	0.81%
2f OUTSIDE HELP	18,500	24,700	19,500	5.41%
2g MISSIONARY QUOTAS	1,250,000	1,400,300	1,325,000	6.00%
TOTAL	5,203,300	5,192,700	5,734,600	10.21%
3 BENEFITS				
3a MED INS SENIOR STAFF	0	17,100	0	ERR
3b MED INS STAFF	444,400	23,000	489,700	10.19%
3c MED INS RETIREES	0	29,200	0	ERR
3d MED INS MISSIONARIES	0	390,800	0	ERR
3e ANNUITY SENIOR STAFF	0	25,000	0	ERR
3f ANNUITY STAFF	572,400	25,500	630,800	10.20%
3g ANNUITY MISSIONARIES	0	533,900	0	ERR
3h PAYROLL TAXES	93,700	105,900	103,200	10.14%
TOTAL	1,110,500	1,150,400	1,223,700	10.19%
4 COMMITTEE MEETINGS				
4a TRAVEL	16,000	17,700	16,800	5.00%
4b HOTEL	22,500	14,000	23,600	4.89%
4c GROUP MEALS	11,000	9,500	11,600	5.45%
4d OTHER COMMITTEE EXPENSES	3,000	2,100	3,100	3.33%
TOTAL	52,500	43,300	55,100	4.95%

## MTW Cont'd.

DESCRIPTION	FORECASTED		% CHANGE		
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES	
5	COMPUTER SERVICES & SUPPLIES				
5a	MAINTENANCE	24,900	4,600	34,900	40.16%
5b	SERVICE BUREAU/CONSULTATION	39,400	228,000	18,000	-54.31%
5c	SOFTWARE/SUPPLIES	5,000	11,000	7,900	58.00%
5d	COMPUTER LINES	5,500	0	11,000	100.00%
5e	LEASE PAYMENTS	0	0	99,700	ERR
5f	TRAINING/TRAVEL	800	0	2,000	150.00%
	TOTAL	75,600	243,600	173,500	129.50%
6	CONFERENCES AND MEETINGS				
6a	CONFERENCES	29,200	36,000	10,000	-65.75%
6b	FIELD CONFERENCES	0	0	26,000	ERR
6c	MTW/MNA RETREAT	90,700	70,000	75,000	-17.31%
	TOTAL	119,900	106,000	111,000	-7.42%
7	GENERAL ASSEMBLY EXPENSES				
7a	PCA FOUNDATION	24,500	23,400	25,200	2.86%
7b	GA - COMMITTEE EXPENSES	6,500	20,800	7,000	7.69%
	TOTAL	31,000	44,200	32,200	3.87%
8	PROFESSIONAL SERVICES				
8a	AUDITING/ACCOUNTING SERVICE	16,500	11,400	13,200	-20.00%
8b	RESEARCH DEPARTMENT	18,000	25,000	18,000	0.00%
8c	MANAGEMENT CONSULTANTS	42,600	42,600	42,600	0.00%
8d	INVESTMENT EXPENSE	0	25,000	0	ERR
	TOTAL	77,100	104,000	73,800	-4.28%
9	OCCUPANCY COSTS				
9a	RENT	75,900	57,000	103,500	36.36%
9b	INSURANCE	18,000	6,000	19,000	5.56%
	TOTAL	93,900	63,000	122,500	30.46%
10	OFFICE EXPENSES				
10a	OFFICE	48,600	53,300	50,200	3.29%
10b	LATIN AMERICAN OFFICE EXPEN	10,200	10,100	15,200	49.02%
10c	DUES & MEMBERSHIPS	9,900	12,500	10,400	5.05%
10d	SUBSCRIPTIONS & PUBLICATIONS	17,400	10,000	18,000	3.45%
10e	LEASE PAYMENTS	0	0	0	
10f	REPAIRS	8,500	5,700	8,700	2.35%
	TOTAL	94,600	91,600	102,500	8.35%

## MTW Cont'd.

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES
11 OUTFIT SHIPPING & TRAVEL				
11a SHIPPING EXPENSE	72,000	115,200	77,400	7.50%
11b MISSIONARY OUTFIT & SETUP	58,700	47,100	63,500	8.18%
11c MISS. TRAVEL TO/FROM FIELD	165,600	177,700	180,500	9.00%
TOTAL	296,300	340,000	321,400	8.47%
12 PERSONNEL DEVELOPMENT				
12a ASSESSMENT CENTER	18,100	24,300	28,900	59.67%
12b CANDIDATE RECRUITING & DEVE	28,900	38,000	33,400	15.57%
12c CONTINUING EDUCATION	28,200	15,000	20,000	-29.08%
12d LANGUAGE STUDY	51,800	30,000	56,700	9.46%
12e INTERNSHIP	67,400	69,000	68,000	0.89%
12f PHYSICAL & DEBRIEFING	47,600	64,000	55,400	16.39%
12g TRAINING PROGRAM DEVE	0	0	8,000	ERR
TOTAL	242,000	240,300	270,400	11.74%
13 POSTAGE & SHIPPING	41,700	38,000	43,600	4.56%
14 PROMOTIONAL				
14a PRAYER CARDS	19,500	20,000	21,000	7.69%
14b PRAYER LETTERS	61,000	105,000	65,700	7.70%
14c PUBLICITY	20,400	20,400	43,500	113.24%
14d NETWORK	64,100	61,500	66,600	3.90%
TOTAL	165,000	206,900	196,800	19.27%
15 ITINERATION				
15a PROGRAM TRAVEL	50,600	31,200	55,000	8.70%
15b ITINERATION TRAVEL	160,000	222,700	175,000	9.38%
TOTAL	210,600	253,900	230,000	9.21%
16 TELEPHONE & TELEGRAPH	38,500	46,800	41,600	8.05%
17 STAFF TRAVEL & HOTEL				
17a COORDINATOR	5,000	0	20,000	300.00%
17b SENIOR STAFF TRAVEL	108,400	115,600	93,200	-14.02%
17c SR. ADMINISTRATIVE STAFF	0	0	6,000	ERR
17d STAFF TRAVEL	2,500	5,000	2,000	-20.00%
17e REGIONAL COORDINATOR TRAVEL	8,000	7,800	14,000	75.00%
TOTAL	123,900	128,400	135,200	9.12%
18 MISC. MISSIONARY EXPENSES				
18a OTHER EXPENSES	7,000	5,000	8,500	21.43%
18b CONTINGENCIES FUND	5,000	5,000	10,000	100.00%
TOTAL	12,000	10,000	18,500	54.17%

## MINUTES OF THE GENERAL ASSEMBLY

## MTW Cont'd.

DESCRIPTION		FORECASTED		% CHANGE	
		1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES
19	FIELD EXPENSES	675,000	750,000	725,000	7.41%
20	PROJECT EXPENSES	230,000	228,800	247,000	7.39%
	TOTAL	905,000	978,800	972,000	7.40%
21	FURNITURE & EQUIPMENT	185,000	22,400	20,000	-89.19%
	TOTAL EXPENSES	9,095,800	9,327,800	9,933,300	9.21%
	SURPLUS/(DEFICIT)	232,000	0	0	

**MISSION TO THE WORLD  
BUDGET HIGHLIGHTS  
PROPOSED BUDGET FOR FISCAL YEAR 1988-89**

**I. CRITERIA FOR PREPARATION OF 1988-89**

A. The proposed budget covers the fiscal year, July 1988 through June 1989. In order to provide meaningful comparisons, the actual six months expenses through December 31, 1987 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:

Date	Missionary #	Growth
June 30, 1985	346	-
June 30, 1986	372	7.5%
June 30, 1987	386	3.8%
June 30, 1988 projected	392	1.6%
June 30, 1989 projected	432	10.2%

The missionary growth projections for 1989 are based on the currently approved goal of 800 missionaries by 1993 - 600 career missionaries with Mission to the World and 200 SIMA missionaries.

C. A 7 1/2 to 10% increase over 1987-88 was used in the expense categories directly related to missionaries to cover the 10% growth in the missionary force, including a 5% inflation factor for 1989 over 1988 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.

Date	MTW	Growth
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	8,227,837	16%
1986/87	8,798,395	7%
1987/88*	9,327,800	6%
1988/89**	9,933,300	7%

\* Projected estimate      \*\* Proposed budget

**III. ADMINISTRATIVE COSTS**

The following is the administrative cost comparison from previous years actual, projection for 1987/88 and budgeted year 1988/89

Date	% of Total Budget
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	15.7%
1987/88*	15.0%
1988/89**	14.0%

\* Projected estimates      \*\* Proposed budget

**IV. BUDGET DETAILS**

The following major line items have been calculated based on the following assumptions.

- A. Senior Staff salaries reflect an overall 5% salary increase and a full year salary for Coordinator of Cooperative Ministries.
- B. Senior Administrative Staff reflects an overall 5% salary increase and a full year salary for Coordinator of Personnel.
- C. Office staff includes a 5% overall increase and the addition of a computer operator.

- D. Missionary support reflects increases caused by the devaluation of the US Dollar and the need to be constantly raising COL adjustments.
- E. Missionary quotas are also affected by dollar devaluation but to a lesser degree.
- F. Benefits increase reflect the increases in compensation.
- G. Computer services which shows an increase of 129.5% has been impacted by the following:
  - 1. The need for MTW to purchase its own equipment due to the forced closure of Service Bureau.
  - 2. Due to the delay in starting the payments until July 1989.
- H. Audit Services have decreased, as the year 1986-87 includes the fees for 1986-87 and 1987-88.
- I. Rent has increased due to move to the new PCA building with more floor space and rent price increase of about 15%.
- J. Latin American Office expense represents a full year versus eight months in prior fiscal year.
- K. Publicity reflects an increase of 100% due to the need of reprinting the Missions Guide, Corporate Flyer and increase in costs.
- L. During the fiscal year 1987-88, it has been necessary to expend a considerable sum of funds in the purchase of assets, such as a computer (\$41,600), building of computer room and rewiring at the new PCA building (\$67,470), office panel dividers (\$48,000) and other supplementary furniture and equipment. For the budget year, the estimate expenditure is only \$20,000.



**SERVANTS IN MISSIONS ABROAD  
1988-89 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES
1 SALARIES	720,950	700,100	886,750	23.00%
2 BENEFITS	165,800	174,900	183,660	10.77%
3 COMMITTEE MEETINGS	10,800	9,000	15,300	41.67%
4 COMPUTER SERVICES & SUPPLIES	26,000	40,600	36,000	38.46%
5 CONFERENCES AND MEETINGS	0	15,400	16,000	ERR
6 GENERAL ASSEMBLY EXPENSES	750	1,200	1,200	60.00%
7 PROFESSIONAL SERVICES	4,000	4,000	6,000	50.00%
8 OCCUPANCY COSTS	10,000	13,200	13,000	30.00%
9 OFFICE EXPENSES	8,000	8,800	8,000	0.00%
10 OUTFIT SHIPPING & TRAVEL	90,000	95,100	118,875	32.08%
11 PERSONNEL DEVELOPMENT	79,500	107,700	134,625	69.34%
12 POSTAGE & SHIPPING	8,000	6,600	8,500	6.25%
13 PROMOTIONAL	24,000	45,000	57,000	137.50%
14 PROGRAM	0	1,500	0	ERR
15 TELEPHONE & TELEGRAPH	6,500	4,300	8,000	23.08%
16 OTHER EXPENSES		0		ERR
17 STAFF TRAVEL & HOTEL	8,500	9,400	9,400	10.59%
18 MISC. MISSIONARY EXPENSE	3,000	6,000	4,000	33.33%
19 FIELD EXPENSES	5,000	8,600	6,000	20.00%
20 SUMMER PROGRAM	122,850	197,800	178,670	45.44%
21 SOS	107,000	176,000	330,000	208.41%
22 HIGH SCHOOL	169,200	232,000	190,000	12.29%
23 VOLUNTEER	0	0	62,500	ERR
24 FURNITURE & EQUIPMENT	0	1,000	0	ERR
<b>TOTAL</b>	<b>1,569,850</b>	<b>1,858,200</b>	<b>2,273,480</b>	<b>44.82%</b>

**SERVANTS IN MISSIONS ABROAD  
1988-89 BUDGET PRESENTATION**

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	PROPOSED 1988-89 BGDGT AGAINST EXPENSES
1 SALARIES				
A SENIOR STAFF	0	0	0	ERR
B SENIOR ADMINISTRATIVE STAFF	85,000	83,500	113,650	33.71%
C OFFICE STAFF	53,950	53,800	49,100	-8.99%
D MISSIONARIES & NAT. WORKERS	565,000	552,000	700,000	23.89%
E OUTSIDE HELP	2,000	0	7,000	250.00%
F MISSIONARY QUOTAS	15,000	10,800	17,000	13.33%
TOTAL	720,950	700,100	886,750	23.00%
2 BENEFITS				
A MED INS SENIOR STAFF	7,000	7,500	8,200	
B MED INS STAFF	2,200	2,900	1,500	
C MED INS MISSIONARIES	86,000	98,700	100,000	
D ANNUITY SENIOR STAFF	9,700	10,000	11,360	
E ANNUITY STAFF	3,900	6,500	2,600	
F PAYROLL TAXES	57,000	49,300	60,000	
TOTAL	165,800	174,900	183,660	10.77%
3 COMMITTEE MEETINGS				
A TRAVEL	4,000	4,800	7,100	
B HOTEL	3,800	2,600	4,500	
C GROUP MEALS	2,700	1,300	3,200	
D OTHER COMMITTEE EXPENSES	300	300	500	
TOTAL	10,800	9,000	15,300	41.67%
4 COMPUTER SERVICES & SUPPLIES				
A SERVICE BUREAU	26,000	38,600	36,000	
B SOFTWARE	0	2,000	0	
TOTAL	26,000	40,600	36,000	38.46%
5 CONFERENCES & MEETINGS				
A CONFERENCES	0	1,800	1,600	
B FIELD CONFERENCES	0	9,600	10,400	
C MTW/MNA RETREAT	0	4,000	4,000	
TOTAL	0	15,400	16,000	ERR
6 GENERAL ASSEMBLY EXPENSES	750	1,200	1,200	60.00%
7 PROFESSIONAL SERVICES				
A AUDITING/ACCOUNTING SERVICE	4,000	3,000	4,500	12.50%
B PROGRAM CONSULTANT	0	1,000	1,500	ERR
TOTAL	4,000	4,000	6,000	50.00%

## SIMA Cont'd.

DESCRIPTION	FORECASTED	1987-88 BUDGET	PROPOSED	% CHANGE
	1987-88 EXPENSES		1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES
8 OCCUPANCY COSTS	10,000	13,200	13,000	30.00%
9 OFFICE EXPENSES				
A OFFICE	7,500	8,000	7,400	-1.33%
B SERVICE CONTRACTS	500	800	600	20.00%
TOTAL	8,000	8,800	8,000	0.00%
10 OUTFIT SHIPPING & TRAVEL				
C SHIPPING EXPENSE	10,000	21,600	10,125	
D MISSIONARY OUTFIT & SETUP	14,000	25,200	14,175	
E MISS. TRAVEL TO/FROM FIELD	36,000	48,300	60,375	
PROGRAM TRAVEL	30,000	0	34,200	
TOTAL	90,000	95,100	118,875	32.08%
11 PERSONNEL DEVELOPMENT				
A CANDIDATE RECRUITING & DEVE	11,000	16,500	20,625	
B PRE-FIELD TRAINING	35,000	49,200	61,500	
C LANGUAGE STUDY	15,000	22,500	28,125	
D CAREER GUIDANCE	3,500	4,500	5,625	
E PHYSICAL & DEBRIEFING	15,000	15,000	18,750	
TOTAL	79,500	107,700	134,625	69.34%
12 POSTAGE & SHIPPING	8,000	6,600	8,500	6.25%
13 PROMOTIONAL				
A PRAYER CARDS	6,000	12,000	15,120	152.00%
B PRAYER LETTERS	13,000	21,600	26,880	106.77%
C PUBLICITY	5,000	11,400	15,000	200.00%
TOTAL	24,000	45,000	57,000	137.50%
14 PROGRAM	0	1,500	0	ERR
15 TELEPHONE & TELEGRAPH	6,500	4,300	8,000	23.00%
16 OTHER EXPENSES		0		
17 STAFF TRAVEL & HOTEL	8,500	9,400	9,400	10.59%
18 MISC. MISSIONARY EXPENSE	3,000	6,000	4,000	33.33%

## MINUTES OF THE GENERAL ASSEMBLY

## SIMA Cont'd.

DESCRIPTION	FORECASTED		% CHANGE	
	1987-88 EXPENSES	1987-88 BUDGET	PROPOSED 1988-89 BUDGET	88-89 BDGT AGAINST EXPENSES
19 FIELD EXPENSES	5,000	8,600	6,000	20.00%
20 SUMMER PROGRAM	122,850	197,800	178,670	45.44%
21 SOS	107,000	176,000	330,000	208.41%
22 HIGH SCHOOL	169,200	232,000	190,000	12.29%
TOTAL	404,050	614,400	704,670	74.40%
23 VOLUNTEER	0		62,500	ERR
24 FURNITURE & EQUIPMENT	0	1,000	0	ERR
TOTAL	1,569,850	1,858,200	2,273,480	44.82%

## SERVANTS IN MISSIONS ABROAD

## Explanatory Notes

- 1B Add on Senior Staff at same rate as Personnel Director; increase the rest an average of +3%
  - 1C Projected change of Office Staff and continuing Annuity for replacement(s)
  - 1D Projected increase of 20 missionaries (net) to 100 @ \$7,000/year
  - 1E Projected use of seasonal part-time help
  - 2 Projected increases based on the above plus a projected +5% increase in FICA taxes
  - 3 Based upon 87-88 projected @ \$383/candidate x 40 new candidates; bids for next year from hotel have not yet been received
  - 4 Projected more realistic actual expenditures than in the past
  - 7 Audit alone in 87-88 was \$4,000
  - 8 Based upon quote by Gerald in 1-88 of \$1,000/month rent and services
  - 10 Based upon 87-88 projected @ \$1189 x 100 missionaries
  - 10F Is an actual expense that has not previously been a separate line item
  - 11 Based upon 87-88 projected @ \$1346 x 100 missionaries; forecasted expenses are low due to fewer candidates *this* year than projected
  - 13 A & B based upon projected 87-88 @ \$420 x 100 missionaries
  - 19 Based upon 87-88 projected @ \$60 x 100 missionaries
  - 20 Based upon projected 87-88 @ \$2233 x 80 Summer missionaries
  - 21 Based upon 87-88 projected @ \$1646 x 200 Short-term missionaries
  - 22 Based upon 87-88 projected @ \$330 x 576 High School missionaries; air fare will be paid directly to travel agency
  - 23 Based upon 87-88 projected @ \$2,500 x 25
- In several instances forecasted expenses may be unrealistic due to their seasonal nature or due to variance of actual number of people to projected.

**COVENANT COLLEGE  
ASSUMPTIONS IN PROPOSED BUDGET  
AND RELATION TO HISTORICAL TRENDS  
1988-89**

	<u>FY 84-85</u>	<u>FY 85-86</u>	<u>FY 86-87</u>	<u>FY 87-88</u>	<u>FY 88-89</u>
Enrollment Fall/Spring					
H.C.	515/476	484/455	485/461	448/421	464/424
F.T.E.	495/454	471/432.5	465/426	427/399	444/406
F.T.	488/440	464/423	455/413	417/386	432/395
Enrollment, Quest (FTE)	33	89	61	50	67
Residence Hall					
Occupancy					
Fall/Spring	372/316	363/351	349/332	321/299	333/307
Apartment Occupancy	47/55	39/38	49/39	43/41	43/41
Food Service Part.					
Fall/Spring	371/308	354/312	338/338	313/312	325/324
Fees: Per Semester					
Tuition (increase)	2220(5.0%)	2400(8.1%)	2550(6.25%)	2700(5.88%)	2945(9.07%)
Ave. Room (Res Hall)	492(8.8%)	525(6.7%)	541(3.0%)	595(10.0%)	643(8.1%)
Board	730(-4.0%)	760(4.1%)	742(-2.4%)	816(10.0%)	785(-3.8%)
Total	3442(3.4%)	3685(7.1%)	3833(4.0%)	4111(7.2%)	4373(6.4%)
Apartment Rental	630	640	640	700	700
Ave. Increase in Covenant Salary Schedules	6%	4%	6%	2%	7%
CPI-U 6/30	321.8(3.6%)	327.9(1.9%)	340.1(3.7%)		
S/F Ratio (FTE)	14.3	13.1	13.1	12.9	12.3
Fall (on campus)	(34.5)	(35.8)	(35.5)	(33)	(36)
S/Staff Ratio (FTE)	8.1	8.0	7.5	7.4	7.7
Fall (incl Quest FTE)	(65.4)	(69.8)	(70.2)	(64.5)	(66.7)
Bad Debt Expense	10,139	3,753	10,000	10,000	10,000
Gifts & Grants (excl. restr.gifts)	965,914	930,000	975,557	995,000goal	1,062,674
Goal	(930,000)	(930,000)	(950,000)	(995,000)	(1,062,674)
	(9.4%)	(0.0%)	(2.2%)	(4.7%)	(6.8%)
Challenge Grant	150,000	180,000	170,000	190,000	150,000
(Add to above for total G&G)					
Carryover from Previous Year's Challenge Grant		40,000	30,000		

**COVENANT COLLEGE  
PROPOSED BUDGET, FY 88-89  
HISTORICAL TRENDS SUMMARY**

	Actual <u>1984-85</u>	Actual <u>1985-86</u>	Actual <u>1986-87</u>	Budget <u>1987-88</u>	Proposed Budget <u>1988-89</u>
Fall HC/FTE/Quest (FTE)	515/495/33	484/471/89	485/465/61	448/427/50	464/444/67
Revenues					
Educational & General	4,272,559	4,565,783	4,681,253	4,361,025	4,760,811
Auxiliary Enterprises	<u>1,528,735</u>	<u>1,556,128</u>	<u>1,489,550</u>	<u>1,604,665</u>	<u>1,648,295</u>
TOTAL REVENUES	5,801,294	6,121,911	6,170,803	5,965,690	6,409,106
Expenditures					
Education & General	4,366,819	4,796,450	4,994,282	4,671,755	5,027,233
Auxiliary Enterprises	1,287,622	1,273,400	1,221,567	1,235,018	1,280,129
Transfers	141,075	45,253	46,975	61,937	61,937
From Discr. Reserve and Previous Surplus	0	0	(93,228)	(22,860)	(22,860)
Contingency	<u>0</u>	<u>0</u>	<u>0</u>	<u>19,840</u>	<u>62,667</u>
TOTAL EXPENDITURES	5,795,516	6,115,103	6,169,596	5,965,690	6,409,106
Excess (Deficiency) of Revenues over Expenditures	5,778	6,808	1,207	0	0
Fund Balance (unrestricted) Year Ending 6/30					

**COVENANT COLLEGE  
PROPOSED BUDGET FOR FY 88-89  
COMPARISON OF REVENUES WITH HISTORICAL TRENDS**

	Actual <u>FY 84-85</u>	Actual <u>FY 85-86</u>	Actual <u>FY 86-87</u>	Budget <u>FY 87-88</u>	Proposed Budget <u>FY 88-89</u>
Education & General					
Student Fees	2,161,368	2,250,910	2,334,306	2,294,700	2,619,820
Quest	115,610	345,612	167,810	389,375	432,142
Government Approp.	183,321	185,847	138,947	186,300	186,300
Gifts and Grants	1,214,090	1,105,355	1,343,982	995,000	1,062,674
Challenge Grants	150,000	220,000	250,000	175,000	150,000
Endowment	49,599	50,000. <sup>1</sup>	0	16,500	16,500
Other	<u>59,853</u>	<u>58,311</u>	<u>75,348</u>	<u>42,950</u>	<u>32,175</u>
Sub-total	3,933,841	4,216,035	4,310,393	4,099,825	4,499,611
Student Aid	<u>338,718</u>	<u>349,748</u>	<u>370,860</u>	<u>261,200</u>	<u>261,200</u>
TOTAL E & G	4,272,559	4,565,783	4,681,253	4,361,025	4,760,811
Auxiliary Enterprises					
Residence Halls	413,089	413,950	423,707	430,115	474,370
Food Service	483,394	509,047	499,558	513,000	512,375
Tuck Shoppe	172,410	178,288	170,505	190,000	190,000
Summer Conferences	455,265	450,980	391,858	465,050	465,050
Laundry Commission	<u>4,577</u>	<u>3,863</u>	<u>3,922</u>	<u>6,500</u>	<u>6,500</u>
TOTAL AUXILIARY	1,528,735	1,556,128	1,489,550	1,604,665	1,648,295
TOTAL REVENUES	5,801,294	6,121,911	6,170,803	5,965,690	6,409,106
Excess of Revenues over Exp. and Transfers	5,778	6,808	1,207	0	0
H.C. Enrollment, Fall Quest (FTE)	515 45	484 89	485 61	448 50	464 67
% Revenues by Source					
Students	52.7%	51.8%	52.8%	54.3%	56.3%
Quest	2.0%	5.6%	2.7%	6.5%	6.7%
Donors	23.5%	21.6%	25.8%	19.6%	18.9%
Government	9.0%	8.7%	8.3%	7.5%	7.0%
Endowment	0.9%	0.8%	0.0%	0.3%	0.3%
Other	11.9%	11.3%	10.4%	11.8%	10.8%

Footnotes: 1.Includes \$15,000 from Discretionary Reserve.



**COVENANT COLLEGE  
PROPOSED BUDGET FOR FY 88-89  
COMPARISON OF EXPENDITURES WITH HISTORICAL TRENDS**

	Actual <u>FY 84-85</u>	Actual <u>FY 85-86</u>	Actual <u>FY 86-87</u>	Budget <u>FY 87-88</u>	Proposed Budget <u>FY 88-89</u>
Education & General					
Instructional	1,205,856	1,311,288	1,504,684	1,238,434	1,419,938
Quest	183,602	324,443	247,234	284,166	301,254
Academic Support	72,811	80,388	88,291	186,448	119,819
Public Service	0	0	4,624	0	0
Library	118,717	138,030	174,433	126,049	140,589
Student Services	495,778	602,277	662,177	641,509	720,952
Maintenance of Plant	412,761	469,427	465,500	462,147	500,306
President's Salary				48,400	70,720
President's Housing				9,400	
Pres. Other Benefits				12,934	16,972
Institutional Support	<u>1,157,569</u>	<u>1,082,890</u>	<u>1,100,247</u>	<u>989,806</u>	<u>1,064,221</u>
Sub-total	3,647,094	4,008,743	4,247,190	3,999,293	4,354,771
Student Aid	<u>719,725</u>	<u>787,707</u>	<u>747,092</u>	<u>672,462</u>	<u>672,462</u>
TOTAL E & G	4,366,819	4,796,450	4,994,282	4,671,755	5,027,233
Auxiliary Enterprises					
Residence Halls	309,470	299,637	306,019	319,200	360,248
Food Service	440,836	440,395	409,571	403,641	387,977
Tuck Shoppe	171,481	168,708	162,054	165,912	169,243
Summer Conferences	360,280	358,750	338,755	339,951	355,846
Laundry	<u>5,555</u>	<u>5,910</u>	<u>5,168</u>	<u>6,314</u>	<u>6,815</u>
TOTAL AUXILIARY	1,287,622	1,273,400	1,221,567	1,235,018	1,280,129
Transfers	141,075	45,253	46,975	61,937	61,937
From Disc. Reserve & Previous Surplus			(93,228)	(22,860)	(22,860)
Contingency	0	0	0	19,840	62,667
TOTAL EXPENDITURES & TRANSFERS	5,795,516	6,115,103	6,169,596	5,965,690	6,409,106
Head Count Enroll. Fall	515	484	485	448	464
Full Time Equivalent	498	471	465	427	444
Quest (FTE)	45	89	61	50	67

**COVENANT THEOLOGICAL SEMINARY  
1988-89 BUDGET/HISTORICAL TRENDS**

	84-85	85-86	86-87	87-88	88-89
<u>REVENUES</u>	<u>Actual</u>	<u>Actual</u>	<u>Actual</u>	<u>Budget</u>	<u>Proposed Budget</u>
<b>Educational &amp; General</b>					
Tuition	\$350,260	\$308,004	\$321,346	\$326,475	\$376,519
Fees	14,297	12,217	11,258	11,530	11,750
Endowment	221,646	232,489	191,280	164,530	149,328
Gifts & Grants	826,701	884,554	952,182	1,071,000	1,158,400
Restricted Gifts		61,904	160,479	66,000	30,000
Minis. Form. Prog.	42,670	0	0	0	0
Student Aid	56,886	75,524	85,192	95,130	106,207
Other	<u>22,552</u>	<u>25,458</u>	<u>24,281</u>	<u>18,200</u>	<u>30,300</u>
<b>Total Ed. &amp; Gen'l.</b>	<b>1,535,012</b>	<b>1,600,150</b>	<b>1,746,018</b>	<b>1,752,865</b>	<b>\$1,862,504</b>
<b>Auxiliary Enterprises</b>					
General	48,581	51,667	37,039	38,950	41,130
Timeless Insights	<u>46,290</u>	<u>45,572</u>	<u>53,679</u>	<u>54,800</u>	<u>37,170</u>
<b>Total Auxiliary</b>	<b>94,871</b>	<b>97,239</b>	<b>90,718</b>	<b>93,750</b>	<b>78,300</b>
<b>Total Revenues</b>	<b><u>\$1,629,883</u></b>	<b><u>\$1,697,389</u></b>	<b><u>\$1,836,736</u></b>	<b><u>\$1,846,615</u></b>	<b><u>\$1,940,804</u></b>
<b>EXPENDITURES</b>					
<b>Educational &amp; General</b>					
President's Salary & Benefits				\$**50,972	\$***51,651
President/Trustees	\$84,707	\$97,763	\$93,317	43,638	49,450
Instruction	491,236	484,746	579,891	633,066	648,163
Instruction-Ext. Programs	0	0	0	0	0
Library	100,716	122,826	95,632	108,166	113,116
Student Development	75,410	62,435	47,529	41,285	40,140
Student Min./Family Nurt.	30,599	0	0	4,200	6,500
Minis. Form. Prog.	34,309	17,337	0	0	0
Student Aid	61,626	74,614	87,893	106,227	122,298
Development	231,093	282,357	211,654	263,167	288,037
Admissions	32,153	58,461	72,921	51,327	64,456
Audio Visual	0	0	47,774	39,220	40,901
Business Office	132,087	193,396	176,122	165,732	173,430
Physical Plant	<u>170,438</u>	<u>222,414</u>	<u>258,287</u>	<u>241,575</u>	<u>260,702</u>
<b>Total Ed. &amp; Gen'l.</b>	<b>1,444,374</b>	<b>1,616,349</b>	<b>1,671,020</b>	<b>1,748,575</b>	<b>1,858,844</b>
<b>Auxiliary Enterprises</b>					
Operations	21,920	13,284	13,163	15,540	18,917
Services	7,718	11,547	0	0	0
Timeless Insights	<u>93,101</u>	<u>149,922</u>	<u>78,270</u>	<u>54,100</u>	<u>49,813</u>
<b>Total Auxiliary</b>	<b>122,739</b>	<b>174,753</b>	<b>91,433</b>	<b>69,640</b>	<b>68,730</b>
Transfers	*31,283	25,182	19,410	23,400	13,230
Contingency	<u>0</u>	<u>0</u>	<u>0</u>	<u>5,000</u>	<u>0</u>
<b>Total Expenditures</b>	<b><u>\$1,598,396</u></b>	<b><u>\$1,816,284</u></b>	<b><u>\$1,781,863</u></b>	<b><u>\$1,846,615</u></b>	<b><u>\$1,940,804</u></b>
Net Revenue/(Expend.)	\$31,487	\$(118,895)	\$54,873	\$0	\$0
Cumulative Fund Balance	64,981	(53,914)	959	959	959
HC Enrollment, Fall	154	150	140	176	159
FTE	111.6	112.8	111.5	125	127
				Actual:149	
				119.31	

\* Includes \$8,860 deduction for audit presentation error of prior years.

\*\* The President is also provided housing valued at \$5,220.

\*\*\* The President is also provided housing valued at \$5,340.

**COVENANT THEOLOGICAL SEMINARY  
NEW BUDGET HIGHLIGHTS  
FY 88-89**

- I. Revenue:
- A. Overall revenue is expected to increase 5%.
  - B. Tuition and Fees:
    - 1. Tuition will be increased for the first time in four years. It will be increased by 5%.
    - 2. The budget is predicated on our increase in students from 149 this year to 158 next. The primary increase is expected to be in day students, although we anticipate some growth in the evening program and the Doctor of Ministry program.
    - 3. The tuition budget number increases more than 5% because our tuition income this year is better than expected. We also will be teaching more evening courses in the new fiscal year.
    - 4. The fee will not be increased, so we only expect a slight increase in fee income.
  - C. Endowment:
    - 1. Earnings next year are expected to be 8%. With payment of management fees the net income to the operating budget is expected to be 7.7%. This is down from 8% this year.
    - 2. The corpus of the Endowment is growing and expected to grow more the remainder of the year. However, as we are successful in raising money for the Presbytery Scholarship fund matching money moves from general operating use to funding the Presbytery Scholarship awards.
  - D. Gifts & Grants: Gifts & Grants will increase by \$87,400:
    - 1. \$40,000 is to cover a portion of the Church Planting Program that this year was funded by a special gift.
    - 2. \$47,400 will cover salary increases not covered by the tuition increase and other necessary increases in operating expenses.
  - E. Restricted Gifts:
    - 1. The Pastoral Counseling part-time salary will continue to be covered by the President's 100 during this new budget year.
    - 2. CTS/PCA Scholarship fund residual used for general scholarship purposes will increase.
    - 3. Special Church Planting support will no longer be available.
  - F. Student Aid:
    - 1. CTS/PCA Scholarship income will increase.
    - 2. Endowed scholarship aid will increase.
  - G. Other:
    - 1. Income from the video tape and audio tape ministry is expected to increase. One Christian Education course is currently being marketed. Another academic course is in production. Two more academic courses will be video taped this spring.
    - 2. Interest and dividend income will increase since our operating fund is in the black.
    - 3. A few other areas of this income source will decrease to more accurately reflect true income in those areas.
  - H. Auxiliary Enterprises:
    - 1. Housing income:
      - a. Student room and guest housing will decrease to reflect a more accurate budget.
      - b. Faculty home rent will be raised.
    - 2. Since the Seminary administration has taken over concessions new income is budgeted which will just cover expected expenses.
    - 3. Timeless Insights -- In general, we now have more experience operating this program on a paid subscription basis. Revenues are more realistic:
      - a. Paid subscription income will be less than budgeted this year.
      - b. With a smaller ongoing mailing list premium income is expected to decrease significantly from this year's budget based on our experience over the last year.
- II. Expenditures:
- A. General:
    - 1. Budget assumes a 4% salary increase.
    - 2. FICA has increased as of January, 1988 to 7.51%, so for 1988-89 this percentage will be used for the full next year.

3. Medical insurance is assumed to increase the second half of the year.
  4. A new phone system is being installed. It will be leased for 5 years and after that will be owned. The system cost for the first 5 years will add \$11,300 to the budget and has been proportionately charged to each department. After 5 years the annual phone cost will decrease from the current level.
- B. Educational & General:
1. President/Trustees - some line items were decreased based on history. Other than inflationary increases this budget also provides a new line item to prepare for a future auto replacement. President's salary - \$45,229 (+4%), benefits - housing - \$5,340, medical - \$1,365, retirement - \$5,057.
  2. Instruction:
    - a. The budget makes provision for one Faculty promotion from Associate Professor to Professor, and two Faculty promotions from Assistant Professor to Associate Professor.
    - b. With added courses in the evening the part-time Faculty cost will increase slightly.
    - c. With the addition of the Macintosh computers Faculty productivity has increased markedly requiring an increase in duplicating cost and supplies.
    - d. With a larger catalog and more being printed the catalog cost will increase.
    - e. Reductions were also made in several line items based on history.
    - f. There was a desire to make a significant addition to do more with external instructional programs. This was determined to not be feasible at this time without special funding.
  3. Library - this budget has only normal inflationary increases except a small amount is budgeted to hire a consultant to evaluate our current computer resource arrangement with Concordia Seminary.
  4. Student Development - with the elimination of an equipment line item this budget is reduced from this year's level.
  5. Family Nurture Program:
    - a. With some program experience the new budget reflects current usage.
    - b. In addition, endowment income for this program is used to support tuition scholarship for wives who take courses at the Seminary.
  6. Student Aid - increases are covered by increased income in Student Aid and Restricted income. Service contract cost was added for an IBM computer.
  7. Development:
    - a. A new field representative position has been added. This also affects travel and moving expenses.
    - b. The student labor was increased to reflect current use of students.
    - c. Significant reductions were made in mailing and printing to reflect current usage.
    - d. Supplies budget was increased to reflect greater use of supplies with new computer capabilities. Equipment maintenance was increased to cover a service contract on IBM equipment.
  8. Admissions:
    - a. More of Brewster Harrington's and his secretary's time has been allocated to this budget to more accurately reflect where their time is spent.
    - b. Student labor was increased to reflect current usage.
    - c. Service contract expense was added for an IBM computer.
  9. Audio Visual Department:
    - a. Expenses have been added to cover expenditures related to video tape sales. These expenses are covered by new revenue.
    - b. This budget allows only for the base operations of the department. There was a desire to budget additional funds to video tape other academic courses. This was not possible within revenue restraints. If courses are to be taped and marketed special funds will be required to be raised.
  10. Business Office:
    - a. Contract expenses were increased to cover the bi-annual Student aid audit.
    - b. The equipment line item was reduced to zero.
    - c. Interest expense was reduced.
  11. Physical Plant:
    - a. One student labor position was added, and a partial staff position was added.

- b. Expected increases in utility cost and insurance are higher than inflation.
  - c. Otherwise increases have been restrained where possible.
- C. Auxiliary Enterprises:
  - 1. Operations:
    - a. Student Housing had only inflationary increases except for added student labor to clean student housing public areas.
    - b. Faculty Housing expenses were reduced based on history.
    - c. Concession expenses were added which are covered by new revenues.
  - 2. Timeless Insights:
    - a. A student labor position was added to try to increase subscriptions.
    - b. Postage cost was increased.
    - c. Printing was reduced due to decreased subscriptions currently.
    - d. Premium expenses were reduced to a more realistic level based on expected reduced premium income.
- D. Transfers:
  - 1. Transfers for Educational & General has been reduced significantly due to revenue constraints. Available money will be used for improvements in the Chapel stage for classroom use, and for campus road repair.
  - 2. Transfers for Auxiliary Enterprises was increased at the rate of inflation and will be used to pave three currently unpaved driveways to Faculty Homes.
- E. Contingency - the contingency was eliminated due to revenue constraints and based on recent history.

## MINUTES OF THE GENERAL ASSEMBLY

INSURANCE, ANNUITIES, & RELIEF  
BUDGET SUMMARY

	ACTUAL EXPENSE	APPROVED BUDGET	REVISED BUDGET	PROPOSED BUDGET
	<u>1987</u>	<u>1988</u>	<u>1988</u>	<u>1989</u>
Director's Salary <sup>1</sup>	\$46,000	\$48,760	\$48,750	\$51,675
Director's Benefits	8,708	9,326	9,326	9,885
Other Salaries <sup>2</sup>	296,401	306,087	353,445	374,112
Other Benefits	<u>40,013</u>	<u>53,549</u>	<u>53,549</u>	<u>56,763</u>
TOTAL SALARIES AND BENEFITS	\$391,122	\$417,722	\$465,070	\$492,435
Actuarial	6,395	10,650	10,650	11,700
Audit	12,812	17,500	17,500	19,000
Legal	<u>12,663</u>	<u>13,310</u>	<u>13,310</u>	<u>14,640</u>
TOTAL PROFESSIONAL FEES	\$31,870	\$41,460	\$41,460	\$45,340
Church Pensions Conference	1,103	1,570	1,570	1,750
Computer <sup>3</sup>	23,837	25,290	51,590	65,180
Depreciation on Equipment	21,616	22,930	22,930	23,450
General Assembly	4,394	6,050	6,050	6,650
Insurance	1,980	3,390	3,390	3,730
Meeting	10,620	22,630	22,630	24,890
Miscellaneous	2,479	5,320	5,320	5,850
Moving	4,791	0	0	0
Office	11,419	12,650	12,650	13,650
PCA Foundation <sup>4</sup>	0	0	12,000	26,000
Plan Promotion	134	3,000	3,000	3,000
Postage	10,869	10,040	10,040	11,040
Printing	12,308	24,000	24,000	26,400
Property Tax	1,656	1,450	1,450	1,590
Rent	22,258	26,620	42,744	42,744
Telephone	11,047	14,640	14,640	16,100
Training	1,643	2,300	2,300	2,530
Travel	<u>25,746</u>	<u>33,750</u>	<u>33,750</u>	<u>37,120</u>
TOTAL OTHER OPERATING EXPENSES	\$167,890	\$215,630	\$270,054	\$311,674
TOTAL	\$590,890	\$674,812	\$776,584	\$849,449

1. The 1989 figure is a 6% increase over 1987. The Director's salary will be finalized at the November Board meeting.
2. Includes employer's share of FICA and other.
3. Includes depreciation of new computer purchase approved at the March, 1988 Board Meeting.
4. Assumes General Assembly approval of Foundation participation by the Relief fund.

## INVESTOR'S FUND FOR BUILDING AND DEVELOPMENT

	BUDGET 1988	1989		Growth
Director's salary & benefits	34,500	39,500	1	
Salary, taxes, benefits	24,500	25,000		
Travel	10,400	6,000	2	5,000
Telephone	6,000	6,500		7,500
Office Expense	1,500	1,500		1,000
Office rent	2,500	4,860	3	
Legal	3,000	6,000	4	3,000
Printing	10,000	4,500	5	5,500
Postage	4,800	3,500		1,300
Marketing	15,000	30,000	6	5,000
Registrations	16,000	8,000	7	8,000
Management expenses	30,000	10,000	8	10,000
Trustees	2,000	7,000	9	1,500
Audit	2,000	2,000		
Miscellaneous	6,000	2,000		2,000
Loan repayment	<u>20,000</u>	<u>20,000</u>		<u>10,000</u>
TOTALS	188,200	176,360		59,800

- (1) Represents a cumulative of two years deferred increases, i.e., no raises were given in FY 1988.
- (2) Decrease of \$4,000 represents an adjusted figure based on actual expenses to date.
- (3) Prior to FY 1989, rent for Investor's Fund was split with MNA for shared space. Increase also includes 12% for common areas of new building.
- (4) Increase in activity of Fund reflected in increase in legal costs.
- (5) Decline in printing based on lower projected costs of reproducing materials based on previous activity.
- (6) Represents a plan to expand efforts of the Fund to attract new investors through a variety of means, including using a field representative.
- (7) Registration costs have been lowered through a variety of means, including partial registration and new law firm for all "blue sky" work.
- (8) Reflects actual experience for FY 1988.
- (9) Previous budget had no provision for any meetings of Trustees other than conference calls. This increase represents at least one meeting in which all Trustees will be at one location.

**PCA FOUNDATION  
PROPOSED BUDGET FY 1989**

Item	FY88 Budget	FY89 Proposed Budget	% Increase	\$ Increase
Director's Salary	40,284	42,298	5.00%	2,014
Director's Benefits	7,962	8,096	1.68%	134
Office Staff Wages	17,372	18,067	4.00%	695
Office Staff Benefits**	1,128	1,260	11.70%	132
Part-Time	0	7,280	100.00%	7,280
Temporary Help	750	0	-100.00%	(750)
Payroll Taxes	4,122	5,080	23.23%	958
Professional Services	15,500	20,825	34.35%	5,325
Promo/Advertising	18,962	19,000	0.20%	38
Office Supplies	1,270	1,334	5.00%	64
Rent	4,931	9,336	89.33%	4,405
Telephone	5,250	6,250	19.05%	1,000
Dues/Subscriptions	275	275	0.00%	0
Director Travel	17,112	18,364	7.31%	1,252
Director/Staff Training	1,500	1,500	0.00%	0
Board Meetings	6,600	6,600	0.00%	0
Capital Expenses	1,815	1,815	0.00%	0
Office Insurance ***	1,578	3,800	140.81%	2,222
Miscellaneous	2,200	2,200	0.00%	0
<b>Total Operating Budget</b>	<b>148,611</b>	<b>173,380</b>	<b>17.17%</b>	<b>25,519</b>
Percentage Increase - Hudson		5.00%		
Percentage Increase - Stoutenberg		4.00%		
Part-time Per Hour		\$7.00		
** Health Insurance Only @ 105/month				
Professional Services:				
Accounting		4,200		
Audit		4,000		
Legal		5,125		
Consultants		<u>7,500</u>		
<b>Total</b>		<b>20,825</b>		

\*\*\* Additional Theft and Dishonesty Bond on Staff.



**BUDGET FIGURES FOR 1988-1989  
RIDGE HAVEN, INC.  
JANUARY 22, 1988**

	Actual Expns (est) F/Y 87-88	Approved Budget F/Y 87-88	Proposed Budget F/Y 88-89
Administrator's Salary	45,375	48,000	48,000
Staff Salaries	69,150	67,000	95,939
Summer & Part-time Workers	8,800	12,000	12,000
Equipment and Tools	8,750	9,500	9,500
Utilities	24,000	24,000	24,000
Property Taxes	6,000	3,500	6,000
Building & Ground Maintenance	12,000	12,000	12,000
Casualty Insurance	10,000	10,000	10,000
Telephone	4,700	6,000	5,000
Promotional Expense	31,000	50,000	80,000
Travel	1,000	1,000	1,000
Board Meeting Expense	750	1,000	1,000
Office Expense	8,100	12,000	9,000
Audit & Accounting	3,000	15,000	3,000
Miscellaneous	1,200	1,000	1,000
Mortgage Payment (Prin & Int)	33,000	33,055	0
Payroll Taxes	<u>5,700</u>	<u>6,000</u>	<u>7,616</u>
	272,525	311,055	325,055
Less estimated income from facilities		<u>(58,000)</u>	<u>(63,000)</u>
Net operating budget for General Assembly's asking		253,055	262,055

## GENERAL ASSEMBLY ASKINGS

<u>Committee or Agency</u>	<u>Budgets</u>	<u>ASKINGS</u>	<u>Per Capita</u>	<u>Percent of total</u>
1. Administration and Office Building	\$1,234,747	\$ 749,349	\$ 4.48	4.6%
2. Christian Education	1,319,434	1,019,434	6.09	6.2%
3. Mission to North America	2,434,259	2,424,259	14.49	14.7%
4. Mission to the World	9,933,300	9,813,300	58.64	59.5%
5. Covenant College	6,409,106	1,062,674	6.35	6.4%
6. Covenant Seminary	1,940,804	1,158,400	6.92	7.0%
7. Ridge Haven	325,055	262,055	1.57	1.6%
8. Investors Fund	176,360	-0-	-0-	-0-
9. Insurance, Annuities & Relief	849,449	-0-	-0-	-0-
10. PCA Foundation	173,380	-0-	-0-	-0-
11. Servants in Missions Abroad	<u>2,273,480</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>
TOTALS	\$27,069,374	\$16,489,471	\$98.54	100%

The ASKINGS, budgets which depend on PCA member contributions, are up 6.6% over the previous year. Due to increase in membership, the actual per capita giving increase is \$2.15, up 2.2% over the previous year. Total income and spending budgets are up 6.3%.

The entire budget of the Assembly would be underwritten by \$98.54 in communicant member support. If every PCA church supports GA causes, including missionaries and church "planters", with \$8.21 per month, per member, the ministry budgets for fiscal year '88-89 (July 1-June 30) will be met.

## ATTACHMENT E

NOMINATIONS FOR THE  
OFFICE OF STATED CLERKBIOGRAPHICAL SKETCH OF TE PAUL R. GILCHRIST  
COA NOMINEE TO THE OFFICE OF STATED CLERK

Dr. Gilchrist has received academic degrees from Columbia Bible College, Faith Theological Seminary and Dropsie University. He has done post-doctoral work at Tyndale House in Cambridge, England and the University of Edinburgh, Scotland.

Paul is presently Professor of Biblical Studies at Covenant College where he has taught since 1967. While at Covenant College he served as the Director of Institutional Research and Planning for 1972-1977.

Paul has always been a servant of the Church. Born of missionary parents in Santiago, Chile, Paul served as a pastor for seven years before beginning his teaching career. He served on the board of World Presbyterian Mission (RPCES) from 1967-1982. Faithfully he discharged stated clerk responsibilities for the RPCES from 1971-1982, serving as its Stated Clerk. During the crucial years preceding and involving Joining and Receiving, Paul was a member of the RPCES Fraternal Relations Committee.

In the PCA Paul is presently the Editor of the *PCA Messenger*. He was Associate Stated Clerk of the General Assembly from 1982-1984, served on the Committee of Judicial Business from 1984-1988, and on the Ad Interim Committee of General Assembly Structure from 1984 to the present. Serving all Presbyterians, he was on the Board of Directors of the Presbyterian Journal from 1977-1987. He has been actively involved at the Presbytery level, having served as a Stated Clerk and moderator on numerous occasions.

As an author, Paul has written four technical Old Testament publications with three more in progress. He has authored or edited four technical publications on church government. He also served on the Executive Review Committee for the Old Testament for the New King James Version of the Bible.

## NOMINATIONS FROM THE FLOOR

**Don K. Clements:**

Pastor, Grace Covenant PC, Blacksburg, VA. Pastored RPCES and PCA churches in MO, GA, and VA. Retired US Navy Chaplain, having completed 22 years of active duty in the Navy as both an officer and an enlisted man.

Demonstrated an indepth understanding of Presbyterian order and Reformed distinctives by his:

- Receiving MDiv (cum laude) from Covenant Seminary
- Current candidate for DMin. at Gordon-Conwell Seminary, with thesis project to develop video training series and accompanying book on Biblical Church government
- Worked for 3 years on the PCA's Study Committee on the Number of Offices In the Church
- Served as Stated Clerk of both Mid-Atlantic and James River Presbyteries
- Served as Chairman of Candidates and Credentials Committee of Northeast Presbytery

Demonstrated strong leadership ability throughout the PCA

- Member, CE/P Committee (2 terms), former Chairman of committee
- Member, COA Committee (1 terms)
- Convener/Member for 6 years, Joint Commission on Chaplains
- Member (2 terms), Board of Trustees, GCP (current President)
- Moderator of both Central Georgia and Northeast Presbytery

Demonstrated outstanding managerial and organizational skills while serving as a military chaplain

- Senior Chaplain on Navy Submarine Tender (1,500 crew members)
- Executive Assistant, Fleet Religious Support Activity, Norfolk, with oversight of more than 20 junior chaplains
- Administrative Chaplain, Naval Air Station, Pensacola, FL
- Has experience managing both staff personnel and large budgets

Demonstrated knowledge of the operations of the General Assembly

- Served 6 years on the General Assembly Arrangements Committee
- Local arrangements chairman for 11th GA at Norfolk, VA
- Served on 4 different Committees of Commissioners (elected chairman of the committee all four times)

Demonstrated sensitivity to the feelings of diverse groups and opinions

- Chairman of Committee of Commissioners, Mission to the World at Third General Assembly, working out compromise to extremely sensitive issue
- Current chairman of Shepherding Committee, New River Presbytery
- Served as interim pastor of 3 churches in other denominations
- Successful ministry in military chaplaincy with wide diversity of denominations and faith groups
- PCA representative on National Christian Education Association (NAE)
- Married (20 years), father of 3 daughters - all of whom are practicing their faith in PCA churches

**Vaughn E. Hathaway, Jr.:**

- Exceptional knowledge of *BCO*
- Parliamentarian
- Vast experience on Permanent Committee on Judicial Business - former Chairman of Committee and current member
- Faithful servant of the Church
- Very familiar with duties of Stated Clerk on both Presbytery and GA levels - presently serving as Stated Clerk of Grace Presbytery (5 years)
- Graduate of Bob Jones University
- Graduate of Faith Seminary
- Served in Air Force Intelligence
- Pastor of Waynesburg PC (12 years)
- Served churches in PA, CO, TN and MS
- Married for 22 years - six children (I Tim. 3:4-5)
- Wide contacts in sister denominations
- Contribution to *Encyclopedia of Christianity*

**D. Steven Meyerhoff:**

- Pastor, Trinity PC, Kearney, NE since 1978
- Stated Clerk, Rocky Mountain Presbytery, RPCES, 1979-1982
- Stated Clerk, Siouxlands Presbytery, 1983 - present

**Frank D. Moser:**

- Trained for the ministry at Grove City College and Pittsburgh Theological Seminary, having been ordained by the UPCUSA in 1966
- Currently serving as Pastor of Sovereign Grace PC in Monroeville, PA and Stated Clerk of Ascension Presbytery, two positions he has held since their advent in 1975
- Distinguished himself as a faithful and humble servant of the church by serving tirelessly on several GA Committees and as one of the Assembly's two assistant recording clerks since 1979
- Has repeatedly proved himself to be a competent and accurate Presbytery clerk who has won the respect and confidence of those with whom he has worked
- In addition to his excellent qualifications he has the kind of servant attitude necessary to bring glory to Christ in the office of the Stated Clerk of the PCA

## ATTACHMENT F

**JOB DESCRIPTION  
OF THE THE STATED CLERK  
OF THE PRESBYTERIAN CHURCH IN AMERICA**  
Approved by COA

**I. Qualifications**

- A. He shall be either a teaching or a ruling elder of the PCA.
- B. He must be conversant with the history and distinctives of the Presbyterian and Reformed tradition and of the Presbyterian Church in America in particular.
- C. He shall possess a competent knowledge of the *Book of Church Order*.
- D. He shall have demonstrated managerial and organizational skills.
- E. He shall be loyal to the standards of the church, and he shall be able to represent fairly the actions of the General Assembly. He shall be conversant with the breadth of Reformed thinking in the PCA. He shall be able to communicate with members of the PCA, while at the same time be able to communicate with representatives of other Reformed denominations.
- F. He shall be able to work in a capable, sensitive manner throughout the denomination including the coordinators, presidents, and directors of the committees and agencies of the PCA.

**II. Accountability**

- A. He shall work under the supervision of the Committee on Administration of the General Assembly, and shall be ultimately responsible to the General Assembly.

**III. Responsibilities of the Office of Stated Clerk**

- A. The recording of the transactions of the General Assembly.
- B. Careful preservation of all the records of the Assembly.
- C. Granting abstracts from Assembly records whenever properly required.
- D. Preparation and distribution of a *Handbook for Commissioners* prior to the meeting of the Assembly.
- E. Gather and assemble the items of business to come before the Assembly and refer each to the proper committee.
- F. Annually publish the Minutes and statistical reports of the Church and update The Digest.
- G. Be the parliamentarian of the Assembly and shall be able to fulfill this function through the use of assistant parliamentarians whom he suggests to the Moderator.
- H. Be an *ex officio* member of the Committee on Interchurch Relations.
- I. Be available to advise the Committees, Boards and agencies of the PCA, if so requested.
- J. Be responsible for the oversight of the Archives of the PCA.
- K. Set the docket for the General Assembly, and shall advise the Assembly of the most direct means to accomplish its business.
- L. Notify all persons of the decisions of the General Assembly as appropriate.
- M. Serve as the secretary of the corporation of the PCA.
- N. Fulfill all obligations assigned by the Bylaws of the corporation of the PCA.
- O. Receive progress reports and/or minutes from the committees appointed by the General Assembly, including special committees.
- P. Provide information and advice as requested regarding matters which come to the floor of the Assembly.
- Q. Be the custodian of the rolls of the General Assembly.
- R. Be the correspondent with the lower courts of the church.
- S. Complete all such other tasks as directed by the General Assembly.
- T. Perform such duties as the Committee on Administration of the General Assembly shall direct.
- U. Oversees the processing of the ministerial data forms.
- V. Be responsible for the correspondence of the denomination.
- W. Be the designated interpreter/commentator for unofficial interpretations and opinions of the constitutional documents of the church and the actions of the General Assembly.
- X. When asked, give advice regarding matters of procedure to Presbyteries, sessions or elders. His advice is informal only and non-binding.
- Y. As time permits, be free to preach, write and teach.

## ATTACHMENT G

A SERVICE OF DEDICATION  
for the  
Presbyterian Church in America  
General Assembly's  
OFFICE BUILDING  
Atlanta, Georgia  
Sunday afternoon  
March 27, 1988  
3 o'clock

Call to Worship - "He That Believeth"	Westminster Presbyterian Church Chancel Choir Miss Dorothy Clark, Director
Welcome of Guests	The Reverend Mr. Kennedy Smartt Coordinator of Evangelism Mission to North America
* Invocation	The Reverend Mr. Robert A. Cargo Pastor, Intown Congregation Perimeter Church, Atlanta, Georgia
* Hymn - THE CHURCH'S ONE FOUNDATION	
* READING OF SCRIPTURE ( <i>To be read responsively</i> )	Mr. Gerald Sovereign Gulf Breeze, Florida Moderator, 15th General Assembly

## ACTS 17:24-28, PSALM 24:7-10

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.

*And he is not served by human hands, as if he needed anything*

Because he himself gives all men life and breath and everything else.

*From one man he made every nation of men, that they should inhabit the whole earth;*

And he determined the times set for them and the exact places where they should live.

*God did this so that man would seek him and perhaps reach out for him and find him,*

Though he is not far from each one of us.

*For in him we live and move and have our being.*

Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of glory may come in.

*Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.*

Lift up your heads, O you gates; lift them up, you ancient doors, that the King of glory may come in.

*Who is he, this King of glory? The Lord Almighty, he is the King of glory.*

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\* Congregation Standing

- ANTHEM:  
"Beautiful Savior" Westminster Presbyterian Church Chancel Choir
- Introduction of PCA Coordinators and Directors Rev. Mr. Smartt
- Comments Mr. Loyd Strickland  
Chestnut Mountain, Georgia  
Office Building Capital Fund Chairman
- Hymn - OUR GOD, OUR HELP IN AGES PAST
- MESSAGE:  
"To the Glory of the King" The Honorable Mr. W. Jack Williamson  
Attorney, Greenville, Alabama  
Moderator, 1st General Assembly, 1973  
Presbyterian Church in America
- \* Hymn - ALL HAIL THE POWER OF JESUS' NAME
- Recognition and Appreciation Mr. Earl Witmer, Coordinator  
Committee on Administration
- LITANY OF DEDICATION Led by Rev. Mr. Smartt & Mr. Charles Lowry  
Bristol, Virginia  
Office Management Sub-committee, COA

## I CHRONICLES 16:8-11, 23-31, 34-36

- Leader: Give thanks to the Lord, call on his name; make known among the nations what he has done. Sing to him, sing praise to him; tell of all his wonderful acts. Glory in his holy name; let the hearts of those who seek the Lord rejoice. Look to the Lord and his strength; seek his face always.
- People: *Sing to the Lord, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the Lord made the heavens. Splendor and majesty are before him; strength and joy in his dwelling place. Ascribe to the Lord, O families of nations, ascribe to the Lord glory and strength, ascribe to the Lord the glory due his name. Bring an offering and come before him; worship the Lord in the splendor of his holiness. Tremble before him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice, let the earth be glad; let them say among the nations, "The Lord reigns!"*
- Leader: Give thanks to the Lord, for he is good; his love endures forever. Cry out, "Save us, O God our Savior; gather us and deliver us from the nations, that we may give thanks to your holy name, that we may glory in your praise." Praise be to the Lord, the God of Israel, from everlasting to everlasting. Then all the people said:
- People: *Amen. Praise the Lord.*
- Minister: Beloved in the Lord, we are gathered to consecrate and set apart this building in which the work and ministry of the staff of the Presbyterian Church in America is performed in worship and obedience to our Lord. Let us therefore dedicate this place to its proper purpose and use. To you, God and Father of Jesus Christ, our Lord:
- People: *We dedicate this building.*
- Minister: To you, eternal Son of God, Redeemer of your people and Head of your Church:

People: *We dedicate this building.*

Minister: To you, Spirit of God, Lord and giver of life, our Teacher, Sanctifier, and Comforter:

People: *We dedicate this building.*

Minister: For the worship of God in praise and prayer;  
For the support of the ministry of the gospel of God's saving grace;  
For the administration of ministries which fulfill our Lord's command "to go into all the world and preach the good news to all creation:"

People: *We dedicate this building.*

Minister: For the equipping of church leaders;  
For the training of teachers and officers in local churches;  
For the publishing and distributing of Christian books and Sunday School curricula;  
For encouraging the ministry of women in the church:

People: *We dedicate this building.*

Minister: For the teaching of evangelism;  
For the development of new churches in North America;  
For outreach to ethnic groups;  
For the support of Presbyterian Church in America chaplains;  
For the expansion of ministries to college and university students;  
For the assisting of those who are broken by natural disasters:

People: *We dedicate this building.*

Minister: For the challenge of sending youth, skilled and gifted people to proclaim the good news of Jesus Christ to every nation, language and culture;  
For the power to proclaim the Truth of redemption through God's Son;  
For the development of teams to minister in foreign cultures;  
For the support of physical relief to the world's suffering people:

People: *We dedicate this building.*

Minister: For the orderly administration of Christ's Church;  
For the effective stewardship of resources given by God's people;  
For the encouragement of ministers to preach the whole counsel of God;  
For the building of a network of congregations and presbyteries into a unified church:

People: *We dedicate this building.*

Minister: For the opportunity to financially assist those who shepherd God's people;  
For the privilege of comforting and aiding, through temporal relief, the widows and orphans;  
For the challenge of investing money so that new places of worship may be provided;  
For the sacrifice of ourselves to the service of our Lord and Savior:

People: *We dedicate this building.*

Minister: In gratitude for the gracious keeping of the divine covenant throughout past generations;  
In reliance upon the promise that the gates of hell shall not prevail against the church;  
In the hope of eternal glory of the church triumphant:

People: *We dedicate this building.*

\* Prayer of Dedication

The Reverend Dr. Morton H. Smith  
Stated Clerk of the General Assembly



PRAYER FOR THE DEDICATION  
OF THE  
GENERAL ASSEMBLY OFFICE BUILDING  
PRESBYTERIAN CHURCH IN AMERICA

For thy goodness to us, O Lord, we thank thee,  
For the gift of the Lord Jesus as our Saviour, we thank thee;  
For the gift of the Church of the Lord Jesus, we thank thee;  
For the Presbyterian Church in America we thank thee;  
And now for this building to serve this branch of thy Church, we thank thee.

May we be mindful that this building is Thy gift to us to be used for thy Glory. In recognition of this, we gather here to dedicate this building to thy glory;

May it be a place that will grow dear to the hearts of this Church, because this is a place in which God is glorified and served.;

May it be a place where thy Name is honored by those who labor within its walls. May it become a symbol of the unity of the Church, where men and women in all of the offices labor together in love and in unity. May it become a citadel of orthodoxy, where those who labor here will seek to preserve and propagate the Gospel in all its purity, as once delivered to the saints in thy Word. May it become a center of evangelistic and educational missionary activity that will affect the whole world in which we live.

Bless those who will labor here to spread the Gospel unto the uttermost part of the earth by assisting those who serve thee as ministers and missionaries, both at home and abroad.

Bless those who labor will here to spread the light of the Gospel with sound literature and educational materials with which to train our people in the things of Christ.

Bless those who will be supporting the servants of the Church with insurance, pension and relief programs.

Bless those who will serve the Church at large in the operation of the General Assembly, and in the preservation of her records. Bless those who will assist the Church to realize her potential through Biblically based stewardship. Bless those who will serve thee here in the maintainance of this building to thy glory.

Guard us, oh Lord, from sin here in this place. Guard us from the sin of pride and of thinking too highly of ourselves. May we ever be mindful that Jesus is the only King in Zion, the only Head of the Church, and that we are but His servants here. Help us to become imitators of the incarnation, to humble ourselves as we serve in this place. Keep us from putting ourselves before Thee, or before the needs of the Church or of others. Help all who will labor here to be able to control their feelings, and not to allow improper anger into their hearts. Guard us from the sin of lust, as we labor side by side for our King. Guard us from covetousness. Give all who will labor here a spirit of integrity and openness with each other and with the Church at large.

Again, we thank Thee, oh God, for this building. We dedicate it to Thy service. May it become a blessing to Thy Church, and to the world. Help us, oh Lord, to use it aright to Thy glory.

We make this prayer in the Name of the Lord Jesus Christ, our King and Saviour., Amen.

\* Hymn - CROWN HIM WITH MANY CROWNS

\*Benediction

The Reverend Dr. John Montgomery  
Pastor, Westminster Presbyterian Church  
Atlanta, Georgia

POSTLUDE:

"Sevenfold Amen"

Westminster Presbyterian Church Chancel Choir

**MINUTES OF THE GENERAL ASSEMBLY**

You are invited to remain for refreshments.

The PCA offices will be open until 5:30 for you to visit each department.

Christian Education and Publications - 101

Mission to the World - 201

Administration - 202

Insurance, Annuities and Relief - 203

PCA Foundation - 204

Mission to North America - 205

Presbyterian Church in America

1852 Century Place

Atlanta, Georgia 30345

## ATTACHMENT H

**Report from the PCA Fund Raising Committee  
for the Purpose of Retiring the Purchased Office Building Debt**

This report given to the 16th General Assembly.

Mr. Moderator, Fellow Commissioners, Fathers and Brethren:

I thank you for allowing my committee to make a brief report plus an invitation to assist us in discharging our responsibility regarding retiring the debt on the PCA purchased office building.

As you will recall, it was at last year's PCA General Assembly meeting that COA was mandated to build or purchase an office building in Atlanta, Georgia, to house all of her agencies. Since that order by the General Assembly was given, an office building has been acquired.

Subsequent to that action, COA formed a Fund Raising Committee for the purpose of raising the funds necessary to retire the purchased office building debt. I was made chairman of that committee, thus in that capacity, I stand before you today.

Our Committee has developed a three-way approach to raising these funds:

1. Asking all churches to participate by putting this item in their budget.
2. Asking able individuals for special gifts.
3. Special challenge askings from churches able to respond accordingly.

The office building was financed through a mortgage to Quarryville Presbyterian Home plus a short term note to IAR. Through commitments and cash at the latest accounting, we have commitments totaling \$1,013,470 or 30 percent of our goal of \$3,500,000. Actual cash receipts as of this date amount to \$333,678 or 9 1/2 percent of our goal. This \$3,500,000 figure represents the mortgage plus short term note plus moving costs and finishing out some unfinished office space.

Our committee is approaching our fund raising responsibilities in seriousness and determination to get this job completed as soon as possible. We also feel it is in the best interest of the PCA to remove this debt as soon as possible. We are still a young and small growing church that has never faced a tough recession with considerable debt. Recessions are natural occurrences and they range from mild to severe. We feel, if tested by something more than a mild recession, any resulting cutback in giving would be felt first at this court level before that of the local church. In any event it is desirable to be debt free.

There has been some criticism of the PCA investing in brick and mortar. Our committee shares those feelings to some extent. However, there comes a time when this kind of a venture becomes a "must" and makes good sense. This committee believes this project is in the "must" category. Please consider some of the needs that have been met and the benefits derived from purchasing this building.

1. Agencies leases were expiring on November 30, 1987.
2. This consolidation gives opportunity for coordinators and staff to pray and discuss needs together.
3. This consolidation surely gives opportunity for greater efficiencies of both management and productivity.
4. Perhaps the single greatest benefit is that we will save after maintenance and repairs approximately \$6 per square foot annually by owning the building. This gives approximately an additional \$240,000 (based on full occupancy by PCA of the 40,000 square feet) to go into ministry! There are many more benefits and good reasons why this investment makes good sense and is worthy of our financial support.

We especially appeal to our pastors for your help with our committee in getting our job completed. You are a very important person to our success. Your influence in this matter with your people is of great importance and we want to be able to count on that.

Mr. Moderator, it if is in order, I would like to offer the following resolution:

Therefore, be it so resolved that this 16th General Assembly of the PCA request all her churches to sense their obligations and to fully participate with this fund raising committee in their directed responsibility by the 15th PCA General Assembly to retire the purchased office building debt. Be it further resolved, that a copy of this resolution be communicated to each PCA church.

Mr. Moderator, I move adoption of this resolution.

Mr. Moderator, I would like to introduce to this Assembly Mr. Bob Blaylock who is to work with our committee in coordinating activities as they relate to fund raising. We are indeed fortunate to have

his services. You will be seeing, hearing and communicating with this man quite a lot in the coming days.

Mr. Moderator, I thank you, sir, and this General Assembly for the time and attention given to this very important matter.

Loyd Strickland, Chairman

## APPENDIX D

## REPORT OF COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

**Introduction**

"I will build my church" (Matt.16:18). "The church grows and builds itself up in love as each part does its work" (Eph.4:16). God is a wonderful God. He knows how and when and what to do. He is weaving His tapestry and conforming all things to His will.

Jesus has promised to build His church. And He is doing just that: "...you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet.2:5).

Jesus is building His church. We see it throughout our country and nearly all the countries of the world. He is building His church internally as He transforms the members to His likeness. He is building His church externally as churches, daughter churches and mission churches are springing up.

Jesus is building His church and demonstrating a willingness to use us in that process. Through the preaching of the Gospel, the witness of His people and the ministry of caring for the whole needs of people, we are seeing a new outpouring of His spirit among us as people are being converted, discipled and trained in the faith of our fathers.

**The Presbyterian Church in America**

The PCA is God's church. Jesus is the head and king of the church. He is our Commander-in-Chief, our Chief Executive Officer. He is calling the plays and extending His work around the world.

What a thrill not only to see God at work but to be a working part of a denomination that has its eyes and heart on the world. Our church has a great heart and commitment to missions without which our church would be ingrown and eventually die.

The PCA is not a church with only a fortress mentality holding on to what we have. It is a church with vision, transformational vision, because the PCA is part of God's transformational scheme in building His church and kingdom.

In such a brief time God has been pleased to give us a denomination with a full service (ministry) mentality. Some churches and Christian organizations are known for doing certain aspects of God's plan but the PCA has a vision for the whole that is refreshing, challenging and requires unusual commitment.

David Hesselgrave has said, "It is possible for missions to become so sensitive to the world's problems--and the world's solutions--that they become little more than "world-reactors!" Why? Because men and women of missions are not back numbers as is often thought. They are front runners. In fact, they sometimes run too far in the front! Marching into the world, they run the risk of losing cadence with the drumbeat of heaven and becoming removed from biblical missions," (*Today's Choices For Tomorrow's Mission*, Hesselgrave, Zondervan).

One of the distinguishing marks of the PCA from its beginning has been its heavy commitment to world missions. Yet the PCA has attempted in its brief history to march to the drumbeat of heaven and carry out a wholistic ministry. Our commitment to home missions, education and training, mercy ministries and cross-cultural outreach plus forwarding good Christian higher education has also played no small part on our agenda.

From 249 churches in 1973 to over 1,000 in 1988, from a small Women In the Church program to a growing and vital WIC organization, a full program of Christian training and educational programs and a growing world missions task force-- the PCA continues as one of God's divinely appointed instruments.

**CE/P's Role (Present)**

Christian Education and Publications actually serves the entire church in its training, discipleship and educational needs. CE/P's role is to help the church see the whole picture of God's mandate and to encourage the churches and their members to be trained to serve where God in His grace places them.

We seek to make the church sensitively aware of the needs for ministry at home and around the world. There are people throughout the world with deep needs, spiritually, mentally, emotionally, socially and physically. Those needs are bridges (open doors) to ministry.

CE/P's role is to help local churches and individuals see those needs and to better understand how they can be part of ministering to them in the name of Christ. Through its training programs, materials, consultations, and publications, CE/P not only is seeking to raise the level of awareness in peoples' minds and hearts but also is helping train and equip them for ministry.

In all of our training, curriculum, and publications we are seeking to help local PCA churches to see God's big picture, His master plan, and to understand how each part fits into that over all schematic. For example: If you attend one of the CE/P training conferences for local leaders, you would have an opportunity to be trained in "mercy ministries," "cross-cultural evangelization and ministry," "strategic faith planning," "managing conflicts," "teacher training," "discovering your spiritual gifts," "setting up a missions conference," "youth ministries," and "Women In the Church ministries." Our ministry to pastors and their wives continues to be a high priority on our agenda.

CE/P understands that its role is to support the whole work of the church; hence, through its programs it seeks to reflect a wholistic view of the church's ministry.

The PCA MESSENGER is a major part of that role in seeking to inform, inspire and challenge our membership to greater commitment, involvement and identification with what God is doing throughout the church.

Our bookstore promotes and sells books and materials on all facets of the church's life. There are books on missions, diaconal ministries, personal spiritual growth, leadership training, Christian education, and evangelism available through the bookstore. You will also find materials on special ministries such as: ministry to singles, couples, families, children and youth.

Our GCP Sunday School curriculum which continues to expand and serve more of our churches is committed to teaching the Word in such a way that our members - adults, youth and children - understand the full ministry implications of the Great Commission of our Lord.

CE/P has attempted to keep a broad perspective on the needs throughout the PCA and has sought to come alongside and help even to be trendsetters where a vital ministry is at stake.

CE/P has recently completed the final phase of its three-year plan. God has blessed and enabled us to accomplish many of the ministry goals laid out in the plan. We have worked with over 70 churches and 2,000 individuals during the past year, increased the number of churches using our Sunday school curriculum, expanded the MESSENGER into a magazine format and are approaching 10,000 subscribers as of March 1 with a two-year goal of 25,000. We have added a staff person to work with the Women In the Church, and expanded other publications such as Follow-Me, Bulletin Supplement and WIC Newsletter.

We have added a person in communications, five part-time regional trainers and a full-time person in our audio visual library. Some of our training seminars are now available on video.

The bookstore has grown to a financially self-supporting ministry. Some of our materials have been translated into Korean and German.

We are nearing the completion of developing our training program for the golden agers. We have seen the expansion of our pastors and wives ministry and conferences. We have established regional music conferences.

### **CE/P's Future Role**

While the church must learn to interpret and apply the Word of God first in the church and then in the world, CE/P sees its role as assisting our churches and individuals in understanding and applying Scripture throughout all of its life and programs. Seeking to interpret the world in light of the Word is also a high priority for CE/P.

As we are developing our next three year strategic plan we are attempting to define more clearly our role in making disciples and assisting our constituents in that task. We see the needs expanding in many areas and CE/P is committed to addressing those areas.

We see the need to help people think like world Christians. Tooling up or re-tooling for the new demands that the next several decades are going to place on the missionary outreach around the world will be a challenge. It appears that there will need to be more tent-makers in the world outreach, especially among those countries that are closing their doors to the traditional missionary approach. A new generation of believers is going to have to be trained and equipped for those innovative opportunities. CE/P wants to be a part of that training for world evangelization and discipleship.

We also see our role to be that of helping our people to think biblically about the issues that are confronting us. While we are aware of the danger of being "re-actors" and letting the world set our agenda, and while we are aware of the danger of using the sociological and anthropological models without filtering them through the Scriptures, we are aware of our need to read the trends, listen to the issues and carefully determine which should be given priority in our church.

We cannot allow our ministry of encouraging Christians to take a shallow nor a simplistic approach to such crucial issues that confront Christians today, such as: AIDS, human engineering, human rights, economics and the elderly. Our church must be sharp and discern God's will in order to give guidance and direction to our members.

There are theological issues that we must face, things that the church must not neglect. With the growing number of third-world Christians, we are being forced to re-think or re-evaluate many of our traditional theological emphases with such issues as contextualization, liberation theology, mercy ministries, biblical interpretation, kingdom of God causes, etc. being placed on the mainline agenda.

CE/P must assist our local churches and members with ways of thinking biblically, hence living more biblically as we face those issues.

This role is risky! Not all will agree but if our church is to be on the "cutting edge" - and to do that our people must be thoroughly equipped - we cannot shirk our responsibility in the areas of training, education, and thinking.

Our role is to serve the church but also to be leaders in the church, and we don't lead effectively by looking in the rearview mirror, living on yesterday's agenda. We must be doing fresh, relevant and up-to-date biblical and theological research and assisting our people to be mentally and spiritually equipped for the warfare that we confront each day.

Too many Christian people are running to the world for help and the world does not always have God's concerns at heart. We must not encourage retreat to the world. We must provide the only biblical alternative.

We must continue to expand all of our programs and move quickly into those areas where the vacuums still exist.

Through our audio-visual program we are seeking to serve the churches with even greater resources to assist them in discipling their people. As members of the CE/P audio-visual club, over 225 churches are regular users of those resources.

Though we have worked with over 70 churches and trained over 2,000 people in our seminars and conferences, there are many who need our help. Hence, we have developed and will continue to expand our leadership and training conferences and our regional trainer programs. The regional trainers are already proving to be great resources to the local churches in their various training needs. Our plans call for an immediate inclusion of some of our ethnic members to assist us in cross-cultural training.

If the PCA is projected to have some 200 ethnic (cross-cultural) churches by the year 2,000, according to MNA's growth plan, then CE/P must be equipping our people for that challenging ministry.

Updating our pastors' training programs will continue to be a must if our men in ministry are going to find the support so needed from their denomination.

Working with our local churches' Christian education personnel and Christian counselors are areas that will require more of CE/P's attention.

Expanding our PCA MESSENGER is vital to the PCA's future. We will continue to expand it and make it the central communication instrument for our denomination.

We are already developing plans to develop more and more teleconference training facilities and programs. We believe that the PCA has a great opportunity to use present means such as teleconferencing to train people throughout our land and even offer training to our missionaries abroad. We cannot fail to use the electronic information tools to assist us in world evangelization, discipling and leadership training.

We must continue to develop our WIC ministry. So much confusion and frustration exists among Christian women in knowing their role in God's scheme. With cultural and often non-Christian voices serving as spokesmen in this area and with many in Christian circles not able to separate a worldly cultural view from a clearly biblical approach, CE/P must continue to work with our WIC in understanding how and utilizing all the gifted women in the Presbyterian Church in America. In 1989 a denominational-wide conference for WIC will be held in Atlanta.

## Conclusion

We are living in challenging, exciting and fearful days. There are so many things that stand before us as opportunities. Many of them are having to be looked on as optional because of our limited resources; yet we believe that God is going to enable us in the days ahead in CE/P and the PCA to utilize more and more of His opportunities.

We cannot do this alone. "The church grows and builds itself up in love as each part does its work" (Eph 4:16). We must continue to work together, at the Assembly, the presbytery and local church levels as teams of men and women committed to making whatever contributions we can make, individually and then corporately to the growth of His church and the extension of His kingdom.

The PCA in all of its programs, committees and agencies, working with the army of local churches has an opportunity to impact the world for Christ from a reformed and evangelical position like no other organization/denomination in existence.

From evangelizing, planting churches, strengthening existing churches, training, discipling and educating God's covenant people, sending missionaries, the PCA has the potential of doing significant things for Christ. CE/P continues to pledge itself to work together throughout all levels of our church to encourage the realization of that potential.

To that end we make the following recommendations:

#### RECOMMENDATIONS:

1. That the CE/P Committee Minutes from September 10 & 11, 1987 and February 18 & 19, 1988 be approved.
2. That thanks be expressed to the entire CE/P staff for a job well done through a difficult transitional period.
3. That the WIC be thanked for their generous support of the 1987 Love Gift for the expansion of the WIC ministry in the PCA.
4. That the General Assembly record its vote of appreciation for the ministry activities implemented so faithfully by our WIC organization in helping us encourage a stronger sense of PCA identity across our church.
5. That the 1989 Love Gift designated for Ridge Haven Conference Center be approved.
6. That local sessions and churches not participating in the group or every family subscription plan for the PCA Messenger seriously consider offering this denominational magazine to their members as a means of keeping the membership aware of and challenged by the ministry of the PCA.
7. That local sessions consider joining with the 250 churches presently using the Bulletin Supplement as another means of better communication and identification with our members regarding the happenings across our denomination.
8. That because of the growing numbers of over 50's in our church community sessions and other local church leaders consider using our new program of ministry to and through the older members of our churches (available in the Fall of 1988).
9. That the General Assembly join with CE/P in giving thanks to God for the actual ministry of encouragement offered to many pastors and wives through our conferences and that local sessions continue to make it possible for more pastors and wives to attend these conferences.
10. That in response to the many requests in the CE/P offices that the Assembly authorize CE/P to move forward in making a language revision of the Westminster Standards in cooperation with other appropriate bodies sharing this concern.
11. That in light of the growing number of both Christian education and counselling personnel, and in light of numerous requests from individuals and local churches that the General Assembly authorize CE/P to develop guidelines of certification regarding both training and qualifications for both ministries that would assist local churches in filling those staff positions with qualified people, and that such guidelines be presented to the 1989 General Assembly.
12. That the Assembly instruct the Stated Clerk to determine the official number of interns in presbyteries in the PCA and that presbyteries be requested to be sure that they are dealing with their interns according to *BCO* 19-7 and following.
13. That in light of the Assembly assignment to CE/P in 1986 that the Assembly receive as information the Attachment A to this report as the response of the Certification Committee regarding seminaries.
14. That whereas the Lord has evidenced and confirmed the wisdom and rightness of his being Coordinator of Christian Education and Publications through its financial stability, the testimony and confidence of staff, other committee coordinators, and many other leaders, and the positive, faithful, and visionary leadership that the Lord is exercising through him; be it resolved that this CE/P committee unanimously recommend the continuation of the Reverend Charles Dunahoo as Coordinator of CE/P for 1988-1989.
15. Whereas, the PCA MESSENGER is seeking to serve the entire church as a vital part of the PCA's program; and,  
Whereas, the PCA MESSENGER is part of the PCA's and CE/P's overall stewardship strategy and program; and,  
Whereas, the General Assembly for the last four years has given assistance to CE/P with some of the printing and postage costs from undesignated giving; and,  
Whereas, the projected subsidy needed for the next year is \$120,000;  
Therefore, CE/P requests that the General Assembly continue to allow the use of the undesignated



funds to assist with the printing and postage of The PCA MESSENGER, to be reviewed by the 1989 Assembly.

In Christ,  
Paul Settle, Chairman  
Charles Dunahoo, Coordinator

#### ATTACHMENT A

##### Report on Seminary's Curriculum and Conformity to the PCA's Uniform Curriculum

Preamble: This committee's findings are simply a comparison of the stated curriculum of the seminary with the uniform curriculum of the PCA. These findings are not an evaluation of the quality of the course offerings and should not be interpreted as PCA approval, endorsement, or accreditation.

The following seminaries meet the criteria of the uniform curriculum, with the following notations:

#### PCA RELATED SEMINARIES:

G.A. related

Covenant Theological Seminary (no notation)

Presbytery related

Birmingham Theological Seminary (no notation)

Session related

Greenville Presbyterian Theological Seminary (no notation)

#### INDEPENDENT SEMINARIES COMMITTED TO THE WCF:

Westminster Theological Seminary (no instruction in the *BCO*)

Westminster Theological Seminary, West (all courses of U.C. are either required or available.)

Reformed Theological Seminary (no notation)

Biblical Theological Seminary (Biblical qualifies its commitment to the WCF: "Although Biblical Theological Seminary is committed to the doctrinal position of the Westminster Confession of Faith, we are also committed to a respect for diversity in what are, by consent, deemed to be essentials. In this determination the non-denominational posture for the Seminary is reflected, although our conservative evangelicalism in its Reformed expression yields less diversity in doctrine than might be found at some other seminaries." (Statement of Educational Philosophy, Missions and Goals, p.14).

#### INDEPENDENT AND NOT COMMITTED TO WCF:

Columbia Biblical Seminary (all courses of U.C. are either required or available. CBS does inform PCA students concerning their need to choose electives which are designed to meet the U.C.)

Footnotes:

- 1 The criterion for a seminary to be PCA related is that they be under the jurisdiction of a church court.
2. For those seminaries that offer elective courses that are required by the uniform curriculum, students and presbyteries need to be careful that the requirements of the uniform curriculum are met.

## APPENDIX E

### REPORT OF COVENANT COLLEGE TO THE SIXTEENTH GENERAL ASSEMBLY

I am pleased to be able to make my first report to the General Assembly of the Presbyterian Church in America regarding Covenant College. The report which follows, completed in October, 1987, covers the fiscal year ending June 30, 1987, the last fiscal year prior to this year's General Assembly.

I am encouraged by the progress that has been made in the current fiscal year. Representatives of the board of trustees, faculty, alumni, student body, and friends of the college have undertaken a major planning effort which involves over seventy people. Six committees have been formed to study various aspects of the school life, such as academic affairs, personnel compensation, physical properties, student life, enrollment and development, and financial planning. There is a great deal of interest and enthusiasm in the work of these planning committees. Morale on the campus seems high. We see evidence of mental and spiritual growth at all levels.

Registration for the spring semester was somewhat above our projection and reflects an improvement in overall retention. Our applications for the fall semester are well ahead of last year. At the end of February we had 285 applications compared with 159 at the end of February one year ago.

For many months the administration and faculty committees have been considering the feasibility of offering a Master of Arts in Education program. A comprehensive marketing study completed recently shows definite need for this proposed program. This new venture is now being actively reviewed by the administration and the board of trustees possibly to begin in 1989. In the summer of 1989, a similar program now offered by Reformed Theological Seminary in Jackson, Mississippi, is being discontinued. I believe that this program could provide a tremendous opportunity for Covenant to impact education throughout the region.

At this General Assembly, Covenant College will have passed a major milestone. We have a sense of loss and of deep appreciation as Richard Chewning ends his fifteen years of service on the board of trustees, including twelve years as chairman. His distinguished leadership of the board of trustees spans the administrations of three presidents. We thank the Lord for his strength, his integrity, and his godly influence. Over these years Dr. Chewning has earned the profound respect and gratitude of the entire college community as well as of his fellow trustees.

There are two major areas where we need support from the General Assembly of the Presbyterian Church in America. The first is in the area of encouraging churches to give at the level of the askings. As I travel around the denomination, the comment that I hear the most has to do with the cost of private education. Many parents desire a Christ-centered education for their children but feel that the cost is prohibitive. The only way that we can compete with publicly supported state institutions is by having a broad base of support. In the current year, the askings is only \$6.11 per member of the Presbyterian Church in America. At the present level of enrollment, we could have a tuition-free college if all the members would only give \$21.22 per year. Certainly the opportunity of providing a Christ-centered education at a cost competitive with that of public education is within the grasp of the PCA, if we simply have the will.

The second area where we need the understanding and support of the General Assembly has to do with the understanding of the importance of the role of the board of trustees of the college. I sincerely believe that the future of the college depends upon the strength of the board. I would like to quote from a recent publication of Gonser Gerber Tinker Stuhr, one of the leading consultants in the field of private education.

Trustees are charged with the advancement of the total institution. They are the guardians of academic freedom. They recruit students, make policy and, as we saw during the Vietnam War, can often bring stability to the campus.

In a sense, we must measure the trustees' performance in all areas. But the raising of funds is so crucial to the quality of the mission of the institution that we must stress performance in financial development.

No matter how dedicated, involved, and successful trustees may be, if they are not effective in garnering resources, they are jeopardizing the strength of the institution. Most presidents spend or should spend 40 to 50 percent of their time encouraging trustees and other volunteers to be active and involved.

The college has come up with criteria which we believe new board members should possess. It is extremely important to have board members who are vitally interested in the cause of a Christ-centered education. It is also important to have trustees who are willing to serve for the entire eight-year period

for which they are eligible because it takes a long time to become familiar with the complexities of running a college. Trustees do not have to be personally wealthy but must be able to influence those who have the resources to support the institution. Without a strong board, the strength naturally gravitates to the administration so that control by the church through the General Assembly and its board is actually decreased. It is my personal conviction that the board must have the opportunity of nominating individuals to serve if elected by the General Assembly.

In closing I want to thank the General Assembly for the opportunity of serving as the president of Covenant College. I consider this challenge a great honor and a great responsibility.

**Recommendations:**

1. We recommend that the General Assembly designate Sunday, October 16, 1988, as Covenant College Sunday throughout the denomination and encourage churches to remember the college with prayer, request a representative of the college to speak on that Sunday if possible, contribute to the college the askings, and make a special offering for the college.

Respectfully submitted in Christ,  
Frank A. Brock  
President

## From the President

Christians must be people of integrity, and there are few areas in which integrity is more important than in the educational process. In ancient Greece, Aristotle recognized that the future of the empire depended upon the training of its youth. In modern society such training is even more important than in the past, yet the educational system is under attack from all sides in America.

The purpose of this report is to present clear and factual information that pertains to the integrity of the educational process at Covenant College. It is intended primarily for the benefit of those who support the college, namely the students and their parents, contributing individuals, churches, corporations, foundations, and the Presbyterian Church in America. Support from PCA churches continues to grow and is vital to the college.

The year ending June 30, 1987, marked the thirty-second year of the college since its founding in Pasadena, California, in 1955. This year was a year of significant transition for the college.

In March of 1987, Dr. Martin Essenburg announced that he would be leaving the college in July, after serving as president for nine years. Dr. Essenburg brought to the school a sound philosophy of Christian education and high academic standards. Through the efforts of Dr. Robert Rayburn, Dr. Marion Barnes, and Dr. Martin Essenburg, Covenant has made phenomenal progress. Over the past fifteen years, eleven million dollars has been invested in Covenant's campus facilities.

The decline in traditional enrollment in recent years and the recent affiliation with the Presbyterian Church in America led to a reorganization of the department of college advancement. Harry Pinner, who has directed the admissions effort for the last five years, became the director of advancement support services with the responsibility of improving support services for development and admissions. A new director of admissions, Nick Arnett, was hired along with two new admissions counselors, Teresa Planey and Al DeHart. A public relations specialist, Rona Gary, was hired and a full-time director of development, Charlie Philips, joined the staff.

We believe that these significant organizational changes will result in enrollment growth beginning with the fall of 1988. Training future leaders to stand against moral relativism and for the sovereignty of God is an imperative for the college and for the future of the church in general.

During the year the college was reaffirmed in its accreditation by the Southern Association of Colleges and Schools. The Southern Association has some of the most stringent requirements for accreditation in the United States. As a result, Covenant has changed its business major to an interdisciplinary major. The college is searching for a committed Christian with a Ph.D. in business, who is able to teach from a Christian perspective.

Covenant College has long had an outstanding soccer program, but last year marked the first time that a Covenant team advanced to the finals in the NAIA championship. This accomplishment is attributed to Gene Fitzgerald, athletic director; Brian Crossman, soccer coach, and all of the players.

Recognizing the importance of continuing to move forward, the administration began a major planning process that will take approximately one and one-half years to complete and will involve a great deal of time from over sixty individuals associated with the college. The planning committees will evaluate six functional areas of the college: academics, student life, facilities, personnel and compensation, enrollment, and financial planning. Detailed plans will be made in all six areas. Priorities will be established, and the Board of Trustees will develop a plan of implementation for the next five years.

Through all of these changes, the college continues to build on the foundation of its motto, "In All Things . . . Christ Preeminent." As the college's purpose statement says, "The primary goal is to provide an environment of academic excellence that encourages students to develop a Christian world view."

Christian education is, first of all, a matter of the heart. It requires teachers and students who want to come under the authority of Jesus Christ so they can learn better how to serve Him in a modern, technological world. The focus of the college will be to encourage spiritual vitality in concert with the most careful research and analysis to insure that academic excellence is not sacrificed.

The following pages will give you a comprehensive understanding of the education that is taking place at Covenant College. I hope you will recognize the value of such an education. There are few times in life when a young man or woman has four years to study, pray, and fellowship in preparation for a life dedicated to service to God. We believe the impact of such young men and women will be profound, and we thank you for being part of it.

Frank A. Brock

## Student Development

The increase in professional staff has enabled us to meet and surpass college-wide goals of increasing student involvement and building a learning environment that will cultivate spiritual growth. Students see a combined effort to integrate their faith through practical hands-on experience.

The student body's attitude reflects the atmosphere of the college at large. At Covenant, campus morale continues to rise. Part of what is causing the excitement is the college's investment in the Student Development program. The organizational structure of Student Development has been increased to assess and address student needs far more accurately than even three years ago. Since 1984, we have added a Director of Career and Counseling Services, an Associate Dean of Students, and a College Chaplain. Additional professional and legal consultants have also been added to ensure exceptional service to Covenant students.

In 1984, 39 student leadership positions were provided for our students. In 1987, 172 students are actively involved in leading our student body in obtaining the maximum educational experience possible. Once professional and paraprofessional staffs were increased and trained, the avenues for cultivating spiritual growth grew by roughly sixty-six percent.

The following is a summary of spiritual growth opportunities for students.

Bible studies	World Christian Fellowship
discipleship groups	Young Life
Bethany Christian Service	Pro-life sidewalk counseling
nursing home ministries	NCF Widow's Project
prison ministries	church internships
church leadership/youth groups	pastor's relationship with students
chapel speakers	community service
church attendance	special seminars
support groups	spiritual counseling

Students grow at Covenant because they are individually met and challenged to apply what they have learned in the classroom to their personal responsibilities within the residence hall, on the intramural field, in the surrounding communities, nationally, and even in a world-wide involvement. Faith is manifested in works.

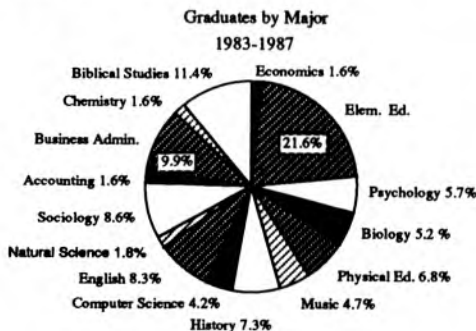
## Academic Affairs

### Faculty

Because Covenant College is a Christian educational institution, committed to its motto, "In All Things . . . Christ Preeminent," the highest goal for each member of the faculty is to aid students in their spiritual growth so that they are more and more transformed into the image of Jesus Christ.

Covenant's faculty is increasingly well qualified for its task of Christian teaching and Christian scholarship. From 1983 to 1987, the number of full-time teaching faculty members increased by only one, from thirty-four to thirty-five. In the same period, the percentage of teaching faculty with earned doctorates increased from 62 to 69, and the instructional budget, a large portion of which is devoted to faculty salaries, increased from \$1,160,524 to \$1,309,168 (the average for assistant professors increasing from \$18,320 to \$21,735; for associate professors from \$22,363 to \$27,393 and for full professors from \$25,974 to \$31,634), approaching the median salary range for colleges and universities of comparative size.

The main purpose of Covenant College's curriculum is to prepare students academically and spiritually to serve in the kingdom of Christ.

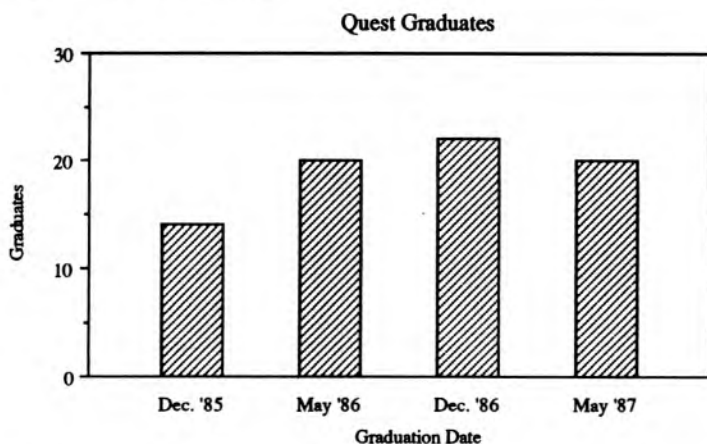


### Curriculum

Of Covenant's academic majors, Elementary Education is producing the greatest number of graduates, eighty-three over the last five years, as compared to forty-four in Biblical Studies and thirty-eight in Business Administration. The fastest growing program is Natural Science (including Covenant's dual-degree program with Georgia Tech), which graduated only five students over the last five years but, by the fall of 1986, had thirty-five students as declared majors.

Due to more strict application of accreditation standards by the Southern Association of Colleges and Schools, Covenant has had to suspend its majors in Economics, Physical Education, and Business Administration until current faculty members complete their doctorate or, in the case of Business Administration, a new faculty member with a doctorate is secured. Meanwhile, two new interdisciplinary tracks for students interested in careers in business have been well received. One will emphasize quantitative skills such as economics, statistics, accounting, and computer science in addition to the normal business administration courses, while the other will emphasize human relations skills such as psychology, sociology, and communication.

The Quest program, Covenant's off-campus degree-completion program for working adults, has graduated seventy-six students in three years, and has enrolled 197 students in thirteen classes in Chattanooga and one in Dalton, Georgia.



### Enrollment

Student enrollment continues to be of primary concern for the future of the college. Covenant desires to give more students the opportunity to grow spiritually as they integrate faith and vocation. The last few years have seen a variety of changes. Applications have gone down three of the last four years along with the decline of the conversion rate of applicant to matriculant. Freshmen applications, however, have increased three of the last four years at an average rate of eleven percent. Despite the decrease of the conversion rate of freshman applicant to matriculant, this increase of applications shows a positive trend for the future.

Covenant College has always had an open door policy for visitors. Recently, a change in the visitation program resulted in a great increase in the number of visitors. The Campus Preview Weekend, held once each semester, is an opportunity for parents and students, pastors and youth pastors to visit the campus, meet the students and professors, sit in on classes, and learn more about the program here at Covenant. The February 1987 Campus Preview Weekend attracted a record 200 guests to campus. "Fridays at Covenant" provides another opportunity for parents and students to visit the campus and get to know the college better.

Over the past five years Covenant recruiters have changed the direction of field recruitment. While churches used to provide the main opportunity for visiting with prospective students through youth groups and Sunday schools, recruiters are now spending more time in public and Christian high schools.

Over the last five years Covenant has implemented three literature campaigns. The most recent uses "A Tradition of Excellence . . . a Spirit of Friendship." This literature campaign deals with the quality of academic programming, the faculty, and the quality Christian relationships that can be found at

Covenant College. A new video has also proven a valuable tool for the recruitment effort in getting the message of Covenant College to prospective students.

Students' Geographical Distribution 1987-88



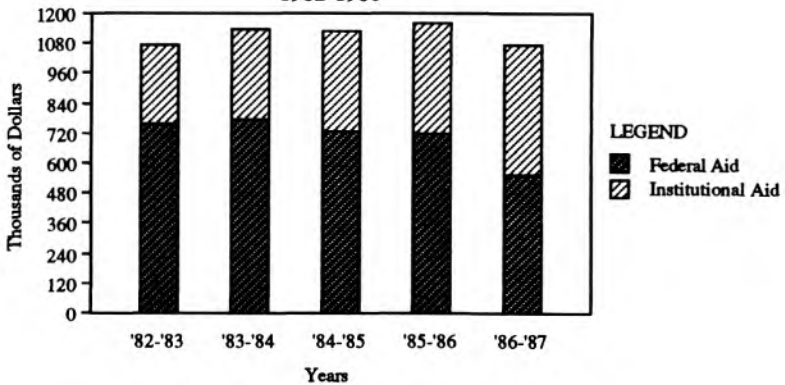
Canada	2	Kenya	1
England	1	Korea	4
Ecuador	1	Mexico	2
Ghana	1	Spain	1
Grand Cayman	3	Taiwan	2
India	1	Uganda	4
Jamaica	1	Zaire	1
Japan	6		

While enrollment has fluctuated over the last five years, it continues to hold around 500-plus students.

Fall

'81	'82	'83	'84	'85	'86	'87
529	542	518	515	573	546	498

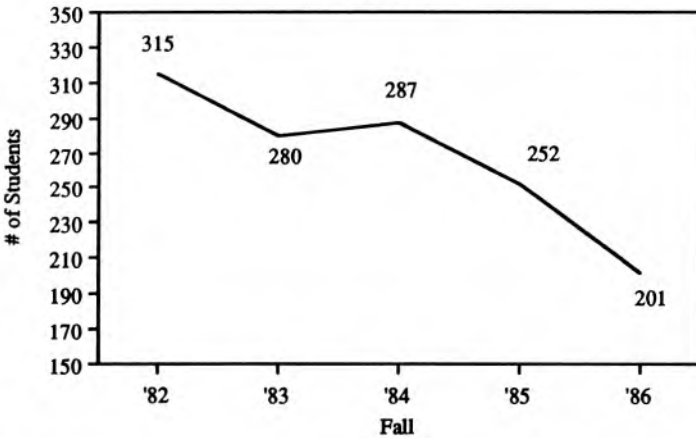
Available Financial Aid 1982-1986



not adjusted for inflation

"Financial aid" itself has taken on a new meaning. The name of the financial aid office has been changed to Student Financial Planning to reflect the change in focus. Tightening government regulations and an increase in average family income have caused a decline in the number of students eligible for federal funds. These and other factors have created a need for additional institutional funding. The Chambliss Scholars and the Maclellan Scholars are two new programs that reflect the desire to help deserving students attend Covenant. These programs will encourage students with exceptional academic abilities and leadership skills to reach their potential.

Federally Eligible Students  
1982-1986



**College Development**

Committed to a comprehensive vision for serving Christ in higher education, Covenant College has prospered through people who share this vision and have given to strengthen its work. Moved by this support, we resolve anew to make prudent use of resources entrusted to Covenant by so many of God's people.

**Annual Support**

During the past five years, a difficult period for colleges that are not tax-supported, Covenant has consistently met its Annual Fund goals and has closed each fiscal year in the black. Gifts and grants from alumni, churches, corporations, foundations, and friends have made it possible for Covenant to maintain and strengthen its programs.

Budgeted revenues from all sources are \$5,965,690. Tuition per semester for a full-time student is \$2,700. Average tuition at a four-year public university in 1986 was \$669 per semester. On the average, private colleges and universities receive 6.4 percent of their operating revenue from their endowment. Because Covenant is so young its endowment is still small. Annual fund giving has increased steadily:

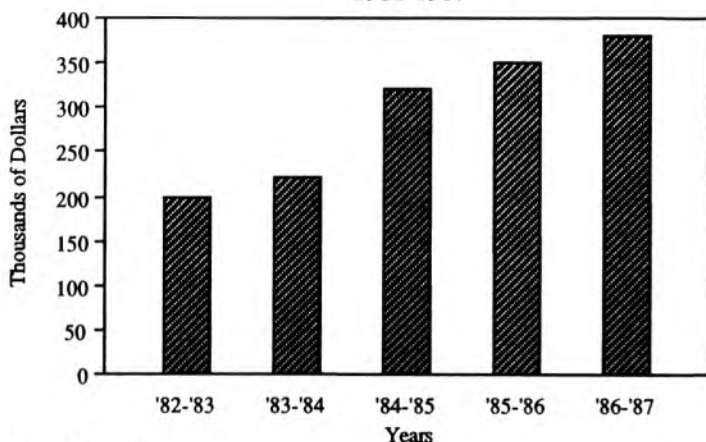
1982-83	\$ 915,690
1983-84	1,092,768
1984-85	1,115,924
1985-86	1,150,001
1986-87	1,175,557



### Church Support

Another area in which there has been increased support is in giving by PCA churches. More than 400 PCA congregations, as well as an increasing number of other churches, now provide support for the work of the college.

Annual Fund Church Support  
1982-1987



### Support from Alumni

Over the past five years giving from alumni has increased dramatically. In addition to annual fund giving, many alumni have contributed to the Advancement Campaign, special scholarship funds, and the college endowment. Alumni contributions are as follows:

1982-83	\$ 37,006
1983-84	27,587
1984-85	26,346
1985-86	45,454
1986-87	53,955

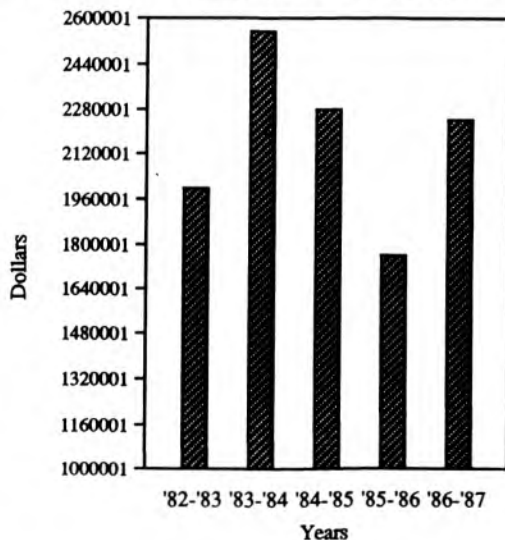
### Advancement Campaign

In 1983, the college announced its first major campaign for capital funds. With a goal of \$6.1 million, the college has now received \$5,734,254 in gifts and pledges. Improvements made possible by the Advancement Campaign include construction of the Academic Building and student apartments, Carter Hall internal renovation projects, improvements in the library and physical education building, enhancement of college programs, and growth of the college endowment.

### Gifts and Grants

Total gifts and grants, including annual fund, advancement campaign, endowment, and restricted gifts, provide another significant measure of the fiscal strength of Covenant.

Summary of Gifts and Grants



**Business Affairs**

The Business Affairs Division has as prime consideration the careful use of the resources that God provides Covenant. Departments included in the Business Affairs Division are accounting, food service, human resources, physical plant, summer conferences and the Tuck Shoppe Bookstore.

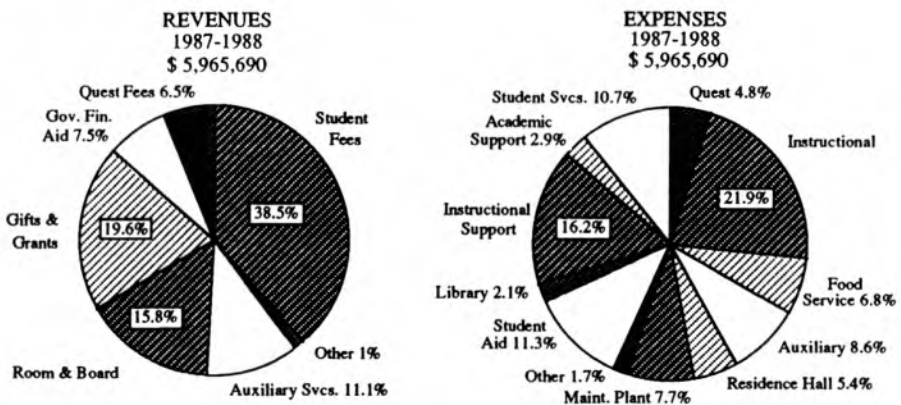
The last few years have seen remarkable progress in the quality of the physical facilities at Covenant. In 1984, a new academic building was constructed housing a large group meeting room, seven classrooms, sixteen faculty offices and two lounges for informal faculty/student interaction. This new structure provides the highest quality classroom facility available. March of 1985 saw the completion of a major renovation of Carter Hall's lobby. This project was funded by the PCA/Women in the Church and has provided for a wonderful first impression to visitors entering the historic building. Later in 1985, the library received a complete interior renovation and in 1986 Covenant installed a rolling book shelf system to greatly increase the storage capacity of the first floor stack area. Renovation of the exterior of the library to provide more insulation and eliminate water infiltration is scheduled for completion by early 1988.

Facilities at Covenant are steadily progressing and have now reached a current value of over 18 million dollars. The following list itemizes the major buildings at Covenant.

Carter Hall, 1928	office/dormitory
Belz Hall, 1972	dormitory
P.E. Building, 1972	P.E., computer science
Kresge Library, 1972	library
MacLellan Brown Chapel, 1979	chapel/fine arts
Academic Building, 1984	office/classroom
Student Apartments, 1984	dormitory

The Human Resources department recognizes the importance of Covenant's employees and is working to increase the length of service of staff members. Steadily increasing salary scales over the last five years have been a major effort in addition to extensive training programs. Further efforts need to be made in salary and benefit improvement, however. Additional enrollment is the key to funding such plans. A highly qualified staff, as well as faculty, is a key ingredient to achieving our statement of purpose.

In keeping with Covenant's desire to maintain a lean budget in order to hold tuition and fees to their lowest possible level, the annual budget has increased less than 13 percent over the last five years. Also, during this time, efforts have been made to develop sources of revenue beyond student payments or gifts. Such sources as summer conferences and the bookstore have grown as a percentage of the total college revenue budget throughout the last five years.



Through all these efforts, the Business Affairs Division will continue to seek to be faithful to God in Covenant's use of the many resources He provides.

## APPENDIX F

**REPORT OF COVENANT THEOLOGICAL SEMINARY  
TO THE  
PRESBYTERIAN CHURCH IN AMERICA GENERAL ASSEMBLY  
June, 1988**

We continue to build on our Purpose Statement of training servants of the triune God, to walk with God, to interpret and communicate God's Word, and to lead God's people. Around this Purpose Statement Covenant Theological Seminary conducted a self-study for the purpose of reaffirmation of our accreditation with both the North Central Association and the Association of Theological Schools. The accreditation process went very well, and at least two schools have contacted us through the encouragement of one of the accreditation associations for guidance on how to complete the process. We are very thankful to God for guiding every step of this rigorous process and are happy to report that we have now received full accreditation from both agencies for the maximum limit of ten years.

In our goal of helping students to grow in their own personal walk with God as well as in knowledge and ability, we will begin to emphasize greater student planning and leadership in the student ministries of our community. As I have indicated in the past, training in personal piety is virgin territory for theological institutions, as this has not been an emphasis in the past. We will continue to emphasize our small group Bible studies, our family nurture program, and other types of ministries such as "Mother's Day Out," and concentrated days of prayer. Because our students are adults this new emphasis on student planning and leadership we believe may bring greater participation and deeper heart changes within our student body and seminary community.

We have just completed the Foundations section of our long-range plan, and we found a great deal of support for what we are doing in the past history of the seminary. From the beginning, the life and ministry of Covenant has been built upon and subject to the Scriptures as the only infallible instruction we have from God. Covenant continues to be known as a seminary to attend for an education where obedient love of the Bible is the basis for instruction. The major emphasis in all departments of teaching has been to help students know God's Word in such a way that they are able to live and preach that same Word with power.

The second aspect of Covenant's history has to do with the way it has held the Reformed Faith within the context of the broader evangelical world. The founders of Covenant Seminary chose not to stress different emphases within the Reformed community, but rather chose to distinguish what is evangelical from what is non-evangelical. We have spent much less time than some on theological confrontation within the ranks of conservative Reformed Christianity. Such a stance also attracted many students who were only beginning to understand the Reformed Faith and some who had no understanding of the Reformed Faith at all.

As part of our long-range plan, Covenant Seminary has developed five foundations which we want to form the foundation on which we build our program. There are many more foundations that could be listed, but these five will serve to give us the direction we want.

The knowledge and love of God may seem to be a strange foundation with which to begin. Upon further reflection, however, it is quite obvious that there are many false gods that clamor for our attention and our resources. This is true of churches, individual Christians, and is also true for Christian institutions such as a seminary. Too easily our attention can be turned to such mundane things as enrollment or building of adequate endowment. On a more lofty level, we can also be tempted to place our emphasis on greater knowledge for knowledge's sake. It is quite obvious that knowledge and love of God cannot be created simply by requiring chapel or having more exciting small group fellowship. But far more importantly, it must come through the modeling of the faculty. By God's grace, we will build a seminary where love for and faithfulness to God are held in higher esteem than human accomplishments or academic reputation and where brothers and sisters can hold differing theological persuasions and not rend the body of Christ from top to bottom. There is a great need on the part of the faculty not only to teach sound theology but to model great love for God and great trust in God. In short, the spiritual lives of those who teach and work at Covenant Theological Seminary is just as essential as their academic and experiential qualifications.

The second foundation of Biblical inerrancy has been the hallmark of Covenant from its beginning. We dare not waver from this position in any way lest we lose our first love for Christ and our candlestick be taken from us. Covenant must be a seminary where students graduate knowing their Bible, including English Bible content, in a deep fashion, and are able to use effectively the tools of the biblical languages in sermon preparation. Although recognizing that intelligent answers must be given to students with

regard to the various debates in biblical studies, the seminary will continue to focus its attention on preparing ministerial candidates for preaching, teaching and counseling ministry in the church.

The third foundation which we have established is a ministry orientation to our training. Most seminaries will embrace the idea that their end product is intended to be effective ministers. Yet, this is not always the outcome of what they do. To a large extent the problem lies in the developmental history of seminaries. The seminaries as we know them today started out with a professional approach to theological education. In fact, most commonly students studied as interns with practicing pastors. Many young men studied with Jonathan Edwards, for example. His study became their classroom, and his books their library. They also observed his life and ministry and participated with him in his work. The problem began to develop as subject matter and information mushroomed within the university context, and the research model completely dominated the professional model of theological education. It is out of this historical context that the continuing battle in theological education has developed between those who would argue for a research curriculum over against those who would argue for a professional approach to theological education which would equip ministers to cope with a changing culture. This battle has been heated many times in the history of theological education and has not gone away in our day.

We intend to recapture the professional model of theological education and involve our students in the context within which their future service will develop fruitfully, that is, in the life of the church, in the practical issues of pastoral ministry, and with the sources which nurture vital piety.

What does such an emphasis mean in terms of the Seminary's curriculum? It certainly does not mean we will throw out subjects that grew out of classical theological education. We stated in our report to the 1987 General Assembly that while many other seminaries were reducing the importance of the languages in their curriculum, we simply wanted to improve on their instruction. The biggest change will not come in curriculum content but in attitude. Classical theological education looked much like the model in figure 1. Realistically, as practical courses have evolved within seminary education, the model has often looked like figure 2.

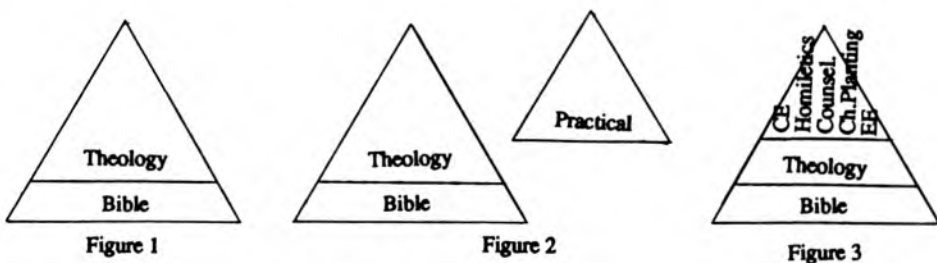


Figure 3 represents a model which is a true hierarchy. In a hierarchy, level two cannot be obtained until level one is first established. In the same fashion, level three cannot be established until levels one and two are established, etc.

Based on our history and our deep conviction that God has given us a lasting word in his scriptures which must correct and direct all that we do, we seek to build a seminary whose base is found on the bedrock of the inspired Word of God. Our theology grows out of our consistent desire to be biblical. But why should practical theology be on top? Because we are here to train men for ministry. We teach Bible so that men will preach biblically. We teach theology in order that men will build churches where all of life is under the sovereign will of God. Some may feel uncomfortable with our model, but this model should alarm no one. It is biblical in every way. Jesus taught his disciples with a view toward impacting the lives of other men and women. The Bible says, "After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The twelve were with him" (Luke 8:1). The very next chapter of Luke gives further insight into Jesus' ministry-oriented approach to the training of his disciples. "When Jesus had called the twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick. He told them: 'take nothing for the journey--no staff, no bag, no bread, no money, no extra tunic. Whatever house you enter, stay there until you leave that town. If people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them.' So they set out and went from village to village preaching the gospel and healing people everywhere. When the apostles

returned, they reported to Jesus what they had done and then he took them with him and they withdrew by themselves to a town called Bethsaida" (Luke 9:1-6, 10).

We will be careful not to throw out the baby with the bath water, but such an approach can be quite exciting to all related to Covenant as we extend our ministry through the ministry of our graduates.

Our fourth foundation on which we intend to build is our commitment to the Presbyterian Church in America. We praise God for raising up the Presbyterian Church in America at this time in history. A lot of prayers and agony have gone before this day. Some of our fathers went through social and ecclesiastical persecution; others prayed for a generation and a half to stand where we stand. We know full well that we are only a remnant, but our supplication is that God will send America a great outpouring of grace and the PCA will be used as one instrument for revival. Covenant was started in 1956 as a seminary committed to and controlled by the Evangelical Presbyterian Church. It has never had any other type of governance than church control. With the merger in 1982 of the Reformed Presbyterian Church, Evangelical Synod into the PCA, Covenant happily assumed the same relationship with the Presbyterian Church in America. It is our conviction that a denomination must take direct oversight of the training of its ministers; and, therefore, Covenant enthusiastically embraces its commitment, loyalty, and submission to its denomination.

Finally, we want to build on the solid foundation of the Reformed Faith. There has been a renewed interest in the doctrines of the Reformed faith in our day. Our commitment to the Reformed faith cannot be because it is popular but must be because it is biblical. The Reformed faith has in the past brought with it persecution for its devotees and may again. Calvin was asked to leave Geneva for a time, and after 21 years the people of Northampton asked Jonathan Edwards to leave because they would no longer endure his Reformed ministry.

Our commitment to Calvinism is based on its truthfulness. It is drawn from the heart of God to us, and without it there can be no lasting blessing from God. The doctrines of the Reformed faith have reformed people in the past. The sixteenth-century reformation, the seventeenth-century revivals in England, the eighteenth-century awakening on both sides of the Atlantic, and the nineteenth-century preaching of Spurgeon give us this historical perspective. Our prayer is that God would revive us again, that He would use Covenant Seminary to raise up men such as Calvin, Zwingli, Knox, Baxter, Bunyan, Henry, Edwards, Whitefield, and Spurgeon.

When we speak of the Reformed faith, we are talking about those truths of God and man, sin and grace, love and judgement, which find their basis in scripture, and were the foundation theologies of Paul, the apostle, and Augustine long before they were laid down by Calvin and deposited for us in the great confessions of our heritage. In our denomination, we embrace the Westminster Confession of Faith and its Larger and Shorter Catechisms as the best creedal representation of these doctrines.

We must recognize that there are forces pulling people away from biblical faith. Secular humanism, Eastern mysticism, the cults, and psychology as a religion, are some of the tools being used by the great deceiver for the destruction of men's souls. The clear biblical gospel of the Reformed faith is needed as badly today as it was needed when Europe emerged from the Middle Ages.

We must be careful also to guard the faith within our own fellowship. Our history is closely related to the battles against modernism. This conflict will not go away in our day. On the other hand, the danger to the church is never simply unbelief in its liberal form. There are those on the right and left that are a threat to the truth. We must oppose those on the left who would undermine the veracity of scripture. We must also resist those on the right who misuse experience, such as certain extremes of the charismatic movement, or the law, as some within the reconstruction camps do. How can we do this? By reemphasizing those doctrines of grace that have always raised the Reformed faith above man-made theologies. These doctrines of grace have always focused on God and through them have given man a clear view of himself and his need. God alone is the attention of worship, and man is complete only in the worshipping posture. God rules in this world and the universe, and his will cannot be diverted from its predetermined destiny.

The effects of sin are pervasive, and men and women are not only harmed by sin, they are dead in it. Many will not hear the doctrines of election, calling, and regeneration, but the evidence for the complete lostness of mankind and therefore the absolute necessity for these doctrines is everywhere. Our culture is in danger of falling down the same pit of false hope in human goodness and human potential it did prior to World War I.

The doctrines of grace emphasize that man can do nothing to save himself. Human nature rebels at this notion. Somehow we want to collaborate with God. What a great corrective we have to this false notion. God elects men and women who do not and never can measure up.

Grace cannot end here. The life of godliness and work of sanctification are also dependent on grace. The human personality must be engaged in this aspect of salvation, but the godly life does not come from human effort. It is here that some Reformed preachers have not been as clear as our doctrines

teach us on the matter of grace. We have communicated to many that they are saved by grace but kept by their works--that they could do nothing to be accepted by God unto justification, but everything to be accepted by him unto sanctification. It is by grace we are saved, and by grace alone we live the Christian life. The godly life produces good works because of thankfulness to God for grace, not to earn the favor of God.

Several challenges confront the Reformed faith. First, there is the tendency to concentrate on the enemy within the church rather than without. Historically there have been divisions within the Reformed community. No doubt, some were necessary, but we must learn to embrace one another rather than shoot our wounded. Francis Schaeffer said that we must see that the more important divisions to recognize are never between Reformed and more Reformed or even between Reformed and evangelical, but always between evangelical and non-evangelical. We at Covenant have resisted the tendencies, attitudes, or efforts to elevate the church's subordinate standards to a position of authority greater than or equal to the authority of the Bible. We want to encourage the unity of the Reformed community throughout America on such a basis and in co-operation with the evangelical world at large.

Secondly, we have had a tendency in Reformed circles to intellectualize the faith. As a result, faith has for some become no more than a creed rather than a life, and the measure of a person's godliness his theological acumen rather than his personal piety. But as some of our most intellectual theologians have argued, this dichotomy must not exist. Dabney wrote, "Essentially, feelings are man's motive power . . . The vigor of the functions of cognitions itself depends, in every man, more on the forces of the incentive energizing the faculty, than on the native strength or clearness of the intellect . . . It is chiefly the feelings which make the man." Warfield wrote, "If intellectual acuteness will not of itself make a man an acceptable minister of Christ, neither will facility and energy in practical affairs by themselves, nor yet piety and devotion alone. The three must be twisted together in a single three-ply cord."

Finally, there is the problem of unconscious elitism. Presbyterians have become locked into very narrow stratum of our culture. Our congregations are upper-middle-class people--most often successful and well-educated. Some theories of church growth would suggest stratification is inevitable, and Presbyterians should be content where God has placed them. After all, we have had a measure of success with those we serve, and due to the power and influence of those who make up our congregations, our influence is far stronger than our numbers. It is our contention that while we will always be more successful in some ministries than in other ministries we can never be content with anything less than a vision of bringing the Gospel to all classes, races, nationalities, particularly the masses.

Lastly, we come to the climate of our faith. We will admit that there have been times when the Reformed faith has been held in unloving and critical fashion. We would argue that the way our theology is applied and expressed is as well a measure of its biblicalness as is its content. Simply put, if Reformed faith is biblical faith, then any theology that is not expressed in love is not truly Reformed.

At the heart of what it means to be Reformed are the doctrines of grace. Central to these doctrines is the utter helplessness of man and the absolute trustworthiness of God. We should not forget that the doctrines of grace are to produce the virtues of Christian life--love, humility, understanding, and compassion. By emphasizing these Christian virtues as an important aspect of what it means to be Reformed, we can develop the posture of being Reformed in a warm and winsome way.

We want to resist going beyond scripture and creeds in imposing definitions on what it means to be Reformed. We want to avoid believing we have the final word on every issue. We want to be able to hold firmly to our positions while embracing other godly men who disagree with us.

I am reporting to you the foundations of what we plan to build on because I think it is important that we be evaluated not only on our activity but also on the underlying purpose for which our programs are developed. Already we are quite pleased with our church planting program which continues to develop. We have started our second lab church in the St. Louis area and have now started two churches--one in Florida and one in the Washington, D.C. area--with interns of graduates of the Seminary. Our goal still is to plant close to 100 churches before the year 2000 out of our church planting program. Please pray that God will send men with special gifts for church planting to participate in our church planting program.

We also are looking at ways that we can minister to ethnic groups and others who have been long left out of the life of the Presbyterian Church in America. We want to be a tool for our denomination to reach out to areas where we have not been as effective in the past.

We continue to be excited about our denomination and the special place that we have in the history of the church of Jesus Christ both in America and worldwide. Pray with us that we can be used mightily by God and our denomination for the glory and praise of our Lord Jesus Christ.

Respectfully submitted,  
Paul D. Kooistra, President  
Lanny W. Moore, Chairman For the Board of Trustees

## APPENDIX G

**REPORT OF THE BOARD OF TRUSTEES OF THE  
INSURANCE, ANNUITY AND RELIEF FUNDS  
TO THE SIXTEENTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

Since last General Assembly, your Trustees have met in full session on June 15, 1987; August 21, 1987; November 6-7, 1987; and March 3-4, 1988. Day-to-day operations have been carried out through our Director and his staff, supported by our actuarial, legal and investment advisors. The Board has monitored and directed Trustee affairs through our Standing Committees, which are:

**ADMINISTRATIVE** - E.Morris; D.Haskew; E. Johnston; M. Preg

**ANNUITY** - R. Horgan; R. Van Fleet; L. Philhower

**INSURANCE** - R. Van Fleet; G.Frost; R. Horgan; D.Jussely; T. Leopard

**INVESTMENT** - L. Philhower; D. Haskew; E. Johnston; E.Morris; M. Preg; D.White

**RELIEF** - G.Frost; D.Jussely; T.Leopard; D.White

**I. PROGRAM SUMMARY**

Participation in our program was as shown below:

<u>Program</u>	<u>12-31-84</u>	<u>12-31-85</u>	<u>12-31-86</u>	<u>12-31-87</u>
Health Insurance	1,597	1,763	1927	2046
Supplemental Life Insurance	616	704	826	832
Relief*	44	41	81	68
Money Purchase Pension Plan	558	514	460	449
Tax-Sheltered Annuity Plan	786	922	952	994
Death and Disability Plan	839	823	856	910
Lay Disability Plan	55	56	42	65
Total Active Retirement				
Participants	997	964	1070	1205
Frozen Retirement Accounts	147	199	238	288
Retirees/Surviving Spouses				
Receiving Retirement				
Plan Benefits	88	89	111	124
Disabled Participants				
Receiving Benefits	0	3	3	4

\*Family units receiving direct financial assistance. Families receiving indirect assistance are not included.

**II. SIGNIFICANT ACTION DURING THE YEAR**

1. The Tax Reform Act of 1986 brought about several changes which affected the plans administered by the Board. Among them were the following:
  - (a) Reduction to \$9,500 in annual elective deferrals (salary reduction contributions) to the Tax-Sheltered Annuity Plan. The previous maximum had been \$30,000.
  - (b) The elimination of deductible and non-deductible employee contributions to the Money Purchase Pension Plan. To partially compensate we were able to amend the Tax-Sheltered Annuity Plan to allow for non-deductible contributions of up to six percent of taxable income.
  - (c) The requirement that all Tax-Sheltered Annuity Plan loans be handled on an amortization schedule, for the repayment of both principle and interest. Under prior law, it was possible to pay interest only with a balloon payment at the end of the term.
  - (d) The implementation of non-discriminatory rules affecting some health and welfare benefits. This provision will require that churches not discriminate between employees with respect to

health and life insurance benefits. Regulations and specific implementation dates are not yet available, but will likely be in effect for years after 1988.

2. Continued inflation in the health care field forced the Trustees to increase health plan premiums for 1988. In an attempt to make these increases more equitable, an area rating by zip code was instituted for the first time. While there has been some discussion over this decision, the Trustees concluded that because health costs differ by areas and regions, it is only fair to attempt to set premiums which reflects these differences. The premium increases were ten, twelve and fifteen percent, respectively, depending on geographic location. The Medicare supplement was set at \$50 per month per participant or spouse, an increase of 13.6%.
3. The Trustees continued to wrestle with the problem of how to set an equitable health insurance premium for those retired ministers not covered by Medicare. The solution arrived at was to set the premium based on the annual costs for Medicare Parts A and B plus one-half the cost of the PCA Medicare Supplement. This calls for a premium in 1988 of \$283.80 per person per month.
4. Nineteen eighty-seven was both a boom and a bust year for the stock market. As a result, the year-end performances for the equity market indices were rather meager. The Dow Jones Industrial average ended the year with a return, including dividends of 5.4%. The S&P 500 Index showed a total return of 5.32%. The broader New York Stock Exchange Composite Index ended the year with a -0.25% market value change. The PCA Growth Fund produced a total return of 5.2%, before administrative expenses of .6%, for a net return of 4.60%. The Income Fund produced a return of 9.59% less administrative expenses of .6% for a net return of 8.99%. The return for the Balanced Fund was 6.99%, less administrative expenses of .6%, or a net return of 6.39%. Those who chose the Investor's Fund option had a net return of 8.31% for that portion of their accounts. The initial transfer to the Investor's Fund was made on April 15, 1987.
5. Assets continued to grow in 1987. Total assets held in trust by the Board at year-end were approximately \$26,300,000, an 18% increase over the 1986 year-end total.
6. Churches and individuals again responded well to the Christmas Offering. Contributions received for 1987 for the funding of ministerial relief activities amounted to \$170,270. Total deductions from the fund for the year came to \$252,193. The need for increased giving by the denomination to support the relief activities for retired, disabled and needy church servants is evidenced by these figures. Coordinator of Ministerial Relief Robert G. Sweet continues to work with presbyteries, churches and individual ministers to determine needs and to offer assistance where appropriate.
7. During 1987 the following plan participants died: TE Thomas Graham, TE Darrell Harris, Mr. Lester Jacobs, Mrs. Jean Lawhon, TE Thomas McClelland, Mr. Theodore McLendon, Miss Miriam Stout, and TE George Taylor, Jr.. Life insurance benefits paid to survivors amounted to \$437,000.
8. During 1987 the following plan participants retired or began receiving retirement benefits: TE Stanley P. Allen, TE Kyle E. Barr, Mrs. J. Marie Brooks, Mrs. Emily Cochrane, Mrs. Barbara C. Crane, TE John G. Crane, Jr., TE Jack Giddings, TE Richard R. Harris, TE Doyle A. Hulse, Mrs. Elizabeth McClelland, Mrs. Sarah C. Phillips, TE William H. Rose, TE Frank Smick, Jr., Dr. Eleanor Soltau, TE Robert A. Wildeman, Sr., Mrs. Jane Young and TE John M.L. Young.
9. The following Long-Term Disability plan participants are disabled and received benefits during 1987: TE Charles Cox, TE Jack Eubanks, TE Jack Ross, and TE Charles Wilson.
10. During 1987 and early 1988 several personnel changes and additions were made in the IAR staff. Additions were Holly Barnes, Records Assistant; Thomas L. Hall, EDP Assistant; Ann Llewelyn, Administrative Secretary and Sharon Nemier, Secretary/Receptionist. Thomas W. Sult was promoted to the position of Business Manager and Kathy Vandeford was promoted to the position of Administrative Assistant. Kenneth Arthur was promoted to the position of EDP Supervisor.

### 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 PCA churches and organizations be encouraged to provide benefits for ministers and lay employees through the PCA plans.



3. That the General Assembly encourage all PCA congregations to support the annual Christmas Offering.
4. 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.
5. That the Minutes of the Board meetings of June 15, 1987; August 21, 1987; November 6-7, 1987; and March 3-4, 1988 be approved without exception.
6. That the audit report dated December 31, 1987 by Arthur Andersen and Company, be approved.
7. That the General Assembly approve the use of Arthur Andersen and Company to conduct the 1988 audit.
8. That the revised 1988 budget be received.
9. That the 1989 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.
10. That the Fifth Amendment to the Presbyterian Church in America Money Purchase Pension Plan be approved. (See Attachment 1.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
11. That the Seventh Amendment to the Presbyterian Church in America Tax-Sheltered Annuity Plan be approved. (See Attachment 2.) Further, that the Resolutions relating thereto be adopted and included in the Minutes of the General Assembly.
12. That the Fourth Amendment to the Presbyterian Church in America Long-Term Disability Plan be approved. (See Attachment 3.) 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 Long-Term Disability Plan be approved. (See Attachment 4.) 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 1

FIFTH 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 modifying the distribution provisions of the Plan to comply with the Internal Revenue Code, 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 deleting said Article in its entirety and replacing it with the following new Article VII:

"ARTICLE VII

FORMS OF BENEFIT PAYMENT

7.01 Normal Form.

The Normal Form of benefits shall be an annuity having monthly payments for the life of the Participant with a survivor annuity paid to the surviving spouse of the Participant for the life of such surviving spouse. The payment of benefits under the Normal Form shall commence as of the date specified by the Participant and approved by the Trustees, but in no event later than the last to occur of: (1) the calendar year in which occurs the Participant's date of retirement from all remunerative service with his Employer if the Participant attains age 70 1/2 prior to 1988, or (2) the calendar year in which the Participant attains age seventy and one-half (70 1/2). The amount of monthly payments under the Normal Form shall be determined as follows:

A full 12 months payment shall be made in the calendar year in which payment is required to begin, provided that a Participant may elect to have such first calendar year's payment distributed as a lump-sum not later than April 1 of the following calendar year. The amount of monthly payments for each calendar year during the life of the Participant shall be separately determined on each Valuation Date for the following calendar year as follows:

$$M = \frac{B}{12L}$$

Where: M = The amount of each monthly payment for the calendar year.

B = The aggregate balance in the Participant's Accounts as of the Valuation Date immediately preceding the calendar year.

L = The joint and survivor life expectancy determined as of the Valuation Date in question under the Approved Table of the Participant and his spouse. A Participant may elect whether life expectancies under said Approved Table will be recalculated each year.

Any amount remaining in the Participant's Accounts following the death of the Participant and his spouse shall be paid in one lump sum to the Participant's Beneficiary not later than the last day of the calendar year following the calendar year in which the Participant did not designate a Beneficiary which

survives the Participant, payment will be made to the spouse's Beneficiary provided, however, that if the Participant and his spouse did not elect to have their life expectancies recalculated each year, payments to the Participant's Beneficiary may continue for the remaining expectancy of the Participant and his spouse. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings have been determined.

For purposes of this Article VII, the term "Approved Table" shall mean such actuarial tables of single life expectancies and joint and survivor life expectancies as shall be approved for use from time to time by the Trustees.

#### 7.02 Single Life Form.

The Single Life Form may be elected by any Participant and shall be the Normal Form of benefit for a Participant who has no living spouse. The monthly amount and commencement date for the Single Life Form shall be determined in the same manner as the Normal Form in Section 7.01 except that "L" shall be determined by taking into account only the life expectancy of the Participant. Any amount remaining in the Participant's Accounts following the death of the Participant shall be paid in a lump sum to the Participant's Beneficiary not later than the last day of the calendar year following the calendar year in which the Participant died; provided, however that if the Participant did not elect to have his life expectancy recalculated each year, payments to the Participant's Beneficiary may continue for the remaining life expectancy of the Participant. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings has been determined.

#### 7.03 Joint Life Form.

The Joint Life Form may be elected by any Participant and shall provide an annuity for the life of the Participant with a survivor annuity for the life of a Joint Life Beneficiary designated by the Participant. The monthly amount and commencement date for the Joint Life Form shall be determined in the same manner as the Normal Form in Section 7.01 except that the Joint Life Beneficiary shall be substituted in place of the Participant's spouse. For purposes of determining the joint life expectancy of the Participant and a designated Beneficiary other than the Participant's spouse, a Participant may elect to have his life expectancy recalculated in accordance with Treasury Regulations, however the life expectancy of the Beneficiary may not be recalculated. Any amount remaining in the Participant's Accounts following the death of the Participant and his Joint Life Beneficiary shall be paid in one lump sum to the Participant's Beneficiary not later than the last day of the calendar year following the calendar year in which the Participant died; provided that if the Participant designates a Beneficiary which does not survive the Participant and the Joint Life Beneficiary's Beneficiary; provided, however, that if the Joint Life Beneficiary did not elect to have his life expectancy recalculated, payment to the Beneficiary that survives the Joint Life Beneficiary may be made over the remaining life expectancy of the Joint Life Beneficiary. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings has been determined.

#### 7.04 Installment Annuity Form.

The Installment Annuity Form may be elected by any Participant and shall provide an annuity for a designated number of years specified by the Participant. The payment of benefits under the Installment Annuity Form shall commence as of the date specified by the Participant and approved by the Trustees, but in no event later than the last to occur of: (1) the calendar year in which occurs the Participant's date of retirement from all remunerative service with his Employer if the Participant attains age 70 1/2 prior to 1988, or (2) the calendar year in which the Participant attains age seventy and one-half (70 1/2). The amount of monthly payments under the Installment Annuity Form shall be determined as follows:

A full 12 months payment shall be made in the calendar year in which payment is required to begin, provided that a Participant may elect to have such first calendar year's payment distributed as a lump sum not later than April 1 of the following calendar year. The amount of monthly payments for

each calendar year during the period of years for which the installment payments will be paid shall be separately determined on each Valuation Date for the following calendar year as follows:

$$M = \frac{B}{N}$$

Where: M = The amount of each monthly payment for the calendar year.

B = The aggregate balance in the Participant's Accounts as of the Valuation Date immediately preceding the calendar year.

N = The total number of remaining installments to be paid.

The value of N may not exceed the life expectancy of the Participant determined under the Approved Table as of the date on which payment of benefits commences.

Any amount remaining in the Participant's Accounts following the death of the Participant shall be paid by continuing installment payments to the Participant's Beneficiary provided that if such Beneficiary dies before all installments have been paid, the balance in the Participant's Account shall be paid to an alternative Beneficiary; provided, that if no such alternative Beneficiary is named payment shall be made in one lump sum to the Beneficiary's estate. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last installment payment is made shall be paid in a separate distribution after the amount of such earnings has been determined. Any amount remaining in the Participant's Accounts on the date the last installment is paid shall be distributed as part of such last installment.

#### 7.05 Lump Sum Form.

The Lump Sum Form may be elected by any Participant (subject to approval by the Trustees) and shall provide a single distribution on a date specified by the Participant equal to the value of the Participant's Accounts. A Participant may request payment of one or more of his Accounts in Lump Sum Form and payment of his remaining Accounts in a manner permitted under the other provisions of this Article, and may request an initial payment of a part of any Account as a cash distribution followed by payment of the remainder of such Account in a manner permitted under the other provisions of this Article. The Trustees may deny or delay authorization of payment in Lump Sum Form in their discretion, and the exercise of such discretion to prevent the Trust Fund from incurring losses upon liquidation of Trust Fund assets shall be a proper exercise of this discretion.

Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which a lump sum payment is made shall be paid to the Participant (or his Beneficiary) in a separate distribution after the amount of such earnings has been determined.

#### 7.06 Specific Dollar Amount Form.

The Specific Dollar Amount Form of benefit may be elected by any Participant and shall provide for monthly payments in a dollar amount specified by the Participant. Payments under this option shall be made to the Participant until the entire balance in his Account is distributed. A Participant may modify the dollar amount of installments by requesting the Trustees in writing to make such a modification, provided that only one such change may be made in any calendar year. The dollar amount designated by the Participant to be paid each calendar year under this Section may not be less than the dollar amount that would be paid if the Participant had elected to receive benefits under Section 7.02 and had elected to have his life expectancy redetermined each distribution year.

Any amount remaining in the Participant's Account following the death of the Participant shall be paid to the Participant's Beneficiary in a single lump sum not later than the last day of the calendar year following the calendar year in which the Participant dies. Any Trust Fund earnings allocable to the Participant's Account for the calendar year in which the last installment payment is made shall be paid in a separate distribution after the amount of such earnings has been determined.

#### 7.07 Additional Methods of Benefit Distribution.

(a) **General Rule.** The Trustees shall have discretion to permit payment of retirement benefits in any other form not specifically described in this Article including but not limited to payment in the form of a life annuity or an annuity for the life of the Participant with a survivor annuity for the life of the Participant's designated Beneficiary (which may be purchased from a licensed insurance company and either distributed to the Participant or retained in the Trust Fund and used as the source of funding payments from the Trust to the Participant and his Beneficiaries) provided, however, that any form of benefit payment approved by the Trustees must satisfy the rules in subsection (b) related to minimum required distributions and any other requirements of applicable Treasury Regulations.

(b) (i) **Minimum Amounts to be Distributed:** If the Participant's entire interest is to be distributed in other than a lump sum and other than through the purchase of a Commercial Annuity Contract, then the amount to be distributed each year must be at least an amount equal to the quotient obtained by dividing the Participant's entire interest by the life expectancy of the Participant or the joint life expectancy of the Participant and his designated Beneficiary. The life expectancy of a Participant and of the spouse of a Participant may be redetermined no more frequently than annually. The life expectancy of a nonspouse Beneficiary may not be redetermined after the date on which the benefits commence. Life expectancy is computed by the use of the return multiples contained in section 1.72-8 of the Income Tax Regulations.

For purposes of this Section, the term "Commercial Annuity Contract" shall mean an annuity contract purchased with the balance in the Participant's Account from an insurance company that is licensed in the state of Georgia and under which payment will be made commencing not later than the date determined in Subsection (b)(ii) and continuing for the lifetime of the Participant and, if applicable, the Participant's designated Beneficiary and under which payment is made at least as rapidly as required under applicable Treasury Regulations.

(ii) **Distributions to Non-Five Percent Owners:** Distribution to a Participant must commence no later than the first day of April following the calendar year in which the later of the Participant's termination of Employment (but only if the Participant attains age 70 1/2 prior to January 1, 1988) or attainment of age 70 1/2 occurs.

#### 7.08 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:

- (i) The alternative form of payment must be a form that is an option permitted under the provisions of the Plan.
- (ii) 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.
- (iii) All benefit form changes must be made in writing and are subject to the approval of the Plan Administrator.
- (iv) No more than one election to change the form of benefit payment shall be made in any Plan year.
- (v) The Plan Administrator shall have discretion to adopt appropriate rules for the administration requests made under this Section.

#### 7.09 Alternative Minimum Benefit Requirement.

Notwithstanding any other provision of this Section, the amount distributed to a Participant for any calendar year must satisfy the Minimum Distribution Requirement described in this Section.

(a) **Calendar Years Beginning Prior to January 1, 1989.** In any calendar year beginning prior to January 1, 1989, the Minimum Distribution Requirement shall be satisfied if the method of payment of the Participant's benefits is such that the actuarial present value of benefits projected to paid to the Participant as of the date payment of benefits commences exceeds the actuarial present

value of benefits projected to be paid to the Participant's Beneficiaries. The determination of said actuarial present values shall be made by determining life expectancies under the Approved Table and by using an interest rate assumption of ten percent (10%) or such other interest rate designated by the Trustees.

(b) Calendar Years Beginning After December 31, 1988.

(1) Distributions Not Paid from an Annuity Contract. For any calendar year beginning after December 31, 1988 the Minimum Distribution Requirement will be satisfied if benefits are not paid by way of an insured annuity contract and if:

(i) Distribution of a Participant's benefit commences not later than April 1 of the calendar year after the Participant attains age 70 1/2;

(ii) The amount distributed with respect to each calendar year beginning with the calendar year in which the Participant attains age 70 1/2 is not less than A/B, where:

A = The balance in the Participant's Account as of the Valuation Date immediately preceding the calendar year for which the minimum distribution is being determined; provided, however that for purposes of computing the minimum distribution for the calendar year immediately following the calendar year in which the Participant attains age 70 1/2 the value of "A" shall be reduced by that portion if any of the minimum distribution that is distributed with respect to the calendar year in which the Participant attains age 70 1/2 and distributed between January 1 and April 15 of the calendar year immediately following the calendar year in which the Participant attains age 70 1/2.

B = The Applicable Divisor based on the age of the Participant as of his birthday that occurs in the calendar year in which the minimum distribution is being determined. For purposes of the immediately preceding sentence the "Applicable Divisor" shall be determined under the following table based on the age of the Participant as of his birthday in the calendar year for which the minimum distribution is being determined:

<u>Age of the employee</u>	<u>Applicable divisor</u>	<u>Age of the employee</u>	<u>Applicable divisor</u>
70	26.2	93	8.8
71	25.3	94	8.3
72	24.4	95	7.8
73	23.5	96	7.3
74	22.7	97	6.9
75	21.8	98	6.5
76	20.9	99	6.1
77	20.1	100	5.7
78	19.2	101	5.3
79	18.4	102	5.0
80	17.6	103	4.7
81	16.8	104	4.4
82	16.0	105	4.1
83	15.3	106	3.8
84	14.5	107	3.6
85	13.8	108	3.3
86	13.1	109	3.1
87	12.4	110	2.8
88	11.8	111	2.6
89	11.1	112	2.4
90	10.5	113	2.2
91	9.9	114	2.0
92	9.4	115+	1.8



## ATTACHMENT 2

SEVENTH AMENDMENT  
TO THE  
Presbyterian Church in America  
Tax-Sheltered Annuity Plan

THIS AMENDMENT to the Presbyterian Church in America 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 modifying the distribution provisions of the Plan to comply with the Internal Revenue Code, 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 deleting said Article in its entirety and replacing it with the following new Article VII:

"ARTICLE VII

FORMS OF BENEFIT PAYMENT

7.01 Normal Form.

The Normal Form of benefits shall be an annuity having monthly payments for the life of the Participant with a survivor annuity paid to the surviving spouse of the Participant for the life of such surviving spouse. The payment of benefits under the Normal Form shall commence as of the date specified by the Participant and approved by the Trustees, but in no event later than the last to occur of: (1) the calendar year in which occurs the Participant's date of retirement from all remunerative service with his Employer if the Participant attains age 70 1/2 prior to 1988, or (2) the calendar year in which the Participant attains age seventy and one-half (70 1/2). The amount of monthly payments under the Normal Form shall be determined as follows:

A full 12 months payment shall be made in the calendar year in which payment is required to begin, provided that a Participant may elect to have such first calendar year's payment distributed as a lump-sum not later than April 1 of the following calendar year. The amount of monthly payments for each calendar year during the life of the Participant shall be separately determined on each Valuation Date for the following calendar year as follows:

$$M = \frac{B}{12L}$$

Where: M = The amount of each monthly payment for the calendar year.

B = The aggregate balance in the Participant's Accounts as of the Valuation Date immediately preceding the calendar year.

L = The joint and survivor life expectancy determined as of the Valuation Date in question under the Approved Table of the Participant and his spouse. A Participant may elect whether life expectancies under said Approved Table will be recalculated each year.

Any amount remaining in the Participant's Accounts following the death of the Participant and his spouse shall be paid in one lump sum to the Participant's Beneficiary not later than the last day of the



calendar year following the calendar year in which the Participant did not designate a Beneficiary which survives the Participant, payment will be made to the spouse's Beneficiary provided, however, that if the Participant and his spouse did not elect to have their life expectancies recalculated each year, payments to the Participant's Beneficiary may continue for the remaining expectancy of the Participant and his spouse. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings have been determined.

For purposes of this Article VII, the term "Approved Table" shall mean such actuarial tables of single life expectancies and joint and survivor life expectancies as shall be approved for use from time to time by the Trustees.

#### 7.02 Single Life Form.

The Single Life Form may be elected by any Participant and shall be the Normal Form of benefit for a Participant who has no living spouse. The monthly amount and commencement date for the Single Life Form shall be determined in the same manner as the Normal Form in Section 7.01 except that "L" shall be determined by taking into account only the life expectancy of the Participant. Any amount remaining in the Participant's Accounts following the death of the Participant shall be paid in a lump sum to the Participant's Beneficiary not later than the last day of the calendar year following the calendar year in which the Participant died; provided, however that if the Participant did not elect to have his life expectancy recalculated each year, payments to the Participant's Beneficiary may continue for the remaining life expectancy of the Participant. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings has been determined.

#### 7.03 Joint Life Form.

The Joint Life Form may be elected by any Participant and shall provide an annuity for the life of the Participant with a survivor annuity for the life of a Joint Life Beneficiary designated by the Participant. The monthly amount and commencement date for the Joint Life Form shall be determined in the same manner as the Normal Form in Section 7.01 except that the Joint Life Beneficiary shall be substituted in place of the Participant's spouse. For purposes of determining the joint life expectancy of the Participant and a designated Beneficiary other than the Participant's spouse, a Participant may elect to have his life expectancy recalculated in accordance with Treasury Regulations, however the life expectancy of the Beneficiary may not be recalculated. Any amount remaining in the Participant's Accounts following the death of the Participant and his Joint Life Beneficiary shall be paid in one lump sum to the Participant's Beneficiary not later than the last day of the calendar year following the calendar year in which the Participant died; provided that if the Participant designates a Beneficiary which does not survive the Participant and the Joint Life Beneficiary's Beneficiary; provided, however, that if the Joint Life Beneficiary did not elect to have his life expectancy recalculated, payment to the Beneficiary that survives the Joint Life Beneficiary may be made over the remaining life expectancy of the Joint Life Beneficiary. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last payment is made to the Beneficiary shall be paid to the Beneficiary in a separate distribution after the amount of such earnings has been determined.

#### 7.04 Installment Annuity Form.

The Installment Annuity Form may be elected by any Participant and shall provide an annuity for a designated number of years specified by the Participant. The payment of benefits under the Installment Annuity Form shall commence as of the date specified by the Participant and approved by the Trustees, but in no event later than the last to occur of: (1) the calendar year in which occurs the Participant's date of retirement from all remunerative service with his Employer if the Participant attains age 70 1/2 prior to 1988, or (2) the calendar year in which the Participant attains age seventy and one-half (70 1/2). The amount of monthly payments under the Installment Annuity Form shall be determined as follows:

A full 12 months payment shall be made in the calendar year in which payment is required to begin, provided that a Participant may elect to have such first calendar year's payment distributed as a lump sum not later than April 1 of the following calendar year. The amount of monthly payments for

each calendar year during the period of years for which the installment payments will be paid shall be separately determined on each Valuation Date for the following calendar year as follows:

$$M = \frac{B}{N}$$

Where: M = The amount of each monthly payment for the calendar year.

B = The aggregate balance in the Participant's Accounts as of the Valuation Date immediately preceding the calendar year.

N = The total number of remaining installments to be paid.

The value of N may not exceed the life expectancy of the Participant determined under the Approved Table as of the date on which payment of benefits commences.

Any amount remaining in the Participant's Accounts following the death of the Participant shall be paid by continuing installment payments to the Participant's Beneficiary provided that if such Beneficiary dies before all installments have been paid, the balance in the Participant's Account shall be paid to an alternative Beneficiary; provided, that if no such alternative Beneficiary is named payment shall be made in one lump sum to the Beneficiary's estate. Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which the last installment payment is made shall be paid in a separate distribution after the amount of such earnings has been determined. Any amount remaining in the Participant's Accounts on the date the last installment is paid shall be distributed as part of such last installment.

#### 7.05 Lump Sum Form.

The Lump Sum Form may be elected by any Participant (subject to approval by the Trustees) and shall provide a single distribution on a date specified by the Participant equal to the value of the Participant's Accounts. A Participant may request payment of one or more of his Accounts in Lump Sum Form and payment of his remaining Accounts in a manner permitted under the other provisions of this Article, and may request an initial payment of a part of any Account as a cash distribution followed by payment of the remainder of such Account in a manner permitted under the other provisions of this Article. The Trustees may deny or delay authorization of payment in Lump Sum Form in their discretion, and the exercise of such discretion to prevent the Trust Fund from incurring losses upon liquidation of Trust Fund assets shall be a proper exercise of this discretion.

Any Trust Fund earnings allocable to the Participant's Accounts for the calendar year in which a lump sum payment is made shall be paid to the Participant (or his Beneficiary) in a separate distribution after the amount of such earnings has been determined.

#### 7.06 Specific Dollar Amount Form.

The Specific Dollar Amount Form of benefit may be elected by any Participant and shall provide for monthly payments in a dollar amount specified by the Participant. Payments under this option shall be made to the Participant until the entire balance in his Account is distributed. A Participant may modify the dollar amount of installments by requesting the Trustees in writing to make such a modification, provided that only one such change may be made in any calendar year. The dollar amount designated by the Participant to be paid each calendar year under this Section may not be less than the dollar amount that would be paid if the Participant had elected to receive benefits under Section 7.02 and had elected to have his life expectancy redetermined each distribution year.

Any amount remaining in the Participant's Account following the death of the Participant shall be paid to the Participant's Beneficiary in a single lump sum not later than the last day of the calendar year following the calendar year in which the Participant dies. Any Trust Fund earnings allocable to the Participant's Account for the calendar year in which the last installment payment is made shall be paid in a separate distribution after the amount of such earnings has been determined.

### 7.07 Additional Methods of Benefit Distribution.

(a) General Rule. The Trustees shall have discretion to permit payment of retirement benefits in any other form not specifically described in this Article including but not limited to payment in the form of a life annuity or an annuity for the life of the Participant with a survivor annuity for the life of the Participant's designated Beneficiary (which may be purchased from a licensed insurance company and either distributed to the Participant or retained in the Trust Fund and used as the source of funding payments from the Trust to the Participant and his Beneficiaries) provided, however, that any form of benefit payment approved by the Trustees must satisfy the rules in subsection (b) related to minimum required distributions and any other requirements of applicable Treasury Regulations.

(b) (i) Minimum Amounts to be Distributed: If the Participant's entire interest is to be distributed in other than a lump sum and other than through the purchase of a Commercial Annuity Contract, then the amount to be distributed each year must be at least an amount equal to the quotient obtained by dividing the Participant's entire interest by the life expectancy of the Participant or the joint life expectancy of the Participant and his designated Beneficiary. The life expectancy of a Participant and of the spouse of a Participant may be redetermined no more frequently than annually. The life expectancy of a nonspouse Beneficiary may not be redetermined after the date on which the benefits commence. Life expectancy is computed by the use of the return multiples contained in section 1.72-8 of the Income Tax Regulations.

For purposes of this Section, the term "Commercial Annuity Contract" shall mean an annuity contract purchased with the balance in the Participant's Account from an insurance company that is licensed in the state of Georgia and under which payment will be made commencing not later than the date determined in Subsection (b)(ii) and continuing for the lifetime of the Participant and, if applicable, the Participant's designated Beneficiary and under which payment is made at least as rapidly as required under applicable Treasury Regulations.

(ii) Distributions to Non-Five Percent Owners: Distribution to a Participant must commence no later than the first day of April following the calendar year in which the later of the Participant's termination of Employment (but only if the Participant attains age 70 1/2 prior to January 1, 1988) or attainment of age 70 1/2 occurs.

### 7.08 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:

- (i) The alternative form of payment must be a form that is an option permitted under the provisions of the Plan.
- (ii) 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.
- (iii) All benefit form changes must be made in writing and are subject to the approval of the Plan Administrator.
- (iv) No more than one election to change the form of benefit payment shall be made in any Plan year.
- (v) The Plan Administrator shall have discretion to adopt appropriate rules for the administration requests made under this Section.

### 7.09 Alternative Minimum Benefit Requirement.

Notwithstanding any other provision of this Section, the amount distributed to a Participant for any calendar year must satisfy the Minimum Distribution Requirement described in this Section.

## MINUTES OF THE GENERAL ASSEMBLY

(a) Calendar Years Beginning Prior to January 1, 1989. In any calendar year beginning prior to January 1, 1989, the Minimum Distribution Requirement shall be satisfied if the method of payment of the Participant's benefits is such that the actuarial present value of benefits projected to be paid to the Participant as of the date payment of benefits commences exceeds the actuarial present value of benefits projected to be paid to the Participant's Beneficiaries. The determination of said actuarial present values shall be made by determining life expectancies under the Approved Table and by using an interest rate assumption of ten percent (10%) or such other interest rate designated by the Trustees.

(b) Calendar Years Beginning After December 31, 1988.

(1) Distributions Not Paid from an Annuity Contract. For any calendar year beginning after December 31, 1988 the Minimum Distribution Requirement will be satisfied if benefits are not paid by way of an insured annuity contract and if:

(i) Distribution of a Participant's benefit commences not later than April 1 of the calendar year after the Participant attains age 70 1/2;

(ii) The amount distributed with respect to each calendar year beginning with the calendar year in which the Participant attains age 70 1/2 is not less than A/B, where:

A = The balance in the Participant's Account as of the Valuation Date immediately preceding the calendar year for which the minimum distribution is being determined; provided, however that for purposes of computing the minimum distribution for the calendar year immediately following the calendar year in which the Participant attains age 70 1/2 the value of "A" shall be reduced by that portion if any of the minimum distribution that is distributed with respect to the calendar year in which the Participant attains age 70 1/2 and distributed between January 1 and April 15 of the calendar year immediately following the calendar year in which the Participant attains age 70 1/2.

B = The Applicable Divisor based on the age of the Participant as of his birthday that occurs in the calendar year in which the minimum distribution is being determined. For purposes of the immediately preceding sentence the "Applicable Divisor" shall be determined under the following table based on the age of the Participant as of his birthday in the calendar year for which the minimum distribution is being determined:

<u>Age of the employee</u>	<u>Applicable divisor</u>	<u>Age of the employee</u>	<u>Applicable divisor</u>
70	26.2	93	8.8
71	25.3	94	8.3
72	24.4	95	7.8
73	23.5	96	7.3
74	22.7	97	6.9
75	21.8	98	6.5
76	20.9	99	6.1
77	20.1	100	5.7
78	19.2	101	5.3
79	18.4	102	5.0
80	17.6	103	4.7
81	16.8	104	4.4
82	16.0	105	4.1
83	15.3	106	3.8
84	14.5	107	3.6
85	13.8	108	3.3
86	13.1	109	3.1
87	12.4	110	2.8
88	11.8	111	2.6



ATTACHMENT 3

FOURTH AMENDMENT  
TO THE PRESBYTERIAN CHURCH IN AMERICA  
LONG-TERM DISABILITY PLAN

WHEREAS, the Presbyterian Church in America established the Presbyterian Church in America Long-Term Disability Plan (the "Plan") effective January 1, 1984 to provide its employees with long-term disability benefit coverage on a self-insured basis; and

WHEREAS, the Plan has been amended on three previous occasions; and

WHEREAS, the Board of Trustees of the Presbyterian Church in America Insurance, Annuities and Relief, subject to the approval of the General Assembly has the authority pursuant to Section 8.01 of the Plan to amend the Plan from time to time; and

WHEREAS, as a result of the Age Discrimination in Employment Amendments of 1986, it has become necessary to amend certain portions of the Plan in order to assure continuing compliance of the Plan with the Age Discrimination in Employment Act.

NOW, THEREFORE, the Plan is hereby amended in the following particulars effective January 1, 1987.

1.

Amend Section 2.03 of the Plan by deleting subparagraph (a) thereof and by substituting the following in lieu thereof:

"(a) The date on which a Participant commences to receive retirement benefits under any retirement or pension plan maintained by his Employer."

2.

Amend Section 3.03 of the Plan by deleting subparagraph (b) thereof and by substituting the following in lieu thereof:

"(b) In the case of a Participant whose Total Disability occurs after the date on which the Participant attains age sixty (60), disability benefits shall not continue longer than sixty months subsequent to the Participant's date of Total Disability, and may continue for a shorter period if based upon age-related cost justifications."

3.

All other parts 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 \_\_\_\_\_, 1987, to be effective January 1, 1987.

PRESBYTERIAN CHURCH IN AMERICA

By: \_\_\_\_\_  
Duly Authorized Representative

ATTEST:

By: \_\_\_\_\_  
Stated Clerk

BOARD OF TRUSTEES OF THE INSURANCE,  
ANNUITY AND RELIEF FUNDS OF THE  
Presbyterian Church in America

By: \_\_\_\_\_  
By: \_\_\_\_\_  
By: \_\_\_\_\_  
By: \_\_\_\_\_  
By: \_\_\_\_\_  
By: \_\_\_\_\_  
By: \_\_\_\_\_

## ATTACHMENT 4

**FIFTH AMENDMENT  
TO THE PRESBYTERIAN CHURCH IN AMERICA  
LONG-TERM DISABILITY PLAN**

WHEREAS, the Presbyterian Church in America established the Presbyterian Church in America Long-Term Disability Plan (the "Plan") effective January 1, 1984 to provide its employees with long-term disability benefit coverage on a self-insured basis; and

WHEREAS, the Plan has been amended on four previous occasions, and;

WHEREAS, the Board of Trustees of the Presbyterian Church in America Insurance, Annuities, and Relief, subject to the approval of the General Assembly has the authority pursuant to Section 8.01 of the Plan to amend the Plan from time to time; and

WHEREAS, the Board of Trustees of the Presbyterian Church in America Insurance, Annuities, and Relief, has determined that it is desirable to amend the Plan at this time in order to provide that disability benefits will be reduced by the amount of premiums paid for health insurance coverage for Participants and that such coverage will be funded by this Plan, in order to reduce the taxable income of the Participants, and for other purposes.

NOW, THEREFORE, the Plan is hereby amended in the following particulars, effective for Participants who become Totally Disabled on or after January 1, 1988.

## 1.

Amend Section 2.02 of the Plan by deleting that Section in its entirety and substituting the following in lieu thereof:

"2.02 Duration of Participation. A Participant shall cease to be covered as a Participant in this Plan upon the date on which the Participant ceases to be a Qualifying Employee, provided that the former Participant shall again become a Participant on the first day of the month coincident with or next following the date on which the former Participant again becomes a Qualifying Employee.

No benefits shall be payable to any individual whose Total Disability commenced after he ceased to be a Participant hereunder. The preceding sentence shall not exclude from benefits any individual who qualified as a Participant on the day preceding the six (6) month waiting period for payment of disability benefits."

## 2.

Amend Section 3.01 of the Plan by adding the following provisions at the end of the first sentence thereof:

"A Participant who has become Totally Disabled shall also be entitled to medical benefit coverage which shall consist of a contribution to the Presbyterian Church in America Health Insurance Plan or to any other employer-provided health insurance plan, provided that the amount of the contribution to such other employer-provided health insurance plan shall not exceed the amount of premiums which would have been charged by the Presbyterian Church in America Health Insurance Plan if the Participant was covered thereby, and the type of coverage under either the Presbyterian Church in America Health Insurance Plan or the other employer-provided health insurance plan is the same type of coverage as the Participant was entitled to receive immediately prior to his becoming Totally Disabled. The Participant's entitlement to medical benefits hereunder shall cease at the same time that his entitlement to disability benefits ceases under the terms of this Plan."

## 3.

Amend Section 3.02 of the Plan by adding the following sentence after the first sentence thereof:





**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, Annuities and Relief Funds has approved adoption of the following amendments, subject to approval by the General Assembly:

1. The Fifth Amendment to the Presbyterian Church in America Money Purchase Pension Plan.
2. The Seventh Amendment to the Presbyterian Church in America Tax-Sheltered Annuity Plan.
3. The Fourth Amendment to the Presbyterian Church in America Long-Term Disability Plan
4. The Fifth Amendment to the Presbyterian Church in America 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 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 \_\_\_\_\_, 1988, 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 \_\_\_\_\_, 1988.

\_\_\_\_\_  
Stated Clerk

## APPENDIX H

REPORT OF THE COMMITTEE ON INTERCHURCH RELATIONS  
TO THE SIXTEENTH GENERAL ASSEMBLY

## A. MEMBERSHIP at the conclusion of the 15th General Assembly:

RE Leland L. Nichols (James River) '90  
 TE David C. Jones (Great Lakes) '90  
 RE C. Gene Parks, Sr. (Central Carolina) '89  
 TE William J. Larkin, Jr. (Palmetto) '89  
 RE Jack D. Merry (Northeast) '88  
 TE Leon F. Wardell (James River) '88  
 RE George H. Gulley, Jr. (Grace) Alternate  
 TE L. Kenneth Hash (Central Carolina) Alternate  
 TE Morton H. Smith (Western Carolina) ex-officio

## B. MEETINGS:

November 10, 11 1987 - Stated Meeting, Grand Rapids, MI  
 January 26, February 16, 1988 - Stated Meeting via Telephone Conference Calls

## C. ISSUES DISCUSSED and ACTIONS TAKEN:

1. Discussed the International Conference of Reformed Churches to meet June 19-23, 1989, in Cloverdale, B.C., Canada; and, authorized the sending and funding of two delegates to be named by this Committee;
2. Communicated with the Presbyterian Church of Uganda, through the Office of the Stated Clerk, that we do not have the mechanism to establish formal relations with churches outside North America at present. However, the Presbyterian Church of Uganda may, if it wishes, relay its concerns to the Presbyterian Church in America, expressing itself to the Interchurch Relations Committee through the Office of our Stated Clerk;
3. Met jointly with the Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church "to explore what options are feasible for us in order to move to the common goal of union," and agreed to share with them our Statement of "Guiding Principles for Ecumenical Relations" for their study. A planned joint meeting in Atlanta in February 1988 had to be cancelled by us because of financial restrictions; but, it is hoped that another joint meeting may be held early in the Fall of 1988;
4. Met jointly with the Interchurch Committee of the Reformed Presbyterian Church of North America to seek ways for greater cooperation between the two denominations at both the presbytery and assembly levels; and, agreed that we are in no position to advise the General Assembly regarding possible options relative to Joining and Receiving with the RPCNA at this time;
5. Discussed possible relations with the Reformed Episcopal Church, requesting that no recommendation be made at this time since their next General Conference will not be held until 1990;
6. Reviewed our background materials for a Statement of "Guiding Principles for Ecumenical Relations" and made assignment to write a final draft which is to open with the 1961 Statement of the Orthodox Presbyterian Church on "The Biblical Basis for Ecclesiastical Union." The attached three-part Statement is submitted to the 16th General Assembly in fulfillment of the request made by the 14th General Assembly;
7. Elected four representatives to the annual meeting of NAPARC to be held in Grand Rapids, MI, November 11, 1987; and, summarized material to be included in the PCA report to that Council. Agreed to recommend the adoption of NAPARC's refined language of its "Agreement on Transfer of Members and Congregations;"
8. Made appointments of representatives to the National Association Of Evangelical's Commissions/Affiliates along with ten delegates to the annual Convention to be held in Orlando, FL, March 8-10, 1988, in consultation with recommendations received from presbyteries and GA Committees;

Larry Roff  
 Henry Boss  
 George Brengle  
 Paul Gilchrist  
 Robert Cunningham

Eric Perrin  
 R. C. Sproul  
 Ken Hash  
 Gerald Sovereign  
 Earl Witmer

Robert Auffarth  
 Kennedy Smartt  
 Manuel Salabaria  
 Cecil A. Brooks  
 Robert Liken

William Barker  
Bruce Howes

Frank Brock  
Susan Hunt

Don Clements

9. Responded to a request from TE Eric Tucker that the PCA consider an exchange of fraternal delegates with the National Presbyterian Church of Mexico as we did to the Presbyterian Church of Uganda (see item 2 above), adding that we are pursuing possible international conciliar relationships with the International Presbyterian and Reformed Churches;
10. Responded to the request of the United Methodist Church that the PCA send a representative to their General Conference, stating, through our Stated Clerk's Office, that our *Book of Church Order* does not make provision for our denomination to send a representative to their Conference;
11. Appointed fraternal delegates to the following sister Churches with whom we now have official fraternal relations: TE William Shell to the Christian Reformed Church (14-24 June); TE Paul Gilchrist (principle), TE Nick Barker (alternate) to the Orthodox Presbyterian Church (17-25 May); TE Doug Lee (principle), TE Bob Taylor (alternate) to the Reformed Presbyterian Church of North America (4-10 August); TE Jerry Lynn (principle), TE John Neville (alternate) to the Associate Reformed Presbyterian Church (13-15 June); and Young Cheol Ju (principle), Daniel Kim (alternate) to the Korean American Presbyterian Church (14-17 June);
12. Met with representatives of the Evangelical Presbyterian Church to consider their request to enter into ecclesiastical relationship with the Presbyterian Church in America; and, make no recommendation until after our respective observers have attended and responded to each denomination's Assembly. Appointed an observer to the EPC General Assembly (6-10 June) to report back to this committee.
13. Elected TE Donald C. Jones as chairman and RE C. Gene Parks, Sr. as secretary to assume leadership following the 16th General Assembly.
14. For the information of the Assembly, the following fraternal delegates are expected to attend the 16th General Assembly:  
ARP - none expected  
CRC - Rev. Henry Stob of Cincinnati, Ohio  
KAPC - none expected  
OPC - Rev. Thomas S. Champness of Atlanta, GA  
RPCNA - Rev. Jerrald S. Milroy, Interchurch Committee chairman  
Also, an observer is expected from the Evangelical Presbyterian Church (EPC) - Rev. L. Edward Davis, Stated Clerk

#### D. RECOMMENDATIONS:

1. That the Interchurch Relations Committee be authorized to name two delegates to the International Conference of Reformed Churches, meeting in Cloverdale, B.C., Canada, June 19-23, 1989, with their expenses paid by the General Assembly;
2. That the Interchurch Relations Committee has no recommendation, at this time, of possible options relative to a Joining and Receiving with the Reformed Presbyterian Church of North America; and, that the Committee on Interchurch Relations be authorized to meet with the Interchurch Committee of the RPCNA to make arrangements for our General Assembly and their Synod to be held concurrently in 1990 or later if the way be clear;
3. That the Interchurch Relations Committee be granted an extended time for consultation with the Reformed Episcopal Church on possible fraternal relations until their next General Conference in 1990;
4. That the Interchurch Relations Committee's proposed Statement of "Guiding Principles for Ecumenical Relations" be adopted by the 16th General Assembly (see Attachment A.);
5. That the 16th General Assembly adopt NAPARC's "Agreement on Transfer of Members and Congregations" sent to each of the NAPARC denominations for their adoption.  
"Recognizing that the churches of NAPARC have on occasion unintentionally received members or ordained officers who were under various states of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing the need for mutual freedom and openness on the part of the churches, we agree to respect the procedures of discipline and pastoral concern of the other denominations as follows:
  1. Regular Transfer of Membership  
That in the regular transfer of membership between NAPARC churches, the session/consistory or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.

2. Transfer with Irregularities
  - a. That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus enabling informal consultation between the pastors and elders of both churches.
  - b. That such a person not be received officially until the judicatory/assembly of the receiving church has taken into serious account the discipline of and the information supplied by the sending church.
  - c. That such a person not be received officially until the judicatory/assembly of the receiving church is satisfied that proper restitution has been made and/or reconciliation has been seriously attempted.
  - d. That a "fugitive from discipline" who no longer is a member of a church or who is no longer on the roll of a presbytery shall not be received until the former judicatory/assembly has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.
3. Recourse and Appeal
 

Where communication or action regarding the sending/receiving of a member or ordained officer/office bearer does not satisfy either the dismissing or receiving judicatory/assembly, communication may be submitted to the interchurch relation committees of the denominations involved with a view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis may register its concern to the appropriate judicatory/assembly of the other denomination.
4. Congregational Transfer
 

That a congregation seeking to leave a NAPARC church to become affiliated with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done."
6. That the 16th General Assembly hear from each of the fraternal delegates sent by our sister Churches; and,
7. That the observer(s) from the Evangelical Presbyterian Church be invited to bring greetings to the 16th General Assembly.
8. That the Committee on Interchurch Relations concurs with the COA in declining at this time the request from NAE for special funding due to our current financial stress.
9. That the Communication #1 from the OPC General Assembly to our 16th General Assembly be received with gratitude; and, that, if the 16th General Assembly delays the adoption of the Statement of Guiding Principles for Ecumenical Relations to hear from the Presbyteries/Sessions, the Assembly direct its Committee on Interchurch Relations to enter into discussion of this Statement with the OPC Committee so that both denominations may adopt the same principles before directly discussing how we may "move to the common goal of union." Therefore, the Assembly instruct the Committee on Interchurch Relations to set up meetings with our Committees and Agencies only after the principles have been adopted by both denominations.

Respectfully submitted,  
 TE David C. Jones  
 TE William J. Larkin, Jr.  
 RE Jack D. Merry, Secretary  
 RE Leland L. Nichols  
 RE C. Gene Parks, Sr.  
 TE Morton H. Smith  
 TE Leon F. Wardell, Chairman

## ATTACHMENT A

PART I: The Biblical Basis for Ecclesiastical Union  
(the 1961 Statement adopted by the Orthodox Presbyterian Church)

In ecclesiastical union two denominations join in submitting to one common form of government. Since ecclesiastical jurisdiction includes the maintenance of spiritual discipline, unit in polity requires agreement in the standards of faith and worship which such discipline maintains. Hence unification in polity, when properly sought and achieved, involves also unity in faith, discipline, and worship.

As we take account of the diversity that exists between denominations arising from differences of ethnic identity, cultural background, and historical circumstance, the most conclusive evidence derived from Scripture is required to support the position that the obliteration of denominational separateness is an obligation resting upon these Churches of Christ. The differences that exist often manifest the diversity which the church of Christ ought to exemplify and make for the enrichment of the church's total witness. If ecclesiastical union impairs this diversity, then it may be achieved at too great an expense and tends to an impoverishment inconsistent with the witness to Christ which the church must bear.

Though the diversity which manifests itself in differentiating historical development might appear to make ecclesiastical union inadvisable or even perilous in certain cases, yet the biblical evidence in support of union is so plain that any argument to the contrary, however plausible, must be false.

## A. THE ETHNIC UNIVERSALISM OF THE GOSPEL

In Christ there is now no longer Jew or Gentile, barbarian, Scythian, bond nor free (cf. Galatians 3:28; Colossians 3:11). The New Testament does not suppose that the differences natural to individuals nor those arising from ethnic identity, cultural background, and historical circumstance are to be obliterated by the gospel. But it does mean that the unity of Christ transcends all diversity arising from language, race, culture, history. What is more, this unity embraces and utilizes all the diversity that is proper and this is created by God's providence. If we should maintain that the diversity is in any way incompatible with the unity of which the church is the expression, then we should be denying THAT unity which the ethnic universalism of the gospel implies. Implicit in the universalism of the gospel is the same kind of universalism in that which the gospel designs, the building up of Christ's church.

## B. THE UNIVERSALISM OF THE APOSTOLIC CHURCH

The church of the apostolic days embraces all nations, and kindreds, and peoples, and tongues. There is no evidence in the New Testament for the diversification of distinct denominations and anything tending to such diversification was condemned (cf. I Corinthians 1:10-13). The emphasis falls upon the oneness of faith (cf. Ephesians 4:5) and the oneness of the fellowship of the saints (cf. Ephesians 4:2-4; 11-16; Philippians 2:2, 3; 4:2).

## C. JESUS'S PRAYER FOR UNITY (John 17:20, 21)

It is a travesty of this text, as of all others bearing upon the unity of the church, to think of the unity for which Christ prayed apart from the unity in the bond of truth. Verse 21 must not be dissociated from verse 20. To divorce the unity for which Christ prayed from all that is involved in believing upon him through the apostolic witness is to sunder what Christ placed together. Furthermore, the pattern Jesus provides in this prayer "as thou, Father, art in me and I in thee" - makes mockery of the application of the text when unity is divorced from the characterization which finds its analogy in trinitarian unity and harmony.

But while these and other distortions of this text are to be shunned, the prayer of Jesus does bear upon our question in two respects.

1. The fragmentation and consequent lack of fellowship, harmony, and cooperation which appear on the ecclesiastical scene are a patent contradiction of unity exemplified in that to which Jesus referred when he said, "as thou, Father, art in me and I in thee".

2. The purpose stated in Jesus' prayer - "that the world may believe that thou hast sent me" - implies a manifestation observable by the world. Jesus prays for a visible unity that will bear witness to the world. The mysterious unity of believers with one another must come to visible expression so as to be instrumental in bringing conviction to the world.

## D. THE UNITY OF THE BODY OF CHRIST

The church is the body of Christ and there is no schism in the body (cf. I Corinthians 12:25). As in the human body, there is diversity in unity and unity in diversity (cf. I Corinthians 12). The point to be stressed, however, is the unity. If there is unity, it follows that this unity must express itself in all the functions which belong to the church. Since government in the church is an institution of Christ (cf. Romans 12:8; I Corinthians 12:28; I Timothy 5:17; I Peter 5:1, 2), this unity must be expressed in government. The necessary inference to be drawn is that the government should manifest the unity and

be as embrative in respect of its functioning as the unity of which it is an expression. A concrete illustration of this principle is the decree of the Jerusalem council (Acts 15:28, 29; 16:4).

#### E. THE KINGDOM OF CHRIST, etc.

1. Christ is the head of the church. So ultimately there is the most concentrated unity of government in the church of Christ. He alone is King. Any infringement upon this sovereignty belonging to Christ is a violation of what is basic and central in the government of the church. It follows that all government in the church must adhere to the pattern of a cone which has its apex in Christ.

2. Christ also instituted the apostolate with authority delegated from him (Matthew 16:18, 19; cf. John 20:21, 23; Ephesians 2:19-22). This apostolic authority is exercised now only through the inscripturated Word. But in the sphere of delegated authority, the apostolate is supreme and will continue to be so to the end of time. This is the way the Holy Spirit, as the vicar of Christ, abiding in and with the church, exercises his function in accordance with Christ's promise. He seals the apostolic witness by his own testimony and illumines the people of God in the interpretation and application of the same.

3. Subordinately, however, in terms of Matthew 16:19, the hegemony of the apostolate is undeniable and it exemplifies the descending hierarchy which Christ has established.

4. There is also in the New Testament institution the delegated authority of the presbyterate, always subject to the apostolic institution, to the Holy Spirit who inspired the apostles (John 16:13; 20:22), and ultimately to Christ as King and Head of the church, but nevertheless supreme in this sphere of government.

5. Since all office in the church of Christ can be filled only by the gifts of the Spirit, this structural subordination of the government of the church to the rule of Christ functions in living reality as a fellowship of the one Spirit. Everyone who has the Spirit of Christ is thereby called as a good steward of the manifold grace of God to minister his spiritual gifts to all the saints, so far as he is given opportunity. In particular, those whose gifts are for rule in the church must exercise such gifts in the communion of Christ and his church.

When these principles of gradation and communion are appreciated, and when coordinated with other considerations already established, especially that of the unity of the body of Christ, we appear to be provided with a pattern that points to the necessity of making the presbyterate as inclusive as is consistent with loyalty to Christ and the faith of the gospel. In a word, we are pointed to the necessity of unity in government, a unity that is violated when churches of Christ adhering to the faith in its purity and integrity are not thus united.

### PART II: Applying the Principles of Unity in Christ's Church

As we acknowledge the Biblical basis for ecclesiastical union, we must seek to bring these Biblical principles to expression. The unity of the church must be confessed and manifested for what it is, an organic unity enriched with the diversity of the gifts of the Spirit. In obedience to Christ's Word we must seek ways of removing barriers to unity, and of perfecting fellowship in the gospel.

#### I. Bringing to expression the spiritual unity of the church

##### A. Confessing the unity of the church

In the *WESTMINSTER CONFESSION OF FAITH* the universality of the church is affirmed. It is defined as the "catholic of universal Church which is invisible", and this universality is affirmed as the oneness of "the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof..." (*WCF XXV:i*). In the next section, universality is also affirmed of the church visible, "the house and family of God, out of which there is no ordinary possibility of salvation" (*WCF XXV:ii*). To this universal visible church Christ has given the ministry, oracles, and ordinances of God which, by his presence and Spirit, are made effective for the gathering and perfecting of the saints (*WCF XXV:iii*).

The unity and universality of the Church flow from the revelation of the Triune God: Father, Son and Holy Spirit. The Apostle Paul begs the church to "walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:1-6)

The unity for which the Apostle pleads is found in the one God and Father, the one Lord Jesus Christ, and the one Spirit.

##### 1. Unity in one God and Father

As the people of God, the church is one in his electing love (Eph. 1:3-6), one in his efficacious calling (I Cor. 1:2, 9; 2 Cor. 1:21, 22), one in calling him "Father" (I Cor. 8:6; Eph. 3:15), one as his holy dwelling (Eph. 2:21; I Cor. 3:9, 16, 17; II Cor. 6:16), one as united by the Father to the Son (Jn. 17:22,

23). The covenants of promise (Eph. 2:12) by which God binds himself to his people in the Old Testament are fulfilled in the New. In Jesus Christ the new people of God are Abraham's descendents and heirs of the promise. As Israel was sprinkled with the blood of the covenant in the assembly at Sinai, so the church, gathered from the nations, is sprinkled with the blood of Christ (I Pet. 1:2). In the new people of God divisions are overcome: not only between Israel and Judah, but between Jew and Gentile. The wall of partition is broken down. Those who were aliens and strangers, far from God and the covenants of promise, are now brought near and made citizens of God's commonwealth (Eph. 2:14-22). The unity of the new Israel is not less than the old: the brotherhood gains in spiritual depth but does not lose in covenantal bond. The unity of Israel was secured in symbol by the one place of worship to which they were summoned. In the new covenant that unity continues to be secured by God's summons to us: we are to gather spiritually to the heavenly Jerusalem in worship, and assemble physically in each place to call upon the name of the Lord (I Cor. 1:1, Heb. 10:25; 12:22). We affirm our unity in worship as we leave our gift at the altar in order to be reconciled to our brother (Mt. 5:23).

#### 2. Unity in our Lord Jesus Christ

The church has but one Lord and Savior; it is one in him. Jesus came to gather the lost sheep of the house of Israel, and to bring other sheep, not of Israel's fold, that there may be one flock as there is one shepherd (Jn. 10:16). Christ builds his assembly through his death and resurrection, and by the agency of the Holy Spirit, sent from his throne of glory. Those who are given him by the Father hear his voice and follow him: they bear his name, for there is salvation in no other (I Cor. 6:11); they acknowledge his rule in the government of his church (Mt. 18:17; I Cor. 14:38; Heb. 13:17).

When division of a denominational sort threatened at Corinth, Paul did not commend the diversity of expression nor condone separation as a necessary evil. Rather, he condemned it as an unthinkable denial of unity in Christ. Christians are saved only by union with Christ. When Christ died, we died, because he represented us. Since he lives, we live, not only because he lives for us, but because he lives in us. By the mark of baptism we bear the name of Christ, and his alone. To those in Corinth who were denominating themselves by Paul's name, the apostle replies, "Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul?" (I Cor. 1:13). Paul passionately affirms the outward unity that should mark those who are baptized into the name of the one and only Savior. Paul does recognize divisions that separate Christians from heretics, but not those that set apart true Christians from each other (I Cor. 11:18, 19).

The Lord's Supper, no less than baptism, marks the outward unity of the church in Jesus Christ. We who are many are one body as we partake together of the one bread (I Cor. 10:17). Those who are members of Christ's body are members of one another; the *shalom* of Christ rules in their hearts, to which they were called in one body (Eph. 4:25; 5:30; Col. 3:15).

#### 3. Unity in one Spirit

The Holy Spirit joins us to Christ; all who are joined to Christ share in the life of the Spirit. There is one body and one Spirit (Eph. 4:4). Those who share in the Spirit are therefore joined to one another. This is the unity that Paul pleads with us to manifest (Eph. 4:3). The Spirit establishes unity through gifts designed to enhance it. The diversity of the Spirit's gifts does cause Christians to differ, but to differ in a way that does not divide, but unites (I Cor. 12). The diversity is that of an organism. We need most the ministry of those whose gifts differ most from our own. The eye needs the hand, and the head the foot (I Cor. 12:21). Prominent among the gifts of the Spirit are those that are necessary for unity: lowliness, meekness, longsuffering, forbearance -- and above all, love (Eph. 4:2; Gal. 5:22; I Cor. 13).

Unity in the Spirit is maintained in the order and discipline of the church, an order carried out through the gifts of the Spirit (I Cor. 12:27-31; Eph. 4:11-13). Using these gifts, we are to strive (*spoudazo*) to keep the unity of the Spirit in the bond of peace (Eph. 4:3). To break our fellowship with fellow Christians is to deny the unity of the Spirit.

If we confess the New Testament teaching regarding the unity of the church, we are obligated to seek urgently its expression. We cannot plead the unity of the church as invisible to excuse our failure to seek the unity of the church visible.

#### B. Keeping and restoring the unity of the church

##### 1. Understanding denominational division

The necessity of the outward and visible communion of the people of God is not problematical in the light of Scripture. The problem lies in the divisions and obstacles to that communion that have been caused by error, pride, and other forms of sin. The divisive spirit that Paul once rebuked among the Corinthians has shattered the visible unity of Christ's church. Denominational divisions have multiplied. In denominational communions Christians exercise a fellowship toward each other in doctrine, worship and order that they do not exercise toward other Christians. The measure of fellowship that is recognized and enjoyed may obscure the loss of the fellowship that is denied and excluded. Efforts to deny the reality of division by establishing a new, undivided church have only repeated the mistake of the "Christ"

party in Corinth. Neither is it possible to validate by historical succession a true church of Christ as the exclusive heir of that title. While division has exposed false teaching and set apart belief from unbelief, it has also occurred over issues that were not fundamental to the gospel, with the result that we recognize many denominations to be true churches of Christ, even though they may have participated at one time in a rift that should have been reconciled.

In our present situation we would not deny the legitimacy and preciousness of the communion that exists within denominational bonds, but neither can we forget the brokenness of our divided condition. No denomination can rightly claim to be the visible church catholic on earth, nor order its affairs as though it were. The existence of a particular denomination is not the only starting point when the possibility of restoring the fellowship of the body of Christ is in view. Because its own enduements, resources, and situation are necessarily partial and limited, the stewardship of Christ's gifts in another denomination is no less a factor to be honored by all concerned. As the *Westminster Confession* states, Christ has given the ministry, oracles, and ordinances of God to the universal church visible. These gifts cannot be claimed as the exclusive property of one denomination. They are to be received in stewardship, to be used in an orderly fashion for all as opportunity arises. Speaking of the communion of the saints in worship, nurture, and benevolence, the *Confession* declares: "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:ii*).

The analogy of marriage is sometimes used in discussing the uniting of divided denominations. It assumes far too much as to their independence and self-sufficiency. At the least, the analogy should be of reconciling marital partners who have been separated or divorced. Seeking to manifest the unity of the Spirit might even be compared to removing a tourniquet from the body of Christ. There is, to be sure, a natural and proper distinction between the way the unity of the church is manifested on the congregational, regional, and universal level. Since the church is defined in the heavenly assembly where Christ is, it can be gathered on earth in larger of smaller assemblies. The New Testament speaks of house churches as well as city churches, and of the church in a region as well as the church universal (Col. 4:15; I Cor. 16:19, cf. Eph. 1:1; Acts 8:1; 11:22; Rom. 16:5; Philemon 2, cf. Rom. 16:23; Acts 9:31; 15:3; I Cor. 10:32; 12:28; cf. Rom. 16:4,16). Presbyterian order has recognized the flexibility of this manifestation of the church in its local, presbyterial, synodical, general, and ecumenical assemblies. Denominational division, however, cuts across all these assemblies of Christians. It fails to take full account of, or may deny the principle of representation by which broader assemblies can deal with matters of common concern in wider areas.

## 2. Ordering unity in diversity

The oneness of the church wrought by the Spirit of Christ embraces diversity. The harmony of unity and diversity is expressed by Paul in the organic figure of the body. The figure is most apt and illuminating, for the life of the body depends upon the diverse functions of the individual members. The unity to be sought for the church is a spiritual unity; it is not merely organizational. Yet it is organic: the unity of the members is needed for the health of the whole. Paul does not advocate the perfecting of one organ apart from the body in order to prepare it for introduction into the body. It is in the body that the organ functions best, for in the body it both receives and gives according to the order appointed by the Creator. The Holy Spirit, the author of life is also the Spirit who brought order to creation, moving on the face of the waters. Ardor and order are alike his gifts.

The order of the Spirit provides freedom. Unlike the kingdoms of this world, the kingdom of God offers liberty in the bonds of spiritual service. Those who are filled with the Spirit cannot ask whether others are qualified to deserve their ministry, nor can they doubt their own need of the ministry of those with "lesser" gifts. This principle must inform discussion and action toward the unity of divided denominations. It will quench denominational pride, and bring forward the yearning of love to receive the ministry of others, and to share whatever gifts Christ has graciously committed to our stewardship.

The order of the Spirit also maintains discipline. The church is never *defined* by disciplinary structure, but the church as visible requires subjection to the Word by which Christ orders his church. Christ established his church upon the confessing Apostle Peter who acknowledged, as the spokesman of the twelve, the person and work of Jesus the Christ. The faith that was given to Peter by revelation from the Father is essential to the church. As apostolic, the church remains on the foundation of apostolic doctrine given by inspiration in Scripture. That very revelation, however, also grounded Christ's word about the keys of the kingdom. As the church pronounces the Word of the Lord in the circumstances of its ministry it is proclaiming the opening and closing of the gates of the kingdom of heaven. The gospel opens the door to penitent sinners, but closes it against the rebellious and unbelieving. While any church council may err in its interpretation or application of apostolic doctrine, there must be both the willingness to be governed by the Word of the Lord in the Bible, and a confession of apostolic doctrine for the church to fulfill its calling in the world. Apostasy in faith and life is destructive of the fellowship



in Christ; only by rejecting such error can the church continue. From false apostles and antichrists the church must turn away; those who steadfastly hear the voice of false shepherds and follow them cannot be regarded as the sheep of Christ. There are organizations which falsely call themselves churches of God, and others which once were churches, but have become synagogues of Satan. Communion with such is spiritual adultery and an offense against Christ and his saints (*Form of Government*, OPC, IV:3).

On the other hand, there are those communions that submit to the Scripture as the Word of God written, confess the apostolic doctrines of salvation by grace, and maintain through a sufficient discipline the Word and the sacraments in their fundamental integrity. All such communions should seek closer fellowship, recognizing Biblical truth as it is heard and embraced within each communion, and rejoicing in the mutual ministry of diverse spiritual gifts. This obligation becomes urgent and inescapable in the case of denominations that confess together Biblical truth as summarized in the *Westminster Confession* and practice Presbyterian government.

Beyond the opportunity of such immediate reunion many other avenues of fraternal relations, conversations and cooperation may be pursued. Such earnest effort displays love of the Lord, of the truth, of brothers and sisters in Christ.

## II. Developing procedures for removing barriers to unity

### A. Submission to the Head of the church

No schedule of conversations, no procedures for reception or plans of union will be pleasing to the Lord of effective in his service unless his glory is the motivation of our actions. Even the admission of individuals to the fellowship of Christ's church involves a pledge to bear their burdens for the sake of the Lord. Any bringing together of divided Christians bears with it the problems as well as the joys of closer fellowship in Christ. Apart from the love and forbearance of the spirit such burdens may seem oppressive. We do not seek our comfort and convenience, however, but the will of the Lord. By his grace we will find the deep joy of "unfeigned love of the brethren" (1 Pet. 1:22).

The goal that motivates our Christian brethren in an adversarial attitude, but with the love that seeks their good, and recognizes Christ's appointment that we serve one another. Problems will not be ignored, but love does not magnify them, but seeks the stronger ties of ministry in which they may be resolved as we are willing to wash the feet of our brethren (1 Cor. 13). To seek assurance that the confession of a sister denomination is credible is surely legitimate, but to propose a spiritual inventory in the interests of quality control is not.

### B. Fellowship in the work of the Lord

Granted that there are denominations whose profession and practice are such that serious obstacles to unity remain, what procedures should we follow in seeking closer fellowship? The very diversity embraced in the fellowship of the church means that full unanimity in doctrine and uniformity in practice is not possible. There are denominations that have required uniformity in doctrine, but have allowed great diversity in both worship and order. Others have prescribed worship and order but have allowed great diversity of doctrine. Still others have insisted on governmental control but have been less stringent in forms of doctrine and worship. Our central commitment is to the Biblical system of doctrine of our confession and to the agreement of Presbyterian government with Scripture. It therefore appears wise to seek closer relations first with denominations that share these convictions. The Scriptural mandate we have recognized makes it urgent that we seek avenues of communication with such denominations in our own continent and around the world. Organizations such as the National Association of Reformed and Presbyterian Churches offer opportunities for advancing relationships and for concerting our service of Christ.

At the same time, the vision for the world that impels our missionary outreach also calls us to seek closer ties with Christ's church in other continents, especially those denominations that are Reformed in doctrine and practice.

Not all relationships looking toward restoring fuller fellowship need be conducted through official denominational channels. The disunity brought about by denominational division has been a primary factor in the organization of many parachurch bodies for mission, nurture, and fellowship. While such organizations are irregular in that they become involved in the work of the church without recognizing the need for the structure of the church, they are not therefore illegitimate, nor is their work invalid. Such organizations often link together evangelicals for activities they can properly engage in together. The National Association of Evangelicals, for example, appears to offer opportunities for useful contacts with evangelical churches and individuals in the broader context of American denominations and ecclesiastical independency. The wisdom of association with any particular para-church or interdenominational association is always subject to question and review, but the possibility of such association is not ruled out by our effort to maintain a Biblical church order. Rather, the sad results of so

many divisions in Christ's church not only make such contacts proper but often desirable. We must recognize that there are also irregularities inherent in denominational structures when compared with the Biblical norms.

### PART III: Ten Guiding Principles for Ecumenical Relations

In the light of the Biblical basis and the principles of application presented, the Committee would propose the following guidelines for ecumenical relations:

1. Denominational division creates barriers to fellowship that damage the life and witness of Christ's church and separate what the Spirit of Christ joins together.
2. Denominational communions are obliged by Scripture to seek the removal of barriers and the unity of the Spirit in the bond of peace.
3. The unity of the church must be grounded in the truth of the apostolic gospel as it is given in the Scripture; it must respect the order Christ has appointed for his church.
4. Denominations that confess the Biblical doctrines of salvation summarized in the Westminster standards and other Reformed confessions must recognize the urgency of the Scriptural mandate for union.
5. In developing steps toward union, no denomination may regard itself as an autonomous communion, independently constituted according to its own preferences. It exists only as the church of Christ, subject to his headship and laws and must humbly recognize its brokenness and the Lord's command.
6. Since the church of Christ is manifested in smaller and larger assemblies, the unity of the church is to be sought at the level of the local church and in regional, national, and ecumenical assemblies.
7. In the divided condition of the church many organizations for consultation and cooperation have emerged. Some represent the general office of believers within the structure of church government. Others are more or less irregular as they seek to provide channels for cooperative effort or common fellowship that denominational divisions have inhibited. Since denominational division in itself produces irregularities, we must recognize the legitimacy of many such parachurch organizations. The wisdom of association with any particular parachurch or interdenominational association is always subject to question and review, but such association may prove fruitful in the quest for manifesting the fellowship of the body of Christ.
8. Love for Christ, for the truth of Scripture, and for our fellow Christians must motivate our efforts to manifest the unity of the Spirit. No less do we seek by our unity to bear witness to the world so that others may believe that Jesus is the Christ, sent of the Father. We seek the ties of unity not for our own aggrandisement, but in order that we may bear one another's burdens. To remove walls of partition is to welcome others in Christ with their problems as well as their joys. Such fellowship requires the Spiritual gifts of meekness, forbearance, longsuffering - the graces the Spirit grants to this end.
9. The loving welcome of others in Christ's name requires our seeking assurance that their confession of faith is creditable, a judgement to be made in love. It does not justify our withholding fellowship from those who confess a like precious faith until we can be assured that their progress in the gospel has reached the level that we conceive our own to be. Fellowship in Christ welcomes weaker brethren. Problems that we discern in a communion that shares our confession of faith are problems that the Lord calls us to work out in the bonds of order that he has appointed.
10. Jesus Christ has charged his church to make disciples of all the nations; the Word of God has borne fruit in all the earth. We seek therefore closer fellowship with Christ's people in other lands. We do so not simply because we affirm the catholicity of the true church of Christ, but also because we know the dangers of a nationalistic narrowing of the gospel. We welcome ecumenical relations that will enable us to share with other communions the vision of the world-wide mission of the church. Such fellowship is made the more urgent by our common spiritual warfare against the false gospels spread globally by the principalities and powers of darkness.

## APPENDIX I

REPORT OF THE INVESTOR'S FUND TO  
THE SIXTEENTH GENERAL ASSEMBLY

## I. INTRODUCTION

- A. During the course of the year preceding the 15th General Assembly in June of 1987, the PCA offered its congregations \$264,000. in financing for buildings. In the year following that Assembly, leading to this 16th General Assembly, a total exceeding \$5,324,000. in financing has been made available through the programs of the IFBD. Of that total, more than \$2,376,000. came directly from monies invested in IFBD.
- B. The IFBD concept is not new by any means. A number of denominations - the Southern Baptists, Christian and Missionary Alliance, Christian Reformed and OPC - have had similar programs for many years. Within our own history, the RPCES operated a Revolving Building Fund which functioned on the principles that now guide IFBD.
- C. The basic principle that undergirds the IFBD is *God's Money for God's Kingdom* - and though this is a self-evident as well as a biblical truth - it is observed more in its neglect than in its practice. But IFBD is changing that slowly, but surely, as a growing number of people in the PCA hear the IFBD presentation, grasp the truth of it and make it their own. The IFBD is a vehicle, a mechanism, for God's people to put some of the monies God has entrusted to them to work for Him. Through investments placed with IFBD, they are able to honor the Master while assisting PCA congregations and presbyteries which desire help - help they find little of elsewhere.
- D. In the annual survey made by IFBD, there remain more than 230 congregations meeting in rented or borrowed facilities despite the \$5 million dollars made available by IFBD. To this number, we add faster than we subtract as presently one new PCA congregation begins weekly on the average. And this rate will increase to two or three per week as local congregations, presbyteries and General Assembly pursue the goals of Vision 2000.
- E. These new congregations - as well as many established churches which are expanding, renovating or rebuilding - increasingly find it difficult to raise the capital funds necessary to obtain land or facilities needed to increase the effectiveness of their ministries. As these churches seek financing, the secular financing institutions - where God's people have God's money - are reluctant to make available loans for growth.
- F. At present, Christians have little option but to take money God has entrusted to them for savings or retirement and put it into secular institutions. There, God's money is pooled with other funds and used at the discretion of the financial managers. In the current environment of mega-banks, regional holding companies, and other financial institutions, the principle which guides their use of money - even God's money - is solely the bottom line - what is profitable, legal and expedient. This means that churches and God's work are ignored in favor of other things, including (as has been documented repeatedly) abortion clinics, pornographic magazines and unethical businesses. The secular world is financing its profit with God's money at His Kingdom's expense.

## II. ACTIVITY

- A. Investment Activity
1. During the course of this year since the 15th General Assembly, IFBD has sought investors from the four states in which it had registered originally - Alabama, Georgia, Florida and Mississippi. In the past year, registration has been accomplished in three new states - Tennessee, North Carolina and Virginia.
  2. 282 participants in the retirement program of Insurance, Annuities and Relief have invested \$1,130,000. in IFBD through the "special option" available to all participants.
  3. Individuals through the registered states have invested amounts ranging from \$500. to \$75,000. Three churches and one presbytery also have deposited funds, bringing the total invested to more than \$2,000,000.
- B. Financing Activity
1. The IFBD staff has taken the responsibility for daily administration of the Five Million Fund, while it remains under the authority of MNA. Interest-free loans for FY 1988 should total \$313,000.

## MINUTES OF THE GENERAL ASSEMBLY

2. Concurrent with the growth of IFBD's fund has been the ability of its staff to draw upon a variety of sources for financing. FY 1988 will see a minimum of \$2,665,000. made available through the work of IFBD.
3. IFBD, in FY 1988, will have disbursed, at the minimum, more than \$2,346,000. of first mortgage loans. Loans have been made in eleven presbyteries for a variety of purposes.

Pinelands Presbyterian Church, Miami, FL - land	\$220,000.
Hope Presbyterian Church, Ballston Spa, NY - expansion	180,000.
Emmanuel Presbyterian Church, Philadelphia, PA - renovation	220,000.
Christ Church, Jacksonville, FL - land	257,000.
Grace Covenant Presbyterian Church, Blacksburg, VA - land	41,930.
Murphy-Blair Community Church, St Louis, MO - purchase	42,000.
Sycamore Presbyterian Church, Midlothian, VA - construction	315,000.
Cornerstone Presbyterian Church, Tallahassee, FL - land	110,000.
Coquina Presbyterian Church, Ormond Beach, FL - land	150,000.
North Coast Presbyterian Church, Encinitas, CA - renovation/expansion	315,000.
Chinese Christian Church, Falls Church, VA - purchase	240,000.
Frontier Church, Birmingham, AL - purchase	80,000.
Christ Church, Arlington, VA - purchase	<u>176,000.</u>
TOTAL	\$2,346,930.

## C. Future Activity

1. In anticipation of the significant growth in the number of PCA congregations, IFBD is developing a variety of programs to:
  - a. expand assets, and
  - b. offer financing alternatives through existing institutions.
2. Recognizing the increasing cost of land, buildings and church growth, IFBD is working on the creation of land banks and other investment vehicles that will assist churches in fulfilling Kingdom obligations.

## III. CONCLUSIONS

The Investor's Fund is a vital ministry of the PCA, as evidenced not only by the churches already assisted financially, but also by the more than 235 consultations given by the staff, and the waiting list for assistance. IFBD also is an integral part of the accomplishment of Vision 2000. In order to do its part in doubling the size of the PCA, IFBD needs to increase the participation in the program by PCA members in states already registered, and to increase the number of states where the program can be offered. There remain 43 states where demonstrated interest has been shown and where IFBD could be active if the funds to register were available. We must use "God's money to work in God's Kingdom" across the country if the PCA is to make its impact for the King.

## IV. RECOMMENDATIONS

1. That the General Assembly express its gratitude to God for the growth and work of the IFBD thus far and encourage churches and individuals to consider utilizing the resources/opportunities offered by IFBD.
2. That the General Assembly give thanks to God for the work of the staff of IFBD: TE Cecil Brooks - Coordinator; TE Jack Ottinger - Associate Coordinator; Shirley Covington - Assistant Loan Manager.
3. That the General Assembly approve as auditors for FY 1989 the firm of Kent, Nobles and Martin.

## APPENDIX J

**REPORT OF THE  
COMMITTEE ON JUDICIAL BUSINESS  
TO THE SIXTEENTH 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 General Assembly. It is the 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 shortages for the Committee on Administration (under whose budget this Committee operates), the Committee has been able only to meet once since the last General Assembly -- on November 5, and 6, 1987. This has made the work of the Committee difficult and resulted in much of the Committee's business to be reported in the Supplement which will be available at registration. The Committee has one further meeting scheduled before the next General Assembly.

The meeting of the Committee was also attended by TE Morton Smith, Stated Clerk.

Matters of business considered by the Committee on Judicial Business were as follows:

**A. ASSIGNMENTS BY PREVIOUS GENERAL ASSEMBLIES.**

1. To present to the 16th General Assembly (without any additional work), the draft of the Proposed Directory for Worship the Committee presented to the 15th General Assembly. See Recommendation 1.
2. To consider a proposed amendment to the *BCO* concerning the authority of Scripture. See Recommendation 2.
3. To consider amendments to the *BCO* concerning "Co-Pastors". See Recommendation 3.
4. To consider a proposed amendment to the *BCO* concerning "medically disabled". See Recommendation 4.
5. To consider a proposed amendment to the *BCO* concerning the use of "Borrowed Elders". See Recommendation 5.
6. To study the relation of the censure of suspension to the exercise of office and to the Sacraments. See Recommendation 17.
7. To study the application of the "extraordinary" clauses in *BCO* AND to consider amendments to the *BCO* concerning the "extraordinary" clauses. Recommendation 18.
8. To examine the RAO to clarify the guidelines under which this Committee is to keep minutes and the standards under which the Committee's minutes are to be examined. Recommendation 19.

**B. JUDICIAL CASES**

1. Case 1: Complaint by Douglas McCreedy *et al.* against Philadelphia Presbytery. See Recommendation 6.
2. Case 2: Complaint by Carl Fox against Mississippi Valley Presbytery *et al.* See Recommendation 7.
3. Case #3. Complaint by David Lachman, *et al.*, against the Philadelphia Presbytery. See Recommendation 20.
4. Case #4. Complaint by Erwin Morrison against the Philadelphia Presbytery. See Recommendation 21.
5. Case #5. Complaint by Robert G. Rayburn, *et al.*, against the Missouri Presbytery. See Recommendation 22.
6. Case #6. Complaint by TE John DeBardeleben against the Philadelphia Presbytery concerning Christ Reformed Presbyterian Church, Oreland, PA. See Recommendation 39.
7. Case #7. Complaint by RE Robert Jamison against the Western Carolina Presbytery concerning homosexuality. See Recommendation 40.
8. Case #8. Complaint by TE John Neville against the Western Carolina Presbytery concerning a candidate's ministerial standing. See Recommendation 41.

9. Case #9. A further complaint by TE Erwin Morrison against the Philadelphia Presbytery concerning Christ Reformed Presbyterian Church, Oreland, PA. See Recommendation 42.
10. Case #10. Complaint by TE James Serio et al. against the Palmetto Presbytery concerning a candidate's examination on charismatic gifts. See Recommendation 43.

C. ADVICE TO THE STATED CLERK

1. Advice requested concerning the listing of disciplinary action in Year Book. See Recommendation 8.

ADVICE:

1. In the year disciplined the Yearbook should show what happened, and it should remain in the Yearbook until his name is dropped from the Presbytery rolls, or the censure is removed.
2. In the year restored it should show what happened.
3. In subsequent years, use brackets showing the dates and a reference to the two yearbooks that included the record, e.g. [74-79 See Ybk 75, Ybk 80].
2. Advice requested as to whether the Stated Clerk or the Committee on Administration acting as a Board of Directors may cancel a meeting of the General Assembly.

ADVICE:

1. The *BCO* provides in 14-2 for the Assembly to meet annually.
2. No provision is made for the cancellation of the Assembly meeting.
3. In relation to the question of the place and meeting arrangements, this is under the authority of the COA. See Recommendation 23.
3. Advice provided concerning papers submitted by Joo Bok Suh, *et al.* concerning the Korean Southeastern Presbytery.

ADVICE:

1. Advised the Stated Clerk to refer this matter to the Study Committee (see *MISGA*, p.219 item V.A.3.), so that the Committee might bring facts and recommendations to the Assembly regarding this year's complaint as well as last year's complaint. See Recommendation 24.
4. Advice provided concerning papers submitted by Robert B. Schettler concerning the Manchester Presbyterian Church.

ADVICE:

Advise the Stated Clerk that this is not a judicial case to be handled by the Assembly.

Grounds:

1. Mr Schettler is not a member of a PCA Church nor under the jurisdiction of any PCA Court.
2. As of 1982, when the J & R of the PCA and RPCES took place, Mr Schettler did not have a case pending before the RPCES Synod. Had such a case been pending before the Synod, the matter would have been taken up *de novo* by the Presbytery that succeeded the RPCES Presbytery dealing with the matter. Since this was not the case, and the matter was viewed to have been completed by the RPCES, the PCA also views the matter as now completed.
3. The time period for lodging complaints or appeals has long passed as the action against which Mr. Schettler is complaining took place in January, 1980.

See Recommendation 25.

5. The Stated Clerk requested advice concerning an overture from Covenant Presbytery and Grace Presbyterian Church, Germantown, TN requesting advice and help from the General Assembly in relation to the Internal Revenue Service demanding church records for criminal prosecutions.

ADVICE:

That the Stated Clerk recommend to the Assembly that a committee be appointed by this Assembly to meet at this Assembly to bring recommendations concerning this matter. The Stated Clerk is to bring a list of candidates for this committee, and the committee is permitted to consult learned authorities outside this Assembly. See Recommendation 45.

D. CONSTITUTIONAL INQUIRIES

1. Constitutional Inquiry #1: From the Central Carolina Presbytery, concerning the use of the "extraordinary clause" for ordination. See Recommendation 9.

QUESTION Re: Candidates in *BCO* 18-2, "Every applicant for care shall be a member of the congregation whose session provides an endorsement for at least six months before filing his applications, except in those cases deemed extraordinary by the Presbytery"

"a. Does this mean Presbytery may exempt (1) only the six month stipulation, or (2) the endorsement of the candidate by the Session?"

"b. May presbytery waive the section: 'Every applicant must file his application with the Clerk of the Presbytery at least two months before the meeting of presbytery?'"

"c. If a presbytery approves previous service as fulfilling the internship requirements, may it waive the section: 'An applicant for care may not be received under care and examined for ordination at the same meeting of presbytery, since he must serve a period of at least one year of internship prior to ordination?'"

ANSWER: Re *BCO* 18-2

Question A (1) Answer is Yes, and

Question A (2) No, see paragraph 1 of *BCO* 18-2.

Question B. Answer is No.

Question C. Answer is No, the context demands a sequence of time. The one year requirement may be shortened on the basis of *BCO* 19-7 or *BCO* 21-4.

QUESTION: Re: Licensure in *BCO* 19-2, "No Presbytery shall omit any of these parts of examination except in extraordinary cases . . ."

"Does this exception mean that a candidate could in fact be exempted from any of the prescribed parts A-D?"

ANSWER: Re *BCO* 19-2

Yes, see *M13GA*, p.110. concerning *BCO* 21-4, which applies to ordination, and would also apply to licensure. Further, we recommend the historic position regarding the extraordinary clause "that whenever presbyteries receive or ordain candidates under the so called extraordinary clause," the presbytery must be sure that it is truly an extraordinary case, and not a subterfuge to avoid the years of training which is the historic requirement of the Presbyterian Church . . . for its ministers." See Digest of Acts PCUS p. 212, item. 3.

QUESTION: Re: Internship in *BCO* 19-7

"May a presbytery designate as the intern year a period of service in the church even before the candidate came under care of presbytery, or before his licensure (such as in the case of a man who has served as a ruling elder supply over a period of years)?"

ANSWER: Re *BCO* 19-7

Yes, see *BCO* 19-16.

QUESTION: Re Ordination "Do the education requirements mandate a college diploma?"

"No, Presbytery shall omit any of these parts of trial for ordination except in extraordinary cases, and then only with three/fourths approval of Presbytery." *BCO* 21-4

"Does this section apply only to the parts of trial for ordination listed in the immediate paragraph (experiential religion, languages, Bible, theology, sacraments, Church history, Church gov't, thesis, exegesis, and sermon), or may it apply also to the parts listed in the first paragraph of 21-4 (diploma, theological study, internship, licensure)?"

ANSWER: Re *BCO* 21-4

As *BCO* 21-4 stands, the answer to the question is yes. This section applies only to the parts of trial for ordination listed in the immediate paragraph (experiential religion, languages, Bible, theology, sacraments, Church History, Church government, thesis, exegesis, and sermon). The three items in par. 1 of *BCO* 21-4 namely, the diploma from a college, the diploma from a seminary and the record of completion of the internship are pre-requisites to the trial for ordination and not part of the trial.

2. Constitutional Inquiry #2: From Covenant Presbyterian Church, Palm Bay, Florida.

QUESTION Re: Election of Officers under *BCO* 24-1.

"If a Session finds that four nominees for office adequately meet the Biblical requirements, may they, for the sake of limiting board size, only put two of those men on the ballot?"

ANSWER: "No.

1. *BCO* 24-1 requires that the session shall report all eligible men to the congregation, after examination.
2. *BCO* 24-1 says that the congregation determines the number of elders to be elected.
3. *BCO* 24-1 allows the Session to recommend the number to be elected."

See Recommendation 26.

3. Constitutional Inquiry #3: From Presbytery of the Ascension.

QUESTION Re: Resignation of a Minister from a "pastoral charge" which is outside the bounds of the Presbytery (*BCO* 23-1).

"1. Is this provision to be understood as applying to a "pastoral charge" where a non-PCA church is the calling body, e.g. an independent or unaffiliated church wherein a PCA teaching elder has been serving as pastor (or as assistant pastor, etc.,) with the full

concurrence of the Presbytery and with that particular church's recognition of Presbytery's proper authority over and oversight of this teaching elder?

"2. To put it another way, is the *BCO* provision properly satisfied in cases such as this by simply relying on a properly certified congregational or sessional vote to concur with the request for dissolution of the 'pastoral charge'?"

ANSWER: "No.

The provision of *BCO* 23-1 should not be understood as applying to pastoral charges outside the jurisdiction of the Presbytery. Chapter 23 does not apply to churches not under the jurisdiction of the Presbytery.

See Recommendation 27.

4. Constitutional Inquiry #4: From Presbytery of the Ascension.

QUESTION Re: Removal of names from the membership roll and the application of *BCO* 46-5.

"1. Is the session terminated along with the congregation at the effective date of dissolution (of a particular church)?

"2. May the corporation (where applicable) continue to exist after the congregation dissolves to finish matters properly under its care according to state statutes?

"3. Are the members of the congregation who do not request and receive transfers to other churches by or on the date of dissolution to be continued as some kind of members on a roll held by Presbytery for some definite or indefinite period of time?

"4. OR, does the membership of these members simply terminate at dissolution, thus making them "other session removals" without process and necessitating their joining other churches thereafter by reaffirmation of faith?

"5. OR, can members be assigned to membership in other existing churches simply by action of Presbytery, with or without consent of the Session(s) involved?"

ANSWER:

Re Q1: Yes

Re Q2: Yes, but see *BCO* 25-12 regarding disposal of property.

Re Q3. No.

Re Q4a. Yes

Re Q4b. No. Membership in the Church visible is dissolved upon dissolution of the congregation, unless transfer is made prior to the dissolution of the church.

Re Q5. Members not consenting to being assigned may not be assigned. Presbytery may assign members to congregations with the consent of the individuals and of the Session (compare *BCO* 46-8), if done prior to the dissolution.

The Committee would draw to the attention of the Presbytery that the *BCO* does not clearly speak on these matters, and there might be benefit for the presbytery to bring overtures regarding this matter to the Assembly.

See Recommendation 28.

5. Constitutional Inquiry #5: From Stony Point Reformed Presbyterian Church.

QUESTION Re: Removal of members from the roll without judicial process (*BCO* 46).

"1. May a letter requesting to be dropped from the roll be construed as making it known that the sender 'has no intention of fulfilling the church vows'?"

"2. If to delete (in *BCO* 46-5) means other than to excommunicate, what is its meaning?"

ANSWER:

1. The Inquiry is answered by referring to previous answers by the General Assembly on this matter. See *M14GA*, items 14-52, 11, 14 and 16.

2. Also, There is a proposal before this Assembly that may provide for it (See Overture 5).

See Recommendation 29.

6. Constitutional Inquiry #6: From Town North Presbyterian Church, Richardson, TX.

QUESTION Re: Rotation system for Elders and Deacons:

"I.A. Does *BCO* 24-6 allow a Session as it seeks "to determine the best measure for promoting the spiritual interests of the church and congregation" (12-5), to determine that a previously ordained officer, though chargeable with neither heresy nor immorality, has become unacceptable in his official capacity and thus preclude him being presented to the congregation as a nominee, or

B. Does the *BCO* anywhere require that such a nominee be allowed to stand for re-election to his former office if he so desires (24-7)?



"II. If a ruling Elder or Deacon has not actually served, either by reason of his own decision or lack of nomination, for three years or more (*BCO* 13-2), is a Session required to proceed with the provisions of *BCO* 38-2 with the man's consent or *BCO* 34-10 without the man's consent? If it is not required, may it proceed in this manner?

ANSWER:

I.A. Session must first determine if a man is qualified for office. *BCO* 24-6 does not apply to inactive elders or deacons. All qualified nominees must be presented for election (24-1).

B. Yes, if he is qualified. To be eligible a man must be qualified in accordance with *BCO* 24-1 and the Bylaws of the local church must be met.

II. No. An inactive elder (one not presently elected to serve in office on a Session or Diaconate) is not subject to either 38-2 or 34-10.

See Recommendation 30.

7. Constitutional Inquiry #7: From the Eastern Carolina Presbytery concerning the necessity for belief in infant baptism and limited atonement to be an officer of the church.

ANSWER:

Declined to answer the request for advice, because there is no matter pending before the lower court (*BCO* 41-1). See Recommendation 46.

8. Constitutional Inquiry #8: From the Western Carolina Presbytery concerning the application of definite and indefinite suspension.

ANSWER:

Declined to answer the request for advice, because it deals with matters directly related to judicial cases from Western Carolina Presbytery. See Recommendation 47.

9. Constitutional Inquiry #9. A further request for advice from Town North Presbyterian Church, Richardson, TX concerning the rotation system for elders and deacons.

ANSWER:

1. Items 1 and 2 refer to advice already given in response to previous inquiry (see Constitutional Inquiry #6 above, Question I).

2. Declined to give advice in relation to Item 3 because there was insufficient information for the committee to understand intent or the circumstances. See Recommendation 48.

#### E. OVERTURES.

1. Overture 1 from Evangelical Presbyterian Church, Levittown, PA, regarding amending the *BCO* to permit a Teaching Elder to become a member of a local church. See Recommendation 10.
2. Overture 2 from Delmarva Presbytery regarding *BCO* 18-2. See Recommendation 11.
3. Overture 3 from North East Presbytery regarding *BCO* 22. See Recommendation 12.
4. Overture 5 from the Presbytery of South East Alabama regarding *BCO* 46-5. See Recommendation 13.
5. Overture 7 from Covenant Presbyterian Church, TN, regarding *BCO* 14. See Recommendation 14.
6. Overture 8 from Grace Presbytery, regarding Preface II (1) of the *BCO*. See Recommendation 15.
7. Overture 9 from Central Carolina Presbytery regarding *BCO* 14. See Recommendation 16.
8. Overture 27 to the 15th General Assembly from the Presbytery of Eastern Canada concerning an amendment to *BCO* 13-2, to clarify the circumstances when a Teaching Elder may be a member of a Presbytery outside the geographical bounds of where he lives. This Overture was not considered by the 15th General Assembly. See Recommendation 31.
9. Overture 15 from the James River Presbytery requesting the amendment of *BCO* 21-1 concerning the time at which a teaching elder or licentiate may move onto the field. See Recommendation 32.
10. Overture 16 from the James River Presbytery concerning the amendments to the *BCO* proposed by the Ad Interim Committee on Structure and Procedure of the General Assembly and approved by the 15th General Assembly. See Recommendation 33.
11. Overture 17 from J. Curtis Lovelace, *et al.*, submitting a new DFW to be substituted for that proposed by this Committee (See Recommendation 1). See Recommendation 34.
12. Overture 18 from Covenant Presbytery requesting amendment of *BCO* 56 and 57 concerning covenant children. See Recommendation 35.
13. Overture 19 from Delmarva Presbytery concerning the voting on the proposed amendments to the DFW in the *BCO*. See Recommendation 36.

14. Overture 23 from the Presbytery of Eastern Canada concerning alternative amendments to the *BCO* other than those proposed by the Ad Interim Committee on Structure and Procedure of the General Assembly. See Recommendation 37.
15. Overture 11 from the Presbytery of Eastern Canada concerning an amendment to *BCO* 13-2 to clarify the circumstances when a Teaching Elder may be a member of a Presbytery outside the geographical bounds of where he lives.

## NOTES:

1. This Overture is the same as Overture 26 which this Presbytery submitted to the 15th General Assembly. See Recommendation 31.
2. The supporting rationale was not approved by the Presbytery. See Recommendation 49.

## F. ADVICE TO OTHER COMMITTEES

1. The report of Ad Interim Committee on Structure and Procedure of the General Assembly was passed to this committee for comment concerning the proposed method of implementing the new structure for the Committee on Administration and the office of Stated Clerk. See Recommendation 38.
2. The supplemental report of the Ad Interim Committee on Structure and Procedure of the General Assembly (proposing constitutional procedures for implementing their proposals) was passed to this committee for comment concerning the proposed method of implementing the new structure for the Committee on Administration and the office of Stated Clerk. See Recommendation 50.

## G. OTHER MATTERS

1. If the recommendations of the Ad Interim Committee on Structure and Procedure of the General Assembly concerning a permanent judicial commission are approved the following changes to the Judicial Committee's Manual would need to be made.
  1. Manual 5-2,C (4) (C) to be changed to read as follows:  
"If two parties are in conflict, such advice shall be given to the parties involved. It shall also be given to the General Assembly for ratification or amendment. Such ratified or amended advice shall then become binding on the parties involved."
  2. Manual 5-2, C (2) be amended by striking from the first sentence the words "complaints, appeals, or" and adding after the words "from lower courts" the following words: "except for cases to be adjudicated." See Recommendation 51.

## II. RECOMMENDATIONS.

- 1a) That the Assembly grant the Chairman the privilege of being able to call upon TE Joe Gardner to assist in the presentation to the Assembly of the material concerning the Directory for Worship.

Grounds: TE Gardner was previously the member of this Committee who co-ordinated the Committee's work on this matter.

- b) 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.
- c) That the Assembly amend the Directory for Worship by the adoption of the Directory set out in Attachment A to this Report to replace the whole.
2. That items 2 and 3 of Overture 24 to the 14th General Assembly be found in order and be referred to the Committee of Commissioners on Judicial Business.
3. That the *BCO* be amended:
  - a) Amend *BCO* 4-3 by omitting "pastors" and inserting "(s)" after "pastor".
  - b) Amend *BCO* 12-1 by omitting "pastors" and inserting "(s)" after "pastor".
  - c) Amend *BCO* 5-11 last line and *BCO* 5-11 (3) same amendment to each reference to pastor.
  - d) Amend *BCO* 10-3 by adding at the end:  
"In churches where there are two or more pastors, they may, when present, alternately preside (at a session meeting)."
  - e) Amend *BCO* 12-2 by deleting sentence 1, and add to the second sentence: "In the absence of the Moderator of the Session," Second sentence remove the both usages of "the pastor" and replace them with "the moderator."
  - f) Amend *BCO* 12-4 by substitute "Moderator" for "pastor" in both places.
  - g) Amend *BCO* 12-6 by substitute "Moderator" for "pastor" in both places.
  - h) Amend *BCO* 22-1 by adding to the list "co-pastor" after "pastor".
  - i) Amend *BCO* 22-2 by substitute "Moderator" for "pastor" in both places.
  - j) Amend *BCO* 23-1 paragraph 2 by replacing "its" with "a", and by adding a new third paragraph "Where the pastoral relationship of one of the co-pastors of a church is dissolved, the remaining co-pastors continue as co-pastors, but the remaining co-pastor becomes the pastor of the church subject to the concurrence of the congregation, at a duly called congregational meeting."
  - k) Amend *BCO* 25-4 by replacing "pastor" with "Moderator of the Session".
- 4a) That *BCO* 23-2 be amended by inserting "or as medically disabled" after "retired" line two, and by replacing the second sentence with "A minister medically disabled or honorably retired shall continue to hold membership in his presbytery."
- b) That *BCO* 23-3 be amended by inserting "medically disabled or" before "honorably retired".
5. That Overture 1 to the 15th General Assembly from the Presbytery of the Southwest be found in order, and referred to the Committee of Commissioners on Judicial Business.
6. That the complaint by Douglas McCready *et al.* against Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
7. That the complaint by Carl Fox against the Mississippi Valley Presbytery *et al.* be found in order and that a commission be appointed to adjudicate the case.
8. That the advice of the Committee on Judicial Business regarding the Committee's Advice to the Stated Clerk be ratified (See I.C.1. above).
9. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #1 be ratified (See I.D.1. above).
10. That Overture 1 from the Evangelical Presbyterian Church of Levittown, PA be found in order, and be referred to the Committee of Commissioners on Judicial Business.
11. That Overture 2 from Delmarva Presbytery be found in order, and be referred to the Committee of Commissioners on Judicial Business.
12. That Overture 3. from Northeast Presbytery be found in order, and be referred to the Committee of Commissioners on Judicial Business.
13. That Overture 5 from the Presbytery of Southeast Alabama be found in order, and be referred to the Committee of Commissioners on Judicial Business.
14. That Overture 7 from Covenant Presbytery be found in order, and be referred to the Committee of Commissioners on Judicial Business.
15. That Overture 8 from Grace Presbytery be found in order, and be referred to the Committee of Commissioners on Judicial Business.

16. That Overture 9 from Central Carolina Presbytery be found in order, and be referred to the Committee of Commissioners on Judicial Business.
17. That the *BCO* be amended as follows:
1. That *BCO* 30 1-3 be replaced with the following:
 

30-1 The censures which may be inflicted by church courts are admonition, suspension from the sealing ordinances, and excommunication. For officers additional censures are suspension from and deposition from office. When a lower censure fails to reclaim the delinquent, it may become the duty of the court to proceed to the infliction of a higher censure.

30-2 Admonition is the formal reproof of an offender by a church court, warning him of his guilt and danger, and exhorting him to be more circumspect and watchful in the future.

30-3 Suspension from sealing ordinances is the temporary exclusion from those ordinances. It may be either definite or indefinite as to its duration. Suspension from office is the exclusion of a church officer from his office. This may be definite or indefinite as to its duration.

Definite suspension is administered when the credit of religion, the honor of Christ, and the good of the delinquent demand it, even though he may have given satisfaction to the court.

Indefinite suspension is administered to the impenitent offender until he exhibits signs of repentance, or until by his conduct, the necessity of the highest censure be made manifest.
  2. That *BCO* 34-7 be amended by adding "impose the censure of definite suspension from the exercise of his office or depose him from the ministry." (See Minority Report on this item)
  3. That *BCO* 34-8 and 34-9 by adding after the word "suspended" the words "from office".
  4. That *BCO* 37-2 be amended by adding in the 3rd line "/or" after "and".
18. That the *BCO* be amended as follows:
1. That *BCO* 21-4 be amended:
    - a. by inserting the following sentence after the first sentence:
 

"No presbytery shall omit any of these educational requirements except in extraordinary cases, and then only with a 3/4 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."
    - b. The next sentence will begin a new paragraph, and the phrase "the intern", in that sentence, shall be substituted for the word "He".
  2. That the following additional paragraph be added to *BCO* 21-4:
 

"The extraordinary clauses should be limited to extraordinary circumstances of the church or proven extraordinary gifts of the man. Presbyteries should exercise diligence and care in the use of these provisions in order that they not prevent the ordination of a candidate for whom there are truly exceptional circumstances, nor ordain (nor receive from other denominations *BCO* 13-6) a person who is inadequately prepared for the ministry."
  3. That *BCO* 13-6 be amended by substituting the following for the last sentence:
 

"Ordained ministers from other denominations being considered by presbyteries for reception may come under the extraordinary provisions set forth in *BCO* 21-4."
19. That the Permanent Committee on Judicial Business, as a permanent Committee of the General Assembly, is to keep its minutes according to the guidelines set out in RAO 8-13 which apply to all permanent committees of the General Assembly.
20. That the complaint by David Lachman, *et al.*, against the Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
21. That the complaint by Erwin Morrison against the Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
22. That the complaint by Robert G. Rayburn, *et al.*, against the Missouri Presbytery be found in order and that a commission be appointed to adjudicate the case.
23. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified (See I.C.2 above).
24. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified (See I.C.3 above).

25. That the advice of the Committee on Judicial Business to the Stated Clerk be ratified (See I.C.4 above).
26. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #2. be ratified (See I.D.2 above).
27. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #3. be ratified (See I.D.3 above).
28. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #4. be ratified (See I.D.4 above).
29. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #5. be ratified (See I.D.5 above).
30. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #6. be ratified (See I.D.6 above)
31. That Overture 27 to the 15th General Assembly from the Presbytery of Eastern Canada be found in order and be referred to the Committee of Commissioners on Judicial Business.
32. That Overture 15 from the James River Presbytery be found in order and be referred to the Committee of Commissioners on Judicial Business.  
NOTATION: the General Assembly has previously considered this matter see *M15GA*, 15-83, III, 21.
33. That Overture 16 from the James River Presbytery be found in order and be referred to the Committee of Commissioners on Judicial Business.
34. That Overture 17 from J. Curtis Lovelace, *et al.*, be found in order and be referred to the Committee of Commissioners on Judicial Business.  
NOTATIONS:
  1. the proposed new *BCO* 50 replaces present *BCO* 50,
  2. *BCO* 51 and 53 be voted together since they affect present chapter 50.
  3. these amendments will eliminate *BCO* 60.
  4. Overture 19 from Delmarva Presbytery should be handled first, if adopted as the procedure, then this Overture will need to be amended by striking "And will vacate the present DFW."
35. That Overture 18 from Covenant Presbytery be found in order and be referred to the Committee of Commissioners on Judicial Business.  
NOTATIONS: the second proposed amendment to *BCO* 57-5 (1) removes the concept of birthright from *BCO* 57-5 may not be necessary to include adopted children. The concept of "birthright" biblically and legally covers children by natural birth as well as children by adoption and it is presently used in *BCO* 6-1 and 57-5 (1).
36. That Overture 19 from Delmarva Presbytery be found in order and be referred to the Committee of Commissioners on Judicial Business.
37. That Overture 23 from the Presbytery of Eastern Canada be found in order and be referred to the Committee of Commissioners on Judicial Business.
38. The Committee make following observation regarding report of Ad Interim Committee as to the structure of the General Assembly. The proposed implementation process is unconstitutional in that it proposes to make a *de facto* change in the structure of assembly administration "in conflict with the present *BCO*."
39. That the complaint of TE John DeBardleben against the Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
40. That the complaint of RE Robert Jamison against the Western Carolina Presbytery be found in order and that a commission be appointed to adjudicate the case.
41. That the complaint of TE John Neville against the Western Carolina Presbytery be found in order and that a commission be appointed to adjudicate the case.
42. That the further complaint of TE Erwin Morrison against the Philadelphia Presbytery be found in order and that a commission be appointed to adjudicate the case.
43. That the complaint of TE James Serio et al. against the Palmetto Presbytery be found in order and that a commission be appointed to adjudicate the case.
44. That Judicial Cases 1, 4, 6 and 9 (all cases arising out of the Philadelphia Presbytery) be adjudicated by one judicial commission.
45. That the advice of the Committee on Judicial Business to the Stated Clerk regarding the IRS overture be ratified. (See I.B.5 above.)
46. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #7 be ratified (see I.C.7).

47. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #8 be ratified (see I.C.8).
48. That the advice of the Committee on Judicial Business regarding Constitutional Inquiry #9 be ratified (see I.C.9).
49. That Overture 11 from the Presbytery of Eastern Canada be found in order and be considered with Recommendation 31 above.
50. The Committee makes the following observation regarding the supplemental report of the Ad Interim Committee as to the structure of the General Assembly.

COMMENTS:

1. Concerning Recommendation 1, the Committee considers the procedure proposed as conforming to the Constitution.
2. Concerning Recommendation 2, while this Assembly may adopt RAO amendments with future effective dates, the 17th Assembly may amend any of these Rules for Assembly Operation.

Respectfully submitted by the Committee on Judicial Business March 1988.

COMMITTEE ON JUDICIAL BUSINESS

TEACHING ELDERS	CLASS	RULING ELDERS
David R. Dively, Great Lakes	1991	Donald Campbell, Eastern Canada
Vaughn E. Hathaway, Grace	1990	Mark Belz, Missouri
Robert M. Ferguson, Chairman, Gulf Coast	1989	John G. Thompson, Westminster
Paul Gilchrist, Tennessee Valley	1988	William Huffman, Central Carolina
Rod Mays, Mississippi Valley	Alt.	Granville Dutton, North Texas

**MINORITY REPORT  
CONCERNING A PROPOSED AMENDMENT TO BCO 34-7**

The writer of this minority report is in full agreement with all aspects of the majority report with the sole exception of the consequential amendment to BCO 34-7.

Because this report is being submitted before the precise format of the Majority Report is known, it is not possible to make specific reference to sections of that report.

The proposed consequential amendment to BCO 34-7 is the result of an assignment by the Fifteenth General Assembly to the Committee on Judicial Business to study the relationship of suspension from office to suspension from the Lord's Table.

Having proposed a distinction between suspension from office and suspension from the Lord's Table the majority report proposes a consequential amendment to BCO 34-7 which obligates the court to impose a sentence of either definite suspension or deposition from office. This is based on the assumption that the accused minister in 34-7 is truly penitent. It seems to the writer that the language of 34-7 in no way justifies this assumption.

The accused minister in 34-7 has two characteristics. The first is that his trial is pending, the second that he confesses to a serious offense. The phrase "However penitent he may appear to the satisfaction of all" does not necessarily imply repentance. It has been inserted to ensure that even if the court is satisfied as to his penitence the sentence shall be imposed. There is no implication that 34-7 applies only to those who are penitent. The accused may confess his fault, and continue in sin, but still be covered by 34-7.

The result of the proposed amendment will be to oblige the court upon confession of guilt to impose sentence of either definite suspension or deposition. It seems to the writer that the freedom of the court to impose sentence of indefinite suspension, pending repentance, should be retained. This may be done by leaving 34-7 unchanged.

## ATTACHMENT A

## 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 (1 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.

## APPENDIX K

**THE REPORT OF THE COMMITTEE ON  
MISSION TO NORTH AMERICA  
TO THE 16TH GENERAL ASSEMBLY OF  
THE PRESBYTERIAN CHURCH IN AMERICA**

As we begin this report, the words of Psalm 111:1-2 come to mind: "Praise the Lord. I will extol the Lord with all my heart in the council of the upright and in the assembly. Great are the words of the Lord: they are pondered by all who delight in them."

**I. LOOKING TOWARD THE FUTURE**

Surely God has done and is doing a great thing. The greatness of the task is matched only by the greatness of our God. To think of being a part of a General Assembly in 2000 AD representing 2000 congregations throughout North America calls us to praise and to prayer.

We have been encouraged by the response of the Church at Large to the Vision 2000 adopted last year by the Fifteenth General Assembly. Faithful obedience to the Great Commission and faith that God can do an unusual work continues to be the motivating force as we move forward in our work. As presbyteries, congregations, and individuals have been challenged with what God can do through the PCA, they have responded with enthusiasm. Vision 2000 has had a salutary unifying effect among all the assembly committees and agencies as they have worked toward appropriately implementing this vision into their own objectives.

It is God's sovereign purpose for His Church to grow. The extent of growth is something He determines in His own wise counsel. Our responsibility as faithful stewards is to make the most strategic use of limited resources in times of desperate need. Vision 2000 is both a bold statement of our faith that God will do a great thing and a planning document that holds us accountable as faithful stewards. "Many are the plans in a man's heart, but it is the Lord's purpose that prevails." (Proverbs 19:21)

It is especially crucial that our presbyteries realize the vital part they play in the realization of these objectives. We praise the Lord for the wonderful way presbyteries are already engaged in effective kingdom work and call the assembly's attention to the highlighting of this in our report.

**II. STAFF**

Some changes have been made in the MNA staff which are easier to accept because of the increased nearness and cooperation between the offices of the program committees. Dwight Linton now works for Christian Education half-time, preparing materials for ethnic ministries. He serves as a consultant to MNA the remainder of his time. Sharon Kraemer has moved from the communications department of MNA to the office of the *Messenger* under CE/P. Bill Read now works with MTW half of his time doing their demographics. Elaine Sauceman has come to work at MNA in the area of itineration and church relations and Jim Hatch has been called to be Coordinator of Special Ministries. The Committee expresses its sincere appreciation to *all* the staff and employees of MNA for continuing dedication and devotion to their work and the ministry of MNA.

**III. DEPARTMENTS**Church Planting

Church planting always takes place at the local level regardless of whether it is prompted by the general assembly MNA committee and staff, the presbytery, or the local church. Active and far-sighted presbytery chairmen and committees are vital.

We also feel that one of the greatest strategies for planting new churches is through the mother/daughter plan where one congregation gives birth to another--often near at hand but sometimes far away. Approximately 16 congregations in the PCA have been involved in such a project this year. Our goal is to see about 300 congregations involved in such a way by the year 1991.

When one thinks of MNA he instinctively thinks of the support and promotion of new churches. During the past year your MNA Committee has been involved with 43 new congregations. Seventeen of these congregations did become self-supporting during 1987. Often these organizing pastors were supported by designated funds from either churches or individuals. We owe much to our organizing pastors and their wives. They have caught the vision and are carrying out this ministry faithfully. The list of organizing pastors receiving MNA support in 1987 is included in the addendum-Attachment A.

Of our 43 presbyteries, 39 are involved in planting new churches, some on their own and some in conjunction with the GA MNA Committee. The GA MNA Committee concentrates its greatest assistance in those areas prioritized by the General Assembly--the West, Northwest, and Canada.

The gifts and abilities of men continue to be assessed as the right men are selected for church planting opportunities. Since the inception of this concept, 16 assessment centers have been conducted. 227 men have been processed for Mission to North America. Of those, 152 were recommended for church planting and 104 were recommended for pastoral ministry in established churches.

MNA and MTW jointly sponsor a conference each summer at Ferrum College, Ferrum, VA. It offers great opportunities for inspiration and fellowship for MNA and MTW missionaries as well as a time for instruction and encouragement. It is open to the church-at-large and many are finding it to be the best training in missionary strategy, evangelism and leadership development to be found anywhere. Other coordinators and agency heads have often presented helpful seminars. It is a family conference as well, and excellent courses are offered for the wives and children. The dates for this summer are July 18-22 and the inspirational speaker will be Mr. Robertson McQuilkin.

#### Ethnic Development

There are many special people groups living among us who are better reached for Christ through their own culture. Given the limitation of personnel and funding, we thank God for enabling us to reach some of them by God's grace. Blacks, Hispanics, Koreans, Chinese, Japanese, and Quebecois are coming to Christ. For example, our Japanese ministry in Atlanta is seeing God work among students, diplomatic personnel, and businessmen here on three-to five-year assignments. The distance from their culture tends to open them to the gospel. Indeed, the rate of conversion in Atlanta is greater than most missionaries experience in Japan! The Koreans already have more openness toward Presbyterians because of the century of Presbyterian mission work in their country. To reach Blacks and Hispanics with any success will require training and discipleship within their own culture. Wherever possible, these men need to remain within their own setting as opposed to leaving their homes, employment, ministries, and culture to be trained elsewhere.

At present, to our knowledge, the following presbyteries are making serious attempts to reach across cultural barriers in the name of Christ: Evangel, Ascension, Philadelphia, Delmarva, North Georgia, Gulf Coast, South Texas, Northeast, Eastern Canada, Southeast Alabama, Central Carolina, Southern Florida, Central Florida, James River, Tennessee Valley and Great Lakes.

#### Campus Ministry

One often heard expression around any organizing church is: "I came to know Christ through the campus ministry of the PCA." Only eternity will be able to tell the full story but this ministry is surely one of the most effective outreaches in the PCA. How grateful we are! Again, this is the work of presbyteries, often in concert with each other, working with MNA. The MNA committee and staff provide support services and coordination for the work, but each campus ministry is accountable to the respective presbytery. At the present time, the following presbyteries have ministries on at least one campus within their bounds--Philadelphia, Calvary, Palmetto, Central Florida, Evangel, SE Alabama, Covenant, Mississippi Valley, North Texas. See the report of Reformed University Ministries in the addendum-Attachment B.

Not only is the campus of America a very open mission field but also the mission field is literally coming to our campuses. It is estimated that there are some 520,000 internationals studying in our American colleges and universities, with one million expected by 1990. A large number of them are from countries considered closed to conventional missionary activity. God is bringing the brightest and most promising of their young people right to our doorstep and at their expense. What an opportunity! MNA, through International Students Christian Fellowship, an arm of the PCA campus ministry, is helping 13 presbyteries reach out to international students in their midst: Covenant, Grace, Mississippi Valley, Evangel, Southeast Alabama, Warrior, Central Florida, Gulf Coast, South Florida, Calvary, Palmetto, North Texas and South Texas.

#### Evangelism

One of the several ways the Evangelism Department of MNA evaluates the evangelistic effectiveness of the PCA is to compare annual conversions to the total number of members. This ratio gives the number of members in the PCA that it takes for each conversion.

The long-term goal set by the Evangelism Department is by God's grace to reach the place in the PCA where there is a new conversion annually for every 15 members. Last year's statistics would indicate that in 1986 it took 21.6 members to see each conversion, while in 1985 it was 21. This trend indicates the need for earnest prayer and renewed evangelistic effort.



At the same time we rejoice that over the last ten years, our growth rate is 155 percent. Of further interest is that our conversion ratio per church in 1986 was 7.9. The biblical mandate is that we must not only bring the lost to Christ through the "front door" but also keep the "back door" closed. To see every member involved as a useful reproducing disciple is a challenge facing each church in the PCA.

Many established churches turn to MNA for help in analyzing their ministry and for consultation on how to be more effective, particularly in outreach. Regional seminars are held when possible to assist with this need.

In an effort to further assist churches in their local evangelism, MNA is planning and coordinating with MTW and CE/P a worldwide visitors Sunday on Easter Sunday 1989, named "Easter Celebration '89". The Committee will work to produce plans and materials that will help the local churches sponsor an effective visitors Sunday.

### Buildings

At present there are approximately 230 PCA congregations without facilities of their own. During the next 12 years there will be approximately 1,200 more. It is not only buildings that these congregations need but also the land, usually very expensive land, on which to build. The Building Department of the PCA faces a tremendous challenge in this regard. This past year they held consultations with 220 churches in 39 different presbyteries. \$313,000 was loaned through the Five Million Fund, \$2,346,000 through the Investor's Fund, and another \$2,665,000 was arranged through assisted financing. Even so, the surface is barely scratched. Every commissioner is urged to investigate how he and members of his congregation could help through the Investor's Fund. Pastors are reminded that they can be involved through their pension fund.

### Mercy Ministries

The most significant and far reaching mercy ministry in the PCA is that of Bethany Christian Services. Their life saving efforts through crisis pregnancy counseling and abortion prevention and their practical and constructive assistance through providing homes for unwed mothers are models of what mercy ministry is all about. This ministry extends to many states and enlists the support of most of our congregations. See their report in the addendum-Attachment C.

Often it's when there is a disaster that people become interested in disaster response programs. The PCA's Coordinator of Disaster Response is Bill Rushbrook, a deacon and a businessman in the Campbell PCA of San Jose, CA. His goal and ours is to see every presbytery prepared for the eventuality we hope will never occur. At present there are disaster coordinators in six presbyteries. A flood, hurricane, fire, plane crash, earthquake, or drought convinces us. How much better to be prepared beforehand than after the fact. Bill Rushbrook is ready to go any time or any place where he can help.

Other mercy ministries include literacy projects, medical clinics, and Christian homes for homeless children. We are discovering that many local churches and presbyteries have significant projects seeking to meet a wide range of human need. We should be encouraged over these grassroots expressions of Christ's compassion.

### Chaplains

Forty-one PCA teaching elders serve as active duty chaplains in the four military branches of our government. An almost equal number serve in the reserves, and in addition, there are approximately 30 who serve as hospital and/or nursing home chaplains. This is a very significant missionary arm of our church. Through our chaplains, many are coming to faith in Christ and are being discipled in Him. The active duty chaplains often face real and unusual pressures, isolated tours of duty, and the feeling that the church at home is unaware of their situation. The reserve chaplains sometimes sense a resentment on the part of their congregations that they take the time for this ministry. It is hard to be a "missionary" and to be forgotten or misunderstood by one's "supporting churches." Pray for them.

The report of the Director of our Chaplain's work, TE Bill Leonard, is included in the addendum to this report-Attachment D.

### Presbytery Boundaries

The Subcommittee on Presbytery Boundaries met in conjunction with the March 3 and 4 meeting of the permanent Committee on Mission to North America to study the requests referred to them, and to consider more effective criteria for testing proposed changes. We wish to commend the subcommittee for its diligence in seeking to maintain consistency and fairness when considering requests that would affect existing presbytery boundaries or create new presbyteries.

#### IV. CONCLUSION

As we reflect on the year just past, we rejoice in the growth of the church worldwide and particularly the PCA. Yet, we recognize that we all are simply those who plant and water. We are only God's servants. "God made it grow" (I Corinthians 3:6). As we look ahead to the coming year, we do so with anticipation and confidence, not fear and confusion, for again, "it is only God, who makes things grow" (v. 7). Praise be to Him!

#### RECOMMENDATIONS

1. That the General Assembly commend TE Terry Gyger for his excellent job as MNA Coordinator and reelect him for another year.
2. That the General Assembly give thanks to God for TE Terry Gyger and the staff and personnel of MNA and ask God to equip each for his task through the gracious ministry of the Holy Spirit.
3. That the prayer of thanks and petition include all the campus ministers and interns, the chaplains on active duty and those in reserve status, and all the organizing pastors of either anglo or ethnic churches and of either local, presbytery, or GA MNA sponsorship.
4. That the Assembly take courage in the assurance that Christ is building His Church, and in this assurance redouble its efforts to seek the lost by every biblical means.
5. That the General Assembly encourage the MNA staff to continue to seek the most qualified and appropriately gifted men available for the task of planting new churches in the years ahead.
6. That the General Assembly call the church to pray, especially during the month of November, for the work of MNA, for evangelistic outreach and for genuine revival in all our churches across the denomination.
7. That the General Assembly approve an offering for PCA Mercy Ministry, to be taken preferably during the Thanksgiving season.
8. That the General Assembly express gratitude to God for the ministry of Bethany Christian Services and all its staff, encourage strong support for it, and invite its representative to speak to the Assembly for ten minutes at this, or a more appropriate time.
9. That the General Assembly express its gratitude to God and support for our military chaplains, active and reserve, as well as all the institutional chaplains, and that congregations be encouraged to adopt a chaplain as one of its missionaries.
10. That the General Assembly recognize the changing face of America as reflected in the staggering population growth among ethnic peoples. God in His sovereignty has brought the "foreign mission field" to our doorstep. The overwhelming spiritual, physical and emotional needs of these people should call us to special, earnest and regular prayer. The ethnic diversity, complexity and composition of these groups necessitates unique approaches to evangelism, discipleship and church planting.
11. That the General Assembly encourage every congregation to participate in "Easter Celebration '89," a worldwide visitors Sunday.
12. That Overture 4 from the Central Carolina Presbytery be answered in the affirmative.
13. That Overture 13 from Northeast Presbytery be answered in the affirmative with the goal of a future New York Metro Area Presbytery.
14. That Overtures 20 and 21 from the Presbytery of New River be answered in the affirmative, with reference to number 5 and number 8 of the Guidelines for Presbytery Boundaries.
15. That Overture 45 (*M14GA* p. 60) from Central Georgia Presbytery be answered as recommended to the 15th GA (*M15GA* p. 350,13). "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 the 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."
16. That all presbyteries be requested to study their boundaries in FY 89 because:
  - a. It is both orderly and cost effective to periodically consider boundary changes in concert with contiguous presbyteries and at a time when other PCA presbyteries are considering changes.
  - b. Most presbyteries have not examined their boundaries by applying the following suggested Guidelines for Presbytery Boundaries received by the 15th General Assembly in 1987:
    - (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.
17. That the following two additions be made to the Guidelines for Presbytery Boundaries:  
 New #9 - When a presbytery reaches 30 churches within a cohesive region, it should consider subdivision.  
 Reasons:
- (i) It is to the advantage of our very large presbyteries to subdivide for more efficient oversight and closer cooperation.
  - (ii) Additional presbyteries are urgently needed in most of the United States, other than the South, and in Canada in order to make the Presbyterian system of government operate efficiently. A presbytery in an area where the PCA is not particularly strong could be viable with as few as ten churches, and even with less. (The first presbytery in this land had but seven.) With the formation of every new, small presbytery, the weight of large presbyteries, with many churches and communicants, is lessened.
- New #10 - A presbytery should limit its boundaries to that geographic area for which it is able to take meaningful responsibility for evangelism and church development  
 Reason: Minutes, 12th GA, 12-67, 111, 8  
 (Old Guidelines 9 & 10 should be renumbered 11 & 12.)
18. That the General Assembly adopt the budget of MNA for the fiscal year 1989 and commit itself to its support.
  19. That Overture 14 from Siouxlands Presbytery be answered in the affirmative.
  20. That Overture 17 from the Presbytery of Mid-America (or by whatever name it may be called after January 1, 1989) be answered in the affirmative.
  21. That Overture 26 from Missouri Presbytery be answered in the affirmative.
  22. That Covenant Presbytery be encouraged to give the Arkansas counties in the northwest corner of the state (Fayetteville/Charleston/Fort Smith) to Mid-America (Oklahoma) Presbytery; and in order that the significant Reformed University Ministries work at the university of Arkansas not be hindered, that jurisdiction for this work be a definite part of this agreement between Covenant and Mid-America (Oklahoma) Presbyteries. (We recommend that the advice of the Subcommittee on Presbytery Boundaries be received and adhered to with concurrence of Covenant Presbytery.)

Respectfully submitted by the Committee on Mission to North America after its reading on March 4, 1988.

## COMMITTEE ON MISSION TO NORTH AMERICA

Teaching Elders	Ruling Elders
Charles E. McGowan, Southeast AL Philip Douglass, Missouri	Class of 1991 Charles McEwen, Jr., Evangel
R. Lynn Downing, S. Florida John C. Pickett, Pacific NW	Class of 1990 Paul Anthony, Ascension Eugene Betts, Philadelphia
Wilson Benton, Jr., Missouri	Class of 1989 Robert R. Jenkins, Delmarva Murdock Campbell, Gulf Coast
Wayne Herring, Covenant Cortez A. Cooper, Jr., SE Alabama	Class of 1988 Gordon Shaw, Missouri Nicholas P. Barker, TN Valley
William Whitwer, MS Valley	Alternates Maurice McPhee, Pacific NW
William C. Krispin Taylor McGown David Nicholas	Co-opted John White

## ATTACHMENT A

## SUPPORT LIST, MISSION TO NORTH AMERICA 1987

Peter A. Alwinson  
Willow Creek PC  
Winter Springs, FL

Dominic Aquila  
Forest Gate Mission  
Colorado Springs, CO

Allen M. Barth  
River Ridge PC  
Port Richey, FL

Edward F. Bertalan  
Arlington PC  
Arlington, TX

James Bland  
Bay Area PC  
Houston, TX

James Braden  
Cross Creek Mission  
Fayetteville, NC

Robert Bruhn  
Lake Meridian PC  
Kent, WA

Worth Carson  
Grace Community Church  
Sommerville, NJ

Duane Cory  
Deercreek Community Church  
Littleton, CO

Jerry Currin  
Dayspring PC  
Forsyth, GA

Rick Duncan  
Desert Springs PC  
Tucson, AZ

David L. Eby  
Grace PC  
San Diego, CA

Thomas Egbert  
Our Savior's PC  
Norcross, GA

Mark Fairbrother  
Covenant PC of Monterey  
Monterey, CA

Bruce R. Finn  
Bucks Central Church  
Newtown, PA

J. Cameron Fraser  
Grace Reformed PC  
Sechelt BC Canada

David Geib  
North Shore PC  
Deerfield, IL

Richard B. Gerritsen  
English Hill PC  
Redmond, WA

Michael W. Goheen  
First PC of Unionville  
Unionville, ONT Canada

Guenther H. Haas  
Willow West PC  
Guelph, ONT Canada

Ronald T. Harris  
Good Shepherd PC  
Timmins, ONT Canada

Bill Hawk  
Covenant Community Church  
Templeton, CA

Gerald W. Heitz  
Word of Life PC  
Gilbert, AZ

Kenneth Howell  
Grace Covenant PC  
Bloomington, IN

Robert S. Illman  
Coastal PC  
Los Osos, CA

Douglas H. Jasper  
Lake Meridian PC  
Kent, WA

Danton B. Ketchum  
Christ PC  
Denton, TX

Daniel L. Korzep  
Good Shepherd PC  
Grand Forks, ND

Michael Malone  
Christ PC  
Richmond, IN

Raymond C. Ortlund, Jr.  
Cascade PC  
Eugene, OR

James L. Ransom  
The PC of Wellsville  
Wellsville, NY

John P. Smed  
Woodgreen PC  
Calgary, ALB Canada

Michael E. Van Arsdale  
Harvest Church of Medina  
Medina, OH

Dewitt M. Watson  
Evangelical PC  
San Antonio, TX

P. Thomas Wood  
Northeast PC  
Albuquerque, NM

Robert Korljan  
Berea PC  
Barrington, RI

Douglas E. Lee  
Parkwood PC  
Apple Valley, MN

Bruce Nickoley  
Evergreen PC  
Denver, CO

Edward W. Powers  
Christ PC  
Downers Grove, IL

Donald M. Seltzer, Jr.  
North Coast PC  
Encinitas, CA

Ronald G. Turner  
South Coast PC  
San Clemente, CA

Jack A. Van Dyk  
Friendship PC  
Pittsburg, PA

Richard Wells  
Trinity PC  
Covington, GA

#### ETHNIC CHURCH DEVELOPMENT

Gerald Austin  
Black Ministries  
Birmingham, AL

John Patrick  
Black Ministries  
Birmingham, AL

Jose Martinez  
Missionary--Itinerating  
McAllen, TX

Isaias Uc  
Hispanic Ministries  
McAllen, TX

Sam Ling  
Chinese Ministries  
New York, NY

Carl Ellis  
Black Ministries  
Baltimore, MD

Joel Granados  
New Life PC  
McAllen, TX

Pablo Perez  
Hispanic Ministries  
Dallas, TX


Andrew L. Toth  
Missionary--Itinerating  
Big Bear, CA

Tsuneyoshi Takeda  
Japanese Ministries  
Atlanta, GA

Dan Kim  
Korean Ministries  
Atlanta, GA

Korean East Presbytery

J. Garnet Zoellner  
Eglise Chretienne Reformee de Beauce  
Quebec Canada

  
French-Speaking Ministry  
Quebec, Canada

Korean Southwest Presbytery

Francis L. Foucachon  
Eglise Chretienne Reformee de LaRive  
Nord  
Repentigny, QUE Canada

French Language Ministry (Scholarships)

Claude and Pat Sharpe  
Bible Translators  
Frogmore, SC

## ATTACHMENT B

REPORT FROM  
REFORMED UNIVERSITY MINISTRIES - MNA

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, 1987 to December 31, 1987, Reformed University Ministries-MNA received \$410,121.52 and disbursed \$404,871.66 as directed by presbyteries or churches. The funds are received for particular ministries, which are the responsibility of a presbytery or church as noted below. The responsible body receives an audit report of its funds. The following list gives the presbyteries, campus staff, and location of ministries receiving support services-accounting through Reformed University Ministries-MNA, and other ministries and staff affiliated with 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)

Texas Joint Committee on Campus Work

## CAMPUS AND STAFF

Auburn University  
Rev. William B. Gresham  
University of Alabama  
Rev. William F. Joseph, III

Clemson University  
Rev. David Sinclair  
Winthrop College  
Rev. Sam Joyner

University of South Carolina  
Rev. Lee Ferguson

University of Florida  
Rev. Rod Culbertson  
Miami Area  
Rev. Jose Ortega  
Florida State University  
Mr. Ron Brown

Texas A & M  
Chris Yates

## INTERNS

Paul Bankson  
Cindy Baskin  
Ann Farris (part-time)  
Tracey Jolly  
Jean Laird  
Steve MacDonald  
Julie Pollard  
Shane Sunn  
Marisa Tate  
Mamie Williams

University of Florida  
University of Florida  
Delta State University  
University of Florida  
Mississippi State University  
Clemson University  
Mississippi State University  
Hinds Junior College  
Clemson University  
University of Alabama



## OTHER AFFILIATED MINISTRIES

Mississippi Joint Committee on Campus Work  
(Covenant, Grace and Mississippi Valley)

Mississippi Area Office  
Mr. James Elkin, Area Coord.  
Administrative Assistant  
Miss Lynda Lancaster

Belhaven College  
Rev. Billy Dempsey  
Delta State University  
Mississippi State University  
Rev. Hal Farnsworth  
University of Arkansas  
Rev. Mike Biggs  
University of Mississippi  
University of Southern Miss.  
Rev. Ken Nippert

Part-Time Ministries

Hinds Junior College  
Jackson State University  
Mississippi College

Part-Time Staff and Interns

Mr. Ron Brown  
Miss Elisabeth Ely  
Mr. Steve Hill  
Mr. Tom Hill  
Mr. Jed Johnston  
Mr. Fred Reid  
Mrs. Cindy Thompson  
Miss Becky Wheat

Philadelphia Presbytery

Rev. Carl Derk, Chairman of  
Subcommittee  
Mr. Jeff White, Part-time  
Staff Pastoral Asst. for  
Campus Ministry of 10th  
Presbyterian Church

Philadelphia Area Schools:

University of Pennsylvania  
Temple University  
Drexel University  
University of the Arts  
Philadelphia College of  
Textiles

## INTERNATIONAL STUDENTS CHRISTIAN FELLOWSHIP

Atlanta Area

Miss Jean Lappin  
Rev. Jim Gearing  
DeKalb Community College  
Emory University  
Georgia State University  
Georgia Institute of  
Technology

Philadelphia Area

Mr. Bruce McDowell  
University of Pennsylvania  
Temple University  
Drexel University  
University of the Arts  
Penn. Academy of Fine Art  
Philadelphia College of  
Pharmacy and Science  
St. Joseph's University  
Hahnemann University

Southern Illinois University

Mr. Brian DeJong

New York Area - Chinese Students

Mr. Patrick Chow  
Queens College  
York College

GA MNA OFFICE

Coordinator of Campus Ministries  
Administrative Assistant

Rev. Mark L. Lowrey, Jr.  
Miss Julie Flanagan

## ATTACHMENT C

## REPORT FROM BETHANY CHRISTIAN SERVICES

It has been Bethany's joy to represent the Presbyterian Church in America in 1987. Your endorsement, and your prayer and financial support have been crucial in helping Bethany provide counseling services to young women living with unintended pregnancies, and to families anxiously anticipating parenthood through adoption.

You will note from the statistical information sheet which I have included that Bethany had the privilege of serving over 20,000 people in 1987 . . . serving them in Jesus' name. Bethany's commitment is to fulfill the mandate entrusted to us by the PCA--to assertively provide alternatives to abortion, and to provide Christian Covenant families through adoption for children who need this permanence.

It has been a particularly exciting year for Bethany in this regard. The number of domestic children placed for adoption with their new families increased by over 40% (501), and the number of young women counseled also increased by 40% (2,029). While numbers in and of themselves are not important, they become particularly exciting when we recognize that each of these folks felt the love of Jesus through Bethany. What an opportunity our Lord gives us!

Thank you for making it possible!

BETHANY LIFELINE, our toll-free telephone counseling service experienced an exciting year of growth. 15,865 calls were received from every state in the union. These calls come from young women who have recently discovered they are pregnant. They call at a time when they are particularly vulnerable, and at a time when many are very actively considering having an abortion. It's our first opportunity to urge them to consider life for their child. What a thrill it is to actually see a child placed with his/her adoptive family--a child you know would have been lost to abortion if Bethany and BETHANY LIFELINE had not been available to provide Christian counseling and care.

1987 was once again a year of additional growth for Bethany, particularly in geographic areas where PCA congregations are active. I believe last year we reported to you that Bethany served from 30 offices across the United States. Within the past year many of our branches have developed satellite locations in order to more effectively serve the entire state in which they are located. You will note from the listing I have enclosed that we now serve from 45 locations. Praise the Lord for these opportunities, as well as the prayer and financial support which has made this level of service possible.

We very gratefully acknowledge the involvement and support received from members of your denomination. Many serve as Board members at our branch offices, and on our Corporate Board. Still others are involved as volunteers, as foster parents, and as shepherding homes. And we have had the privilege of caring for and helping many from the PCA this past year...some of them families in crisis as they lived with an unplanned pregnancy; others, families whose lives were enriched through adoption.

In 1987 Bethany received \$3,063,000 in gift support. It is difficult to identify the denominational affiliation of all givers, but we can say with certainty that over \$650,000 in gifts to support Bethany's ministry were given by individuals and congregations within the PCA.

For that support, as well as the prayer support and words of encouragement, we once again say a very hearty "Thank you."

Our "endorsed" relationship with the Presbyterian Church in America began some five years ago in 1983. It is a relationship for which we give continuing thanks. When one looks at the geographic representation of Bethany offices, it becomes apparent that your people are committed to the sanctity of human life. Their commitment and their support have made it possible to save and protect the lives of literally thousands of little children and young people. We look forward to continuing to serve with you in the Lord's name in years to come!

BETHANY CHRISTIAN SERVICES  
OFFICE LOCATIONS

1. Little Rock, AR	24. Madison Heights, MI
2. Bellflower, CA	25. Stillwater, MN
3. Modesto, CA	26. Jackson, MS
4. Colorado Springs, CO	27. St. Louis, MO
5. Denver, CO	28. North Haledon, NJ
6. Kensington, CT	29. Point Pleasant, NJ
7. Hollywood, FL	30. Asheville, NC
8. Dade, FL	31. Akron, OH
9. Lake Worth, FL	32. Millersville, PA
10. Ft. Myers, FL	33. Flourtown, PA
11. Labelle, FL	34. Pittsburgh, PA
12. Orlando, FL	35. Greenville, SC
13. Macon, GA	36. Chattanooga, TN
14. Evergreen Park, IL	37. Memphis, TN
15. Indianapolis, IN	38. Vienna, VA
16. Merrillville, IN	39. Bellingham, WA
17. Orange City, IA	40. Waukesha, WI
18. Pella, IA	41. Hattiesburg, MS
19. Annapolis, MD	42. Hancock, NH
20. Wakefield, MA	43. Franklin, NC
21. Grand Rapids, MI	44. Rapid City, SD
22. Fremont, MI	45. Fredericksburg, VA
23. Holland, MI	

BETHANY CHRISTIAN SERVICES

Statistical Fact Sheet  
Services Provided - 1987

BETHANY LIFELINE Calls Received	15,865
Adoptive Placements:	
Domestic	501
International	563
Unplanned Pregnancy Counseling Cases	2,029
Children in Foster Care	
(Infants awaiting adoptive placement and neglected or abused children	1,290
Families and Individuals Helped in Counseling	1,214
Children in Day Care	93
Children in Residential Treatment	<u>101</u>
TOTAL	21,656

## ATTACHMENT D

REPORT FROM THE PRESBYTERIAN AND REFORMED  
JOINT COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL

The Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel first began endorsing chaplains for the PCA in 1978, before J & R, when there were 71,938 communicant members. At that time the PCA had a total of six active duty chaplains, the RPCES had 13, and the OPC, one. Today, by God's gracious provision, the Commission supports a total of 52 active duty chaplains, representing four denominations, including 41 in the PCA, 8 in the OPC, 2 in the RPCNA and one in the Korean-American Presbyterian Church. This indicates significant gain since our last General Assembly. Additional chaplain categories add 68 chaplains to our growing roster.

Our chaplains are proclaiming the gospel, lives are won for Christ and His Kingdom, believers are being discipled. This world-wide missionary ministry will have an impact on church growth at home. Active and Reserve Chaplains live and work on the cutting edge of evangelism in the military community. In addition to the military, chaplains are serving effectively in the Veterans Administration, Retirement Homes, Hospitals, the Civil Air Patrol, the National Guard, and as Chaplain Candidates and Police Chaplains. Daily they are challenged to be salt and light in life and witness.

In the coming year we anticipate Buddhist chaplains entering military service, with Islamic chaplains expected in the future. Our chaplains will have vital contact which needs your prayer support. Pressures in the chaplaincy are having their toll in health and family, with separation from loved ones a part of every chaplain's life. Most of our chaplains have accumulated leave "on the books", and because of the demands of ministry, are unable to take authorized time away from their work. Pluralism, pornography, and prostitution are issues regularly addressed.

Quarterly chaplaincy news needed for effectual prayer by our churches can be received by writing MNA for the Chaplain Newsletter, "On Line". We urge the Assembly to use it. Often our ministry is under difficult and adverse circumstances, as Christ said much of our ministry would be, but I count it a great privilege to be associated with our chaplains, active and reserve, in the military and civilian ministries, in their outreach for Christ around the world.

Sincerely in Christ,  
William B. Leonard, Jr., Director

## CHAPLAIN ROSTER

ACTIVE DUTY - ARMY

MAJ Russell C. Barrett  
CAPT Fred S. Carr  
CAPT David L. Dare  
1 LT Eric R. Dye  
CAPT Michael Frazier  
MAJ Bill C. Greenwalt  
MAJ James R. Griffith  
MAJ Leslie M. Hardeman  
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 Michael C. Pipkin  
CAPT Charles M. Rector  
MAJ David F. Roberts  
CAPT Gary K. Sexton  
MAJ Robert A. Wildeman, Jr.  
CAPT Andrew S. Zeller

ACTIVE DUTY - NAVY

LCDR Donald W. Aven  
LCDR Christopher P. Bennett  
LT Michael R. Craig  
Lt Daniel E. Deaton  
CAPT J. Robert Fiol  
LCDR Peter C. Jensen  
LT Arnold C. Johnson  
LCDR Duane D. Mallow  
LCDR John D. Register

LT George Ridgeway  
LT Timothy D. Rott  
LT Larry Ruddell  
LT John C. Smith  
LT James L. Spiritosanto  
LT John B. Stringer  
LCDR Ronald L. Swafford, Sr.  
LT Michael A. Uhall  
LT 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 Mark Fairbrother  
 TE Charles Frost, Jr.  
 TE Marvin L. Harris  
 TE Stevan Horning  
 TE Edward L. James  
 TE John E. Johnston

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 Malcolm M. Griffith  
 TE Wesley N. Horne, Jr.  
 TE F. Douglas Hudson  
 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 Wayne Good  
 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 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 Daniel F. Fannon  
 TE Paul O. Honomichl  
 TE Edward S. S. Huntington

TE Albert F. Moginot, Jr.  
 TE Roy S. Parker  
 TE Leon F. Wardell

RETIRED

TE Robert H. Ackley  
TE Robert A. Bonner  
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  
RE John M. McGregor  
TE James S. Martin  
TE Robert G. Rayburn  
TE Thomas E. Sidebotham  
TE Lawrence Withington

VA HOSPITAL - PART-TIME

TE Phillip B. Binnie  
TE Lyle R. Graff  
TE Charles E. Turner

RETIREMENT HOME AND HOSPITAL CHAPLAINS

TE Seth F. Dyrness  
TE Roger W. Hunt

TE Nelson K. Malkus  
TE Wilbur A. Siddons

## APPENDIX L

**REPORT OF THE COMMITTEE ON MISSION TO THE WORLD  
TO THE SIXTEENTH GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH IN AMERICA**

The Committee on Mission to the World has been given the unique responsibility of mobilizing the resources of the Presbyterian Church in America for the purpose of world evangelization. We are happy to report that as of this year (1988), we have placed 18 church-planting teams in 11 countries and have sent missionary support personnel to work in 40 different evangelical mission agencies under cooperative ministry agreements. This means that there are 80 short-term missionaries, 397 career missionaries, 552 summer and student workers, and an annual budget of almost \$11 million. But if we are going to reach our projected goals for 1993, we will need to add another 12 to 14 church-planting teams and send out an additional 334 short-term and career missionaries within the next 5 to 6 years.

To aid us in all this, we expect to expand our summer and high school program to 2,000 per year because we have found that a good percentage of later career missionaries come out of these challenges to youth. Then, too, new cities have been targeted for future church-planting teams. The senior staff has been authorized to take the necessary steps to make comprehensive field verifications of the following target cities: Milan, Italy; Madrid, Spain; Karachi, Pakistan; Dar-es-Salaam, Tanzania; Lagos, Nigeria; and Dakar, Senegal. The task before us is great and will challenge every one of us to our best efforts. Above all, we will need to pray the Lord of the harvest to send forth laborers into His harvest field.

OPERATIONAL GOALS

KEY RESULT AREAS	1993	GOAL 86-87	ACTUAL 6/30/87	% OF PROJECTION	GOAL 87-88	ACTUAL 2/29/88
<u>FINANCES</u>						
Income:						
MTW	\$18 million	\$8.9 million	\$8.8 million	99%	\$9.33 million	106.2%
SIMA	\$4 million	\$1.6 million	\$1.3 million	77%	\$1.85 million	95.8%
MTW Administrative %	15%	16-17%	15.7%	Excellent	16-17%	14.7%
MTW Admin. Transfer from Support Accounts			11.7%		10%	9.4%
Positive/Negative Support Account Ratio		7:1	4:1		5:1	4.9:1
<u>PERSONNEL</u>						
Total	800	528	464	87%	522	477
MTW	600	428	385	89%	419	397
Church Planting and Church Nurture	360	226	202	89%	230	213
SIMA (2-year)	200	93	79	85%	103	80
Summer	200	100	55	56%	75	85
SOS	-	240	250	104%	360	200
High School	-	240	285	119%	600	338
Volunteers	-	10	7	70%	20	16



### HIGHLIGHTS

The North Asian Missionary Conference was held in the Dragon Valley Ski Resort in the mountains of Korea and proved to be a time of rich blessing. Seventy-six missionaries and 28 children met with a team from the MTW office consisting of TE Don Patterson, pastor-at-large; RE Carl Wilhelm, acting coordinator; Dr. Tim Irwin, consulting psychologist; Mr. Gerald Longe, administrative director; and Dr. Robert Auffarth, chairman of the MTW Committee. Helpful messages from God's Word by TE Patterson and important lectures and discussions led by Dr. Irwin on team relationships were used by God to meet many needs. We are convinced that God has used conferences like this to answer questions and build up morale among our missionaries. The next conference is in Singapore and will include the missionaries from our South Asia fields. As of this writing, there are great expectations that God will meet with His servants in this important conference.

### PERSONNEL

We are delighted to report that as of March 1, TE John Kyle has assumed his duties as Coordinator of Mission to the World. Fresh from the very successful Urbana Missionary Conference where he had a major part in challenging 18,000 college students to consider overseas missions, Mr. Kyle's coming to head up our staff has automatically enhanced the position of Mission to the World among world mission agencies. But along with this, his rapport with the students during the Urbana meetings could well mean that many of them will be looking our way in the future. We are full of gratitude to our God for giving to us John Kyle.

The man who had so much to do with the smooth functioning of Mission to the World during the interim between TE Paul McKaughan's resignation and John Kyle's taking over, was Acting Coordinator Carl Wilhelm. Mr. Wilhelm did a terrific job and we do not think MTW missed a step during that period. Once again Mr. Wilhelm has assumed full time his position as Coordinator of Overseas Operations. We want him to know how much we appreciate the great job he has done.

The rest of our outstanding leadership team are as follows:

TE Jimmy Lyons, Missionary-Evangelist, is probably better acquainted with the churches in our denomination than most others. His full schedule takes him to all parts of the United States as well as overseas. He effectively challenges churches about their part in world evangelization and is an invaluable part of our senior staff.

TE Donald B. Patterson, as Pastor-at-Large, is the one who cares for the missionaries. He and his good wife, Jeanne, make regular trips to the various mission fields and carry on the really important work of ministering to the missionaries and their families. They especially need the prayers of God's people that they might be kept from sickness and danger as they travel.

Mr. Marc Kyle is the newest member of the senior staff. He is the Coordinator of Personnel and is responsible for recruiting new candidates for MTW. He has replaced Mr. John Rollo in this position. We are delighted to have Mr. Kyle's enthusiastic leadership in this ministry.

Filling the new position of Coordinator for Cooperative Ministries is Mr. John Rollo. He will acquaint himself with the leadership of the various evangelical missions and will give personal attention to those of our missionaries who have been assigned to missions under cooperative agreements.

Mr. Dan Porter, as SIMA Coordinator, ably leads a group of staff members in carrying out the work of this organization on behalf of a subcommittee for Mission to the World. His responsibilities are formidable when you realize that our goal this year is to send out 2,000 high school students to specific summer projects, put summer teams on various fields, and place other personnel in mission work that will last up to two years. MTW recognizes how vital the work of SIMA is and wants to thank Dan and all who are involved in this ministry for their good work.

TE Donald H. Gahagen, Jr. is Coordinator of Latin America Operations. We are especially grateful to have a man of his experience and expertise heading up the ministry to this strategic part of the world.

Mr. Gerald D. Longe is Administrative Director and capably manages the financial office of MTW. His business know-how has been a most valuable asset and we are delighted to have such a talented man in charge of this aspect of the work.

Finally, we owe a special thanks to RE Frank Finrock, who has traveled to various mission fields for the purpose of doing consulting work on behalf of MTW. As a retired business executive, he has made available to us his managerial skills which have contributed greatly to the smooth running of our operations on the field.

#### FIELD REPORTS

The following reports have come from the coordinators of our various mission fields. Our personnel throughout the world are the reason why we exist and, as you see what is going on, it should give you cause for great rejoicing. We would urge that you prayerfully consider these reports and that you faithfully pray for our missionaries.

#### AUSTRALIA (SYDNEY) - TE Oliver Claassen, Provisional Team Coordinator

In order to develop the cluster church-planting model of the MTW Sydney team, April 1987 saw Cranebrook Community Church give four families to start a new work in Leonay under TE Kip Slawter, and three families to start a new work in South Penrith under TE Steve Schoof. TE Scott Kroeger moved in to oversee Cranebrook to free TE Oliver Claassen to develop a theological education program for training church leaders and pastors. Four men are to begin training for licensure in 1988. Average attendance has increased from 56 in 1986 to 160 in 1987. Membership rolls were started in Cranebrook and Nepean Valley Presbyterian Church, with 30 members. SIMA sent a team of six who conducted two V.B.S.'s, taught women's seminars, surveyed 520 homes, and worked as assistants in the three mission works. Two-year SIMA workers RE David White and family, arrived in August to administer the Sydney SIMA work and assist in church planting.

#### AUSTRALIA (BRISBANE) - TE Sam Larsen, Team Coordinator

Milestones of growth were attained during 1987 in the work of the Brisbane, Australia, church-planting team. Under the good hand of our sovereign Lord, the three congregations planted by team members experienced the largest growth to date in a single year. Sunday attendance is now about 280 (up from about 200), and membership stands at 114 (up from 87). Additional deacons and elders were trained, elected, and ordained. Three men from the congregations are now studying in preparation for the ministry, and a presbytery should be formed during 1988. Most encouraging of all has been the increased effectiveness in evangelism during 1987, with more than fifty professions of faith recognized by pastors and sessions. The team now numbers three full-term couples and three two-year SIMA missionaries, having welcomed SIMA missionary Ken Morse in January. Ten summer SIMA missionaries made a solid contribution in a surprisingly short time during June to August. The team continues to be grateful to God for His evident blessing and for the prayer and material support of our sending congregations in the Presbyterian Church in America.

#### CHILE, SANTIAGO (LAS CONDES) - TE Gary Waldecker, Provisional Team Coordinator

1987 was a difficult year for the work of Las Condes. When Gerry Gutierrez left for HMA in July it was thought that the church would be able to function with minimal missionary support. Verne Marshall was assigned to open a new work in a very wealthy area of Las Condes, and Gary Waldecker, who works in church planting in another part of Santiago, was made provisional coordinator for the Las Condes work. Greg Woleslagle, a SIMA worker who arrived in September, was the only missionary working full time in the Las Condes church. His efforts in discipling university students was a bright spot during this time. On the other hand, attendance dropped from 45-50 in August to 30-35 in December. The elders need further training and experience, and the membership needs more discipleship before the church can be on its own. In December we decided to move back into a closer and more direct relationship with the church.

#### ECUADOR (QUITO) - TE Timothy McKeown, Provisional Team Coordinator

Cristo Vive Church, with two ordained ruling elders and the leadership of Al Hatch (part time from Puente) and Sam Matear, has grown almost 50% in membership while attendance has plateaued at 100. This seems to be a symptom of the rented meeting facilities. An intensive search for land has yielded nothing affordable. Bill Allen (part time from Puente) has disciplined leaders, musicians, and the youth of the church. He has also compiled Latin American hymns and choruses for our use. Keith Powlison is discipling potential elder and deacon candidates. Alice Hatch has contributed to the strong growth of the women at Cristo Vive and to the youth Sunday school program.

Luz del Valle mission has more than doubled its membership and attendance has increased dramatically under the leadership of Dan Pinckney. About 15 men meet each week in a leadership-

training Bible study led by Tim McKeown. Luz del Valle will soon be ready to elect elders and form mission status. Maria Alzamora (SIMA) has been an invaluable helper with the young adults, children, and women's programs, along with her part-time nursing with HCJB.

We need trained Ecuadorian pastors true to the Reformed faith. Our Pastoral Discipleship Program (PDP), led by Tim McKeown, has produced one man who is proficient in preaching effective sermons. Three other men are to begin the year-long training in February 1988. Two others are expressing an interest in beginning in October 1988. As we begin reducing the missionary presence in the two churches we plan to begin two or three new works in Quito during 1988 using mini teams formed by a PCA missionary and at least one PDP apprentice. Our target date for pulling out all PCA missionaries from Quito is 1993 at which time the presbytery of at least five churches will be functioning.

#### FRANCE (MARSEILLE) - TE Hugh Wessel, Provisional Team Coordinator

This first year has been one of change for our team. Two SIMA workers, Melissa Alexander and Lisa Fuller, finished their terms of service. Another SIMA worker, Patricia Jackson joined our team and has fitted into the work very well. Rev. and Mrs. Marc Mailloux arrived and we began a worship service in Allauch in a building that was provided by the Roman Church. We have been encouraged by the attendance, averaging about 17 adults and 15 children. We have also been encouraged that the church we have worked with these past years has maintained its size and with our departure people have filled in the gaps. The presence of the Bill Johnson family has been an encouragement to our team. We are awaiting the arrival of Mr. and Mrs. Ron Bergey and family and Rev. and Mrs. Charles Casolare and family, and Miss Angela Walsh to complete our team at this time.

#### FRANCE (PARIS) - [REDACTED], Team Coordinator

The Paris Church-Planting Team reports with joy that we are growing as new team members arrive. In September 1987 the Brian Deringers and the Larry Ferrises arrived and at this writing it is anticipated that the Pete Crewses and Tom Mays will all be here by the end of January. Aside from usual logistic complications, the arrival of our new team members has gone very well and we rejoice in the new ministry that is anticipated. Because our Paris team is largely in the language-learning stage, we do not have much to report. Our relationship with the Evangelical Reformed Church in France is very good. The little Paris church now has officially received Olivier Baudraz as pastor. Mr. Baudraz is a graduate of the Reformed Theological Seminary in Aix-en-Provence. [REDACTED] continues to serve at the Paris church as well as help out in Herblay while Douglas and Ann Miller are on home ministry assignment. This year we enjoyed the visit of Don and Jeanne Patterson for a team retreat, as well as two visits from Carl Wilhelm. Susan Harville Bloise has continued to serve in literature work, especially in preparing materials for Evangelism Explosion. In November the first official EE clinic was held, and [REDACTED] was one of the students. We are looking forward to implementing EE as we move ahead. Our major prayer requests would be language learning and team building as we develop a strategy. Above all, pray that we would be increasingly conformed to the image of Christ and reflect His glory in our daily lives before the watching French world. Thank you for standing with us!

#### IVORY COAST (ABIDJAN) - Dr. Keith Bucklen, Provisional Team Coordinator

The Abidjan team now consists of four families: the Keith Bucklens and John Weeds on the field, the Thomas Wrights in language school (France) and the Thomas Edwards itinerating for support. Those on the field are completing language study (French) and beginning their work of church planting among the 1.5 million Muslims of the city and have already noted significant responsiveness; a Bible study with converts and interested Muslims is in progress. Being primarily medical, the team will be serving as volunteers in the public hospital part-time as a base for ongoing contacts. Government registration and official recognition of the mission in the country is an immediate administrative project. It has already been received into the national organization of evangelicals.

#### JAPAN (NAGOYA) - TE Bruce Young, Provisional Team Coordinator

Mr. and Mrs. Bruce Young, Mr. and Mrs. Clark McNutt, Mr. and Mrs. Nelson Jennings and Jane Brinkerhoff are in Nagoya and have begun their church-planting ministry. During the past three years of preparation it has been amazing to see all that was accomplished in spite of the fact that only the Youngs were involved in the ministry while the others were in language school. We finished the major part of our church-planting document and have started our first center and church. Through the center we have around 100 students studying English and the Bible, and we made over 300 other contacts last year. The attendance on Sundays averages over 30. In addition, two Japanese seminary graduates and one single girl have been recruited to work with us. We also have had three committed, talented two-year SIMA workers to help with English programs and college outreach. This year we will all be able to concentrate

on ministering together for the Kingdom's sake in East Nagoya! We are looking to God to bring glory to Himself through our combined efforts.

JAPAN (TOKYO) - TE Daniel Iverson, Provisional Team Coordinator

The Iversons continue in language study in Japan. They are looking forward to additional team members joining them during the next year.

KENYA (MURUU) - TE Paul Meiners, Team Coordinator

This year has seen significant changes within our team. A bi-weekly one-day class for church leaders has continued with good interest. Results of this class are evident growth in ministry, selection and training of the first deacons in 8 churches, and a number of church work days. Stan Arnes and the Moderator of the presbytery planned a three-day seminar with about 10 pastors and leaders. We formed a Nairobi church nurture subteam with encouraging results. We are attempting to divide our work according to gifts, skills and methods rather than strictly by geography. We anticipate the need for a pastor, a maintenance trainer, an experienced doctor or nurse, and a community development or community health workers. The team and church are sponsoring 14 Bible school and two nursing students. The ministry of the clinic has seen improvement in the spiritual life and ministry of Kenyan staff. The medical committee, made up mostly of pastors from the presbytery, has shown increasing leadership. The team water project has been hampered by difficulties, but has been a stimulus to the church and community, even though their response and the number of wells has been below our expectations. Our Community Health evangelism has been encouraging as we have trained several women who are capable of training others.

KOREA - TE Alvin Sneller, Team Coordinator

As 1987 draws to a close, the Korea Mission is working with 39 village churches, having added 4 new ones since last year and having dropped 1 which no longer is in need of our help. The men continue to survey the unreached villages to update the maps. The seminary students in the missions courses all survey one area which has helped the mission gain needed information, and helped the students catch a vision of the needs and opportunities in home missions. At present there are about 375 unreached villages on mainland South Korea that are at least 4 kilometers from an existing Christian church. The names and addresses of these unreached villages are published in booklet form by the mission each year. These are given to seminary students and interested Korean pastors for use in rural church planting. A priority list for our mission involvement is compiled also composed of those villages in which a Christian is found, those friendly to Christianity, and those with a large number of potential people to be reached. The North Asia Missions Conference was held in Korea in April with good reports from many. Seven summer SIMA workers joined us for English Bible classes and evangelism last summer. We have assisted a few areas which suffered from summer flooding and typhoon damage, and gave assistance to the family of a mission pastor who died of cancer this year. The TB Clinic has undergone extensive renovation and repair this year. We continue to be excited about the way the Lord is working here and are grateful to our home church for its participation. To God be the glory!

MEXICO (ACAPULCO) - TE Thomas Courtney, Team Coordinator

The ministry has progressed well and many goals were accomplished. Two ordained nationals became full-time pastors, Ignacio Casteneda became pastor of Maranatha Church and Josue Mayo became pastor of Vista Alegre Church. Both of these men are fully supported by their respective churches and receive no funds from the mission. Further advances in leadership development took place in 1987. In February three candidates were licensed to preach the gospel by the Aztec Presbytery, of which we are temporarily a part. In February 1988, these three along with the other licentiate will be taking their exams for ordinations. Two of these candidates are directly responsible for the Principe de Paz Church (Zapata) and the El Coloso congregation. The El Coloso congregation has had some leadership problems with potential elders but solutions are now in place. It is hoped the El Coloso congregation will be formally organized within the first quarter of 1988. The fifth church (Jesus de Nazareth) has grown steadily and will be electing elders in January 1988.

Membership in most churches has steadily risen with the exception of the Maranatha Church. But their reported decline is due more to revising the roles of the church than an actual decline in active members. Through the year there have been approximately 75 adults baptized into the various churches with a similar increase in the baptism of children and infants. Attendance in the weekly services has also increased proportionately. The plans and process for eventually forming the presbytery have effectively been put in place. In September the directors of the "pre-presbytery" were elected and now have sole

responsibility for the further progress of the presbytery and her respective churches. The six departments of presbytery were also formed and their directors were duly appointed.

The missionary team, consisting of two couples and one single, meet regularly with the directors of the presbytery for strategy and planning meetings but it is understood that missionary presence has taken on an advisory and consulting role and not a decision making role. The decisions are made by the directors of presbytery. November 6, 1988 is the date the directors have placed for the official, formal organizing of the presbytery.

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 (POLANCO) - Mr. William Goodman, Provisional Team Coordinator

In January Bill and Martha Goodman arrived in Mexico City as the first team members of the Miguel Hidalgo Team. In January 1988 Dan and Dale Faber will arrive having completed one year of language study. Also in January 1988 Joe and Becky Harrell begin one year of language study in Costa Rica while Lorenz and Diane Villa and Anna Maria Aniban continue to itinerate. We started four home Bible studies in 1987 and developed around 60 ministry contacts with eight professions of faith. We have been assisted this year by Charles and Carol DeWitt, a SIMA couple.

MEXICO CITY (PEDREGAL) - TE Jayson Kyle, Provisional Team Coordinator

The church-planting team for the Alvaro Obregon delegation and surrounding areas in Mexico City presently has the following members: Brenda Behrend, Jerry and Peggy Cross, Jay and Maureen Kyle, Mike and Lisa Plunket, and Gary and Lois Watanabe. They are assisted by SIMA missionaries, Clint and Joy Demetriou. The Kyles and Plunkets have recently arrived in Mexico City. The Watanabes are now in language school in Costa Rica and Brenda is itinerating.

PERU (CUSCO) - TE Robert Woodson, Team Coordinator

The Lord has given us another good year in Cusco. On the positive side we had 72 professions of faith among adults and young people. We received 18 new members into the church; all by profession of faith. We lost three who moved away from Cusco. Our attendance grew to a high of 125 in September, but we have dropped down to 95 for December. Stan Peters, David Strumbeck, and I have trained three elders-elect and two deacons-elect who will be ordained February 28, 1988. Our ladies have been active in training women and girls in the faith and for positions of leadership as Sunday school teachers and leaders among the women. The Lord has given us Rev. Nelson Ayllon Flores as pastor-elect. He will begin his duties March 1, 1988. This has been one of our big answers to prayer. Also, we recently signed a private document to purchase land and have made the down payment. Lord willing, we shall move onto the new property with buildings in February. We have worked very long and hard on this. Our biggest need is for another couple to join our team. Both Carol Stout and Brenda Behrend, SIMA workers, have left and are not returning. There will be no SIMA workers to replace them until 1989.

PORTUGAL (LISBON) - TE Paul Long, Jr., Team Coordinator

1987 was a year of steady and persistent seed-sowing in the three areas the team is serving. Although conversion growth was limited, Camaxide received its first two members and the Carnaxide school for the disabled increased its scope of contacts and credibility. In other areas, the conversion of significant youth brought real encouragement. The ministry was enlarged to four congregations when an independent Presbyterian congregation requested assistance in preparing them to join the emerging presbytery. One of the major problems the emerging presbytery faces is the lack of trained Presbyterian pastors, but the Lord has opened up a connection with Brazilian Presbyterians. Since Brazil was once a colony of Portugal, language and cultural barriers are minimal. At present, there are two married pastors and two single women missionaries planning to come from Brazil in 1988 to assist in our ministry. The major challenge for the team in 1988 is to work in the four congregations to develop a strong nucleus of committed believers, to win new converts, to train national workers, and to incorporate the Brazilian missionaries who are coming to assist the team. Work will begin in opening a fifth congregation in the area of Luminar. The obstacles are formidable, but the Lord has promised, "I will build my church."

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 several new challenges. An increased enrollment at Christ's College and the addition of two new "majors" has required extra planning and coordination. We are getting good reports from our various discipleship and fellowship

groups. Many have shown increased commitment to Christ. Yet from an entirely different perspective, we find increased resistance and many spiritual battles with our work. We look hopefully to the Lord for victory and ask your prayers on our behalf. As we gain a foothold in some lives, resistance seems to gather in others.

#### TAIWAN (TAIPEI) - TE Calvin Smith, Team Coordinator

TE Will Faires returned to Taiwan and the Taipei team in the middle of the year. He immediately began reacquiring his language skills in addition to taking up a new work in cooperation with Pastor Norman Jung of the Taiwan Reformed Presbyterian Church. Both tasks are proceeding according to schedule. It is anticipated that Mr. Faires will assist his coworker in beginning a new church during the latter part of 1988 or early 1989. TE David White has been placed on temporary assignment to the Christ's College team to act as interim president of Christ's College. This assignment was unexpected, but the abrupt resignation of the former president left us little choice. It is hoped that this assignment will be of a short-term nature and that Mr. White will be able to rejoin the team within the 1988 calendar year. TE Calvin Smith has continued to work with the Syn You Tang congregation. We planned to begin a daughter church during this year, but a unique opportunity arose for the main church to build a new sanctuary. This has caused church-planting efforts to be placed on hold until this effort is completed. The Taipei church-planting team will do a major study during the first six months of 1988 to determine the future direction of PCA church-planting efforts in Taiwan. Our major concerns are to attract at least three more members for our team and to unify our strategy.

#### MISSIONARY FORCE

As of March 1, 1988, the PCA missionary family consisted of 397 (including 9 on leave of absence) long-term missionaries and 80 missionaries serving two-year terms under SIMA, totaling 478.

Mr. and Mrs. Steven P. (Joyce) Adams  
 Mr. and Mrs. James S. (Sue) Akovenko  
 Mr. William (Bill) Allen  
 Rev. and Mrs. Sidney B. (Louise) Anderson  
 [REDACTED]  
 Miss Anna Maria Aniban  
 Rev. and Mrs. Stanley B. (Stan/Donna) Armes  
 Mr. and Mrs. Richard P. (Heidi Marie) Aschmann  
 Rev. and Mrs. Thomas (Tom/Ann) Austin  
 Miss Ellen S. Barnett  
 Mr. and Mrs. Loren (Pam) Baughman  
 Miss Brenda Behrend  
 Dr. and Mrs. Ron (Francine) Bergey  
 Rev. and Mrs. Manny (Terri) Bersach  
 Rev. and Mrs. S. Douglas (Jeanie) Birdsall  
 Mr. and Mrs. Robert (Susan) Blake  
 Miss Rosemary Bolton  
 Rev. and Mrs. R. Eugene (Charlotte) Boyer  
 Miss Jane Brinkerhoff  
 Mr. and Mrs. David (Gwen) Brooks  
 Mr. and Mrs. Bobby (Mari) Brown  
 Dr. and Mrs. Keith (Janet) Bucklen  
 Rev. and Mrs. James (Bonnie) Buckner, Jr.  
 Dr. and Mrs. Benson (Coline) Cain  
 Rev. and Mrs. Glenn D. (Frances) Camenisch  
 Mr. and Mrs. G. Morris (Harriet) Carney  
 Rev. and Mrs. Charles (Chuck/Janet) Casolare  
 Rev. and Mrs. Don (Velma) Caviness  
 Mr. and Mrs. Garry (Anita) Chambers  
 Rev. and Mrs. Oliver (Helen) Claassen  
 Mr. and Mrs. Henry (Wendy) Clay  
 Mr. and Mrs. Olin (Jean) Coleman  
 Mr. and Mrs. Joseph B. (Chip/Sharon) Copper  
 Dr. and Mrs. Thomas J. (Tom/Jan) Courtney  
 Miss Sarah Cox  
 Rev. and Mrs. Richard (Robyn) Crane

Rev. and Mrs. R. S. (Pete/Elizabeth) Crews  
 Rev. and Mrs. Walter G. (Jerry/Peggy) Cross, III  
 Mr. and Mrs. Edward M. (Ed/Page) Cvelich

[REDACTED]  
 Mr. and Mrs. Peter E. (Judy) Dance

[REDACTED]  
 Mr. and Mrs. Graydon (Greg/Diane) Dupue  
 Rev. and Mrs. Brian (Lorrie) Deringer  
 Miss Mari Dooley

Rev. and Mrs. Karl (Debbie) Dortzbach  
 Rev. and Mrs. Richard (Dick/Ann) Dye  
 Rev. and Mrs. William (Barbara) Edgar  
 Dr. and Mrs. Thomas (Connie) Edwards  
 Mr. and Mrs. Ronald R. (Cathy) Ellis  
 Rev. and Mrs. Dan (Dale) Faber  
 Rev. and Mrs. William (Martha) Faires  
 Mr. and Mrs. Edwin R. (Kathryn) Farris  
 Rev. and Mrs. W. L. (Larry/Lisa) Ferris  
 Dr. and Mrs. David (Eleanor) Fiol  
 Miss Caroline Fleming  
 Mr. and Mrs. Vernon R. (Bud/Susan) Frank  
 Mr. and Mrs. Craig (Heather) Gahagen

[REDACTED]  
 Mr. and Mrs. W. Daniel (Dan/Bonnie) Gleason  
 Mr. and Mrs. J. William (Bill/Martha) Goodman  
 Rev. and Mrs. Gerardo (Ruth) Gutierrez  
 Rev. and Mrs. Joseph R. (Joe/Becky) Harrell  
 Rev. and Mrs. Allen (Al/Alice) Hatch  
 Miss Charlene Hatmaker  
 Dr. and Mrs. Rob (Marilyn) Helms  
 Rev. and Mrs. S. Phillip (Mimi) Henderson  
 Rev. and Mrs. William (Esther) Hermann  
 Rev. and Mrs. Dan (Betty) Herron  
 Miss Eileen Hicks  
 Mr. and Mrs. Richard (Clare) Hivner, Jr.  
 Rev. and Mrs. Thomas (Carol) Hudson

- Rev. and Mrs. John (Inez) Hunt  
 Mr. and Mrs. Thomas L. (Ramey) Hutson  
 Rev. and Mrs. Daniel (Carol) Iverson, III  
 Mr. and Mrs. William (Bill/Jean) Jackson  
 Rev. and Mrs. Nelson (Kathy) Jennings  
 Rev. and Mrs. Bill (Gale) Johnson  
 Mr. and Mrs. Bradley (Elizabeth) Johnson  
 Miss Judy Johnston  
 [REDACTED]  
 Mr. and Mrs. Lewis (Betty) Jones  
 Dr. and Mrs. Peter R. (Rebecca) Jones  
 Miss Linda Karner  
 Rev. and Mrs. David (Jan) Kiewiet  
 Mr. and Mrs. Bryce (Noreen) King  
 Mr. and Mrs. J. Wayne (Julie) King  
 Mr. and Mrs. Ronald (Charlotte) Knauer  
 Rev. and Mrs. James (Debra) Kobb  
 Rev. and Mrs. C. Scott (Nancy) Kroeger  
 Dr. and Mrs. William (Bill/Susan) Krzymowski  
 Mr. and Mrs. Lawrence (Karen) Kuch  
 Rev. and Mrs. Jayson D. (Maureen) Kyle  
 Rev. and Mrs. John (Lois) Kyle  
 Mr. and Mrs. Marc (Beth) Kyle  
 Mr. Bruce Langford  
 Rev. and Mrs. Samuel (Sam/Louise) Larsen  
 Miss Mayetta Lee  
 Mr. and Mrs. Edward (Linda) Leslie  
 Mr. and Mrs. John (Kathy) Lesondak  
 Mrs. Hugh M. (Betty) Linton  
 Dr. and Mrs. Paul B. (Mary Jo) Long, Jr.  
 Mr. and Mrs. Robert L. (Sue) Mahaffey  
 Mr. and Mrs. Marc (Aline) Mailloux  
 Rev. and Mrs. Fred (Betty) Manning, Jr.  
 Rev. and Mrs. Verne (Alina) Marshall  
 Rev. and Mrs. Samuel (Lois) Mateer  
 Mr. and Mrs. Edmond (Ed/Sheryl) Mathis  
 Mr. and Mrs. Jay (Nancy) Matsinger  
 Rev. and Mrs. Tom (Linda) May  
 Rev. and Mrs. Paul (Joanne) McKaughan  
 Rev. and Mrs. Timothy A. (Becky) McKeown  
 Miss Julia Anne (Julie) McLean  
 Mr. and Mrs. Clark E. (Liz) McNutt  
 Rev. and Mrs. Paul (Liz) Meiners  
 Mr. and Mrs. Ronald (Mary Jane) Michael  
 [REDACTED]  
 Miss Gindy Miley  
 Mr. and Mrs. Dan (Debbie) Miller  
 Rev. and Mrs. Douglas H. (Anne) Miller  
 Rev. and Mrs. Gary A. (Carol) Nant  
 Mr. Wayne Newsome  
 Mr. and Mrs. John (Tammy) Nystrom  
 Rev. and Mrs. George G. (Audrey) Omerly, III  
 Miss Lois Ooms  
 Dr. and Mrs. Hyung Young (Soon Ja) Park  
 Mr. and Mrs. James T. (Mary Alice) Patterson  
 Mr. and Mrs. Tom (Diana) Patton  
 Dr. and Mrs. Michael (Karen) Payne  
 Dr. and Mrs. Pablo (Lulu) Perez  
 Rev. and Mrs. Stanley R. (Stan/Claudia) Peters  
 Rev. and Mrs. Daniel Roy (Iara) Pinckney  
 Rev. and Mrs. Michael W. (Lisa) Plunket  
 Miss Dorrie Poland  
 Mr. Eric Popp  
 Rev. and Mrs. Hugh (Berenice) Powlison  
 Mr. and Mrs. Keith (Ruth) Powlison  
 Dr. and Mrs. Clayton E. (Darlene) Quarterman  
 Rev. and Mrs. Michael K. (Sylvia) Raia  
 Rev. and Mrs. Richard (Rich/Angie) Ramsay  
 Rev. and Mrs. Frederick (Nohemy) Reber  
 Mr. and Mrs. Fred (Mele) Reid  
 Dr. Grietje (Greet) Rietkerk  
 Miss Sharon Robb  
 Mr. and Mrs. William (Bill/Edna) Robfogel  
 Mr. and Mrs. John T. (Claudia) Rollo, III  
 Mr. and Mrs. Steve (Nancy) Rowan  
 Rev. and Mrs. Dan (Sue) Rowton  
 Rev. and Mrs. John (Cathy) Rug  
 Mr. and Mrs. L. Van (Alice) Rusling  
 Mr. and Mrs. Robert (Val) Schnackenberg  
 Rev. and Mrs. Steve (Beth) Schoof  
 Mr. and Mrs. Robert A. (Rod/Sharilyn) Schorr  
 Rev. and Mrs. Robert (Bob/Libby) Scott  
 Rev. and Mrs. John J. (Susan) Shane  
 Mr. and Mrs. Bob (Dana) Shelby  
 Mr. and Mrs. Howard (Deidre) Shelden  
 Rev. and Mrs. Grady (Leta) Simpson  
 Dr. and Mrs. William Draper (Kip/Judy) Slawter  
 Rev. and Mrs. Charles F. (Judy) Sledge  
 Rev. and Mrs. W. Calvin (Grayson) Smith  
 Rev. and Mrs. Alvin R. (Al/Marilyn) Sneller  
 Dr. and Mrs. Arthur (Art/Ursula) Spooner  
 [REDACTED]  
 Rev. and Mrs. James H. (Sue Ann) Stewart  
 [REDACTED]  
 Dr. Priscilla Strom  
 Dr. and Mrs. Richard B. (Dick/Donna) Strom  
 [REDACTED]  
 Rev. and Mrs. David M. (Susan) Strumbeck  
 Rev. and Mrs. Jeffrey (Jeff/Esther) Talley  
 Rev. and Mrs. Gordon (Beth) Taylor  
 Mr. and Mrs. Robert (Carolyn) Thomas, Jr.  
 Rev. and Mrs. Kenneth A. (Kim) Thompson  
 Mr. and Mrs. James (Nan) Thrasher  
 Mr. and Mrs. William (Bill/Deborah) Tilley  
 Rev. and Mrs. William (Judy) Traub  
 Mr. Edgar W. (Ed) Travis  
 Dr. and Mrs. Hi Phan (Yen Thi) Truong  
 Miss Cornelia (Corrie) Van Galen  
 Miss Renee Vick  
 Mr. and Mrs. Lorenz (Diane) Villa  
 Mr. and Mrs. Richard C. (Ramona) Wagner  
 Rev. and Mrs. Gary (Phyllis) Waldecker  
 Mr. and Mrs. Andrew (Andy/Bevely) Warren  
 Rev. and Mrs. Gary (Lois) Watanabe  
 Mr. and Mrs. John (Ruth) Weed  
 Rev. and Mrs. Hugh S. (Martine) Wessel

Rev. and Mrs. David C. (Barbara) White  
 Mr. and Mrs. Robert A. (Becky) Whitesides  
 Mr. and Mrs. Donald E. (Terry) Williams  
 Rev. and Mrs. G. Michael (Mick/Michele) Wilson  
 Mr. and Mrs. Kenton (Karen) Wood  
 Miss Susan Wood  
 Rev. William (Bill) Wood  
 Rev. and Mrs. Michael (Debbie) Woodham

SIMA:

Miss Maria Alzamora  
 Dr. and Mrs. Marion (Vera) Barnes  
 Miss Jayne Benninghoff  
 Miss Lori Borchert  
 Miss Ginger Boyd  
 Miss Nena Cadiente  
 Miss Brenda Carter  
 Mr. Sanders Colson  
 Miss Adrienne Connor  
 Mr. and Mrs. Dennis (Rhonda) Conroy  
 Mr. and Mrs. Clint (Joy) Demetriou  
 Mr. and Mrs. Charles (Carol) DeWitt  
 Miss Jana Everts  
 Mr. and Mrs. Stephen (Karen) Fox  
 Miss Cindy Frisbee  
 Miss Brenda Gallin  
 Mr. Helio Guibu  
 Miss Jeanie Hennessey  
 Miss Beth Holman  
 Mrs. Patricia Jackson  
 Miss Chris Kamerschen  
 Mrs. Billie Kuykendall  
 Miss Mary Ellen Lilley  
 Miss Gwynn Llewelyn  
 Mr. and Mrs. Terry (Terry) Longenecker  
 Miss Anne Lowe

Rev. and Mrs. Robert C. (Bob/Shirley) Woodson  
 [REDACTED]  
 Rev. and Mrs. James F. (Ellen) Wroughton, Jr.  
 Rev. and Mrs. Bruce D. L. (Susan) Young  
 Rev. and Mrs. Stephen T. (Steve/Sarah) Young  
 Dr. and Mrs. Robert L. (Ruth) Youngblood  
 MTW also has ten missionaries serving in sensitive areas.

Miss Ruth Mackley  
 Mrs. Dorothy Marante  
 Mr. and Mrs. David (Jill) Martin  
 Miss Debbie Mellor  
 Miss Connie Merritt  
 Miss Minta Moore  
 Mr. Kenneth Morse  
 Miss Faith Mueller  
 Mr. and Mrs. Don (Cheryl) Mullis  
 Miss Margaret Pearson  
 Miss Jeannette Pulles  
 Mrs. Debra Rowe  
 Mr. Dave Sawchuk  
 Miss Robin Shinholser  
 Miss Gale Stein  
 Mr. and Mrs. Russell (Barbara) Terranova  
 Miss Ann Thompson  
 Miss Marianne Tidmore  
 Mr. and Mrs. Henry (Chip/Brenda) Trigg  
 Mr. and Mrs. David M. (Robin) White  
 Miss Anne Whitis  
 Mr. Greg Wolesslagle  
 Rev. and Mrs. Daniel (Becky) Young  
 SIMA also has ten missionaries serving in sensitive areas.

We urge all of our PCA families to acquire the 1988 MTW Missionary Directory and to pray for the missionary personnel listed there. During the General Assembly, you may pick up a copy of the directory at the MTW display.

Listed below are new missionaries approved since the directory was published:

CANDIDATES AS OF MARCH 1, 1988:

Mr. and Mrs. Michael (Colleen) Bell  
 Miss Cheryl Browder  
 Mr. and Mrs. Ken (Susan) Crabb  
 Mr. and Mrs. Joe (Ann) Lyle  
 Mr. and Mrs. Charles (Ilo) McCoy  
 Mr. and Mrs. Tim (Lynn) Park  
 Mr. and Mrs. Frederick (Melinda) Sawyer, Jr.  
 Mr. and Mrs. Carl (Irma) Stevens

SIMA CANDIDATES AS OF MARCH 1, 1988:

Mr. and Mrs. Peter (Diane) Bakelaar  
 Miss Donna Keuler  
 Mr. Asung Lungleng  
 Miss Susan Marsh  
 Rev. and Mrs. Edwin (Barbara) McClurken  
 Mr. James Myers  
 Miss Angela Walsh



COOPERATIVE AGREEMENTS

Listed below are the agencies with which MTW has cooperative agreements:

Africa Evangelical Fellowship	HapDong Presbyterian Theological Seminary, Seoul, Korea
AIM International	Instituto Evangelistico de Mexico, Mexico City
Africa Bible Colleges	*International Students, Inc.
Arab World Ministries	InterVarsity Christian Fellowship
Campus Crusade for Christ International, International Resources	LAC Committee of EFMA/IFMA
Chinese Church Research Center	La Faculte de Theologie Reformee, Aix-en -Provence, France
Christian Reformed World Missions	Language Institute for Evangelism
Daystar University College	Lausanne Committee for World Evangelization
English Language Institute/China	Liebenzell Mission
Evangelism Explosion III International	Logoi, Inc.
Greater Europe Mission	
Mafraq Sanatorium Association	SEND, International
*Maturity Audio Visuals	SIM International
*Middle East Reformed Fellowship	Slavic Gospel Association
Mission Aviation Fellowship	South America Mission
Ministries in Action	The Navigators
Nairobi Evangelical Graduate School of Theology	World Concern
Operation Mobilization	World Evangelical Fellowship
Orthodox Presbyterian Church, Committee on Foreign Missions	World Harvest Mission
Overseas Crusades, Inc.	World Mission Prayer League
Overseas Missionary Fellowship	World Radio Missionary Fellowship
Peninsular Presbytery	Worldteam
Seminario Presbiteriana do Norte, Recife, Brazil	Wycliffe Bible Translators
	Youth for Christ International

SIMA COOPERATIVE AGREEMENTS:

Belgian Evangelical Mission  
Church Resource Ministries  
Frontiers  
World Servants

\*Indicates new cooperative agreements since last report.

RECOMMENDATIONS:

The Committee on Mission to the World makes the following recommendations to the Sixteenth General Assembly of the Presbyterian Church in America, meeting in Knoxville, Tennessee:

1. That the General Assembly express its gratitude to God for the staff, the missionaries and candidates of MTW and that we continue to ask Him to supply their spiritual, physical and emotional needs.
2. That the General Assembly express its appreciation to the members, churches, and presbyteries of the PCA for their faithful prayers and financial support for the work and ministry of MTW.
3.
  - a) That the General Assembly declare its heartfelt appreciation to RE Carl Wilhelm for the excellent way he served as Acting Coordinator of Mission to the World this past year. \*
  - b) And, that the General Assembly express its gratitude to TE John Kyle for the smooth transition he has made into the responsibilities as Coordinator of MTW and that he be reelected to the office of Coordinator.
  - c) That the General Assembly urge our members, congregations and presbyteries to pray for Mr. Kyle and his staff this coming year.
4. That the General Assembly express its appreciation for the Senior Staff of MTW and for their dedicated service to our church and the cause of missions around the world. These include TE John Kyle, Coordinator; RE Carl Wilhelm, Coordinator of Overseas Operations; Mr. Gerald Longe, Administrative Director; Mr. Marc Kyle, Coordinator of Personnel; TE Donald B. Patterson, Pastor-at-Large; TE Donald H. Gahagen, Jr., Coordinator of Latin America Operations; TE Jimmy Lyons, Missionary Evangelist; TE John Rollo, Coordinator of Cooperative Agreements, and Mr. Dan Porter, SIMA Coordinator.

## MINUTES OF THE GENERAL ASSEMBLY

5. That May 21, 1989, be set as the Day of Prayer for world evangelization and that the General Assembly unite in prayer that God would send many more laborers into His harvest field.
6. That all the seminaries approved by the PCA presbyteries and churches be urged to promote the need for ordained teaching elders to serve Mission to the World church-planting teams.
7. That the proposed budgets of MTW and SIMA be approved.
8. That the cooperative agreements with International Students, Inc., Maturity Audio Visuals, and the Middle East Reformed Fellowship be approved. Copies of the agreements are attached, along with the doctrinal statements and board of directors for each agency.

CONCLUSION:

This report along with gratitude to God comes to the General Assembly with the approval of the Committee on Mission to the World currently serving the Church.

## COMMITTEE ON MISSION TO THE WORLD

<u>Teaching Elders</u>		<u>Ruling Elders</u>
	1991	
Addison P. Soltau, Great Lakes		W. Jack Williamson, SE Alabama J. L. Thompson III, TN Valley
	1990	
R. Laird Harris, Delmarva Robert G. Rayburn, Missouri		L. B. Austin III, TN Valley William J. Gordy, SE Alabama
	1989	
Robert F. Auffarth, Delmarva Harold E. Burkhart, Philadelphia		Gerald W. Sovereign, Gulf Coast
	1988	
Nelson K. Malkus, Philadelphia John W. P. Oliver, Central Georgia		Jack W. Barker, Missouri Lloyd Strickland, North Georgia
	Alternates	
David E. Cross, Susquehanna Valley		Mr. Robert C. Mifflin, Jr., Delmarva

## SERVANTS IN MISSIONS ABROAD SUBCOMMITTEE

<u>Class of 1988</u>	<u>Class of 1989</u>	<u>Class of 1990</u>
RE Thomas M. Conway	RE Henry Dekker	TE David G. Sinclair
TE Henry M. Hope, Jr.	TE H. Cobb Ware	RE Donald D. Comer
TE John W. P. Oliver	RE Ben Mason	TE K. Dale Linton
RE Gerald W. Sovereign	TE Sanders L. Willson	RE Howard J. Hokrein

Respectfully Submitted,  
Robert F. Auffarth, Chairman  
Committee on Mission to the World

COOPERATIVE AGREEMENT

A COOPERATIVE AGREEMENT WHEREBY MISSION TO THE WORLD MISSIONARIES OF THE PRESBYTERIAN CHURCH IN AMERICA WORK WITH INTERNATIONAL STUDENTS, INC.

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 International Students, Inc.
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 International Students, Inc.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. International Students, Inc. will supervise the securing of visas and make other arrangements necessary for beginning field work.
7. Mission to the World will be the sponsoring agency for financial and prayer support of the missionary.
8. International Students, Inc. will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the Westminster Confession of Faith and the Larger and Shorter Catechism, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of International Students, Inc.
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 International Students, Inc.
13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with International Students, Inc.
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 International Students, Inc. Progress and activity information during home ministry assignment will be provided for International Students, Inc.
15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. The financial relationship of the missionary with International Students, Inc. will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to International Students, Inc. to be transmitted to the field by that agency. International Students, Inc. will inform Mission to the World of funds designated for the missionary from other sources.

18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

## INTERNATIONAL STUDENTS, INC.

\_\_\_\_\_  
Title

\_\_\_\_\_  
Title

Date: \_\_\_\_\_

## COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

\_\_\_\_\_  
Chairman

\_\_\_\_\_  
Coordinator

Date: \_\_\_\_\_

STATEMENT OF FAITH

"We believe in the divine inspiration and authority of the Scriptures. By this is meant a miraculous guidance of the Holy Spirit in their original writing, extending to all parts of the Scripture equally, applying even to the choice of the words, so that the result is the very Word of God; the only infallible rule of faith and practice. Moreover, it is our conviction that God has exercised such singular care and providence through the ages in preserving the written Word, that the Scriptures as we now have them are in every essential particular as originally given, and contain all things necessary to salvation.

"We believe in the one God revealed as existing in three equal persons, the Father, the Son and the Holy Spirit. We believe in the Deity of the Lord Jesus Christ. We believe in the Holy Spirit as a Divine Person, a personality as distinct as the Father and the Son.

"We believe that as through one man sin entered the world and death through sin, so death passed unto all men for that all have sinned.

"We believe in the death of Jesus Christ as a true substitute and that His death was a sufficient expiation for the guilt of all men. We believe in His bodily resurrection from the dead.

"We believe that those who receive Christ by faith have a new life from God given to them.

"We believe that men are justified by faith alone and are counted as righteous before God only by the merit of our Lord and Saviour Jesus Christ imputed to them.

"We believe in the everlasting conscious blessedness of the saved, and the everlasting conscious punishment of the lost.

"We believe in the personal, premillennial return of our Lord.

"We believe it to be the supreme responsibility of the disciples of the Lord Jesus Christ to make His Gospel known to all men."

ISI Annual Board Meeting  
Colorado Springs, Colorado  
July 30-Aug. 1, 1987

## INTERNATIONAL STUDENTS INCORPORATED

## BOARD MEMBERS AND OFFICERS

LIFE MEMBERS

Carl H. Johnson  
Verle D. Nietzel

CLASS OF 1987

Ross J. Coeling  
 James A. Cudney  
 Haldeman W. Guffey  
 A. Ford Madison  
 A. B. (Bob) Owen

CLASS OF 1988

Edwin W. Brown  
 Oliver J. Steiner  
 W. Robert Stover  
 Robert E. Welch

CLASS OF 1989

Robert L. Hancock  
 Wilfred G. Perkins  
 H. Paul Pressler  
 Kirk Humphreys  
 Joseph Clamon

OFFICERS FOR YEAR ENDING MAY 31, 1987

A. Ford Madison, Chairman  
 Robert E. Welch, Vice Chairman  
 Ross J. Coeling, Secretary/Treasurer  
 Robert L. Hancock, Vice President  
 Haldeman W. Guffey, President

\* \* \* \* \*

NON-BOARD OFFICERS

Everett Boyce, Vice President, Ministries  
 James Schroeder, Vice President, Administration  
 Ronald Strumbeck, Vice President, Development

COOPERATIVE AGREEMENT

A COOPERATIVE AGREEMENT WITH MATURITY AUDIO VISUALS AND MISSION TO THE WORLD OF THE PRESBYTERIAN CHURCH IN AMERICA.

THE TERMS OF THIS AGREEMENT RELATE TO THE CATEGORY OF A MEMBER MISSIONARY RELATIONSHIP.

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 will be shared with the understanding that the materials will 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 Mission to the World in accordance with its policies.
5. Maturity Audio Visuals will supervise the securing of visas and make other arrangements necessary for beginning field work.
6. Maturity Audio Visuals, in consultation with Mission to the World 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 Maturity Audio Visuals but it shall be exercised only in consultation with Mission to the World.
8. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Maturity Audio Visuals.
9. While on the field, the missionary will be an integral part of the field staff, sharing equally in privileges and responsibilities as other Maturity Audio Visuals missionaries, and being subject to the policies and direction of Maturity Audio Visuals.

10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the Westminster Confession of Faith and the Larger and Shorter Catechism, recognizing that he must also respect the position of others in an interdenominational setting.
11. The mission of the field will initiate home ministry assignment. Approval shall be by Maturity Audio Visuals after consultation with Mission to the World.
12. While on home ministry assignment, the missionary shall 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 possible need for the missionary to have additional training or study suggested by Maturity Audio Visuals.
13. While on home ministry assignment, 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 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 home ministry assignment responsibility will be within the Presbyterian Church in America under Mission to the World coordination.
14. The missionary will not be expected to solicit homeland constituencies of either agency for personal funds or field needs, except by mutual agreement of both agencies.
15. In reference to the financial arrangements, Mission to the World will receive and receipt the missionary's funds and transfer them to Maturity Audio Visuals. Maturity Audio Visuals shall have the responsibility to transmit the funds to the field. This shall be done monthly.
16. The missionary shall be under the hospitalization, retirement, and insurance plans provided by Mission to the World. Other financial arrangements shall be as determined by Maturity Audio Visuals.

#### MATURITY AUDIO VISUALS

\_\_\_\_\_  
Title

\_\_\_\_\_  
Title

Date: \_\_\_\_\_

#### COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

\_\_\_\_\_  
Chairman

\_\_\_\_\_  
Coordinator

Date: \_\_\_\_\_

Maturity Audio Visuals  
P.O. Box 14740  
Nairobi, Kenya

#### List of Board Members

Chairman: Mr. Charles Ayieko Agengo  
P.O. Box 56314  
Nairobi, Kenya

Secretary: Mr. Howard Berry  
P.O. Box 61333  
Nairobi, Kenya

Directors: Bishop Ezekiel Kiprop Arap Birech  
P.O. Box 45019  
Nairobi, Kenya

Assistant Bishop John Anyul Odaa  
P.O. Box 45019  
Nairobi, Kenya

Mr. Colin H. Densham  
P.O. Box 47  
Kijabe, Kenya

Mr. Livingstone Ole Takona  
P.O. Box 147  
Narok, Kenya

STATEMENT OF DOCTRINE AND FAITH BASIS  
(taken from the Constitution of the Africa Inland Mission)

ARTICLE III

DOCTRINAL BASIS

The members of this Mission declare their belief in:

SECTION I

The unity and trinity of God, eternally existing in three co-equal Persons, the Father, the Son, and the Holy Spirit.

SECTION 2

God the Creator and Preserver of all things, who created man, male and female, in His own image, and gave them dominion over the earthly creation.

SECTION 3

The deity and humanity of God the Son, the Lord Jesus Christ, who, being very God, also became man, being begotten by the Holy Spirit, born of the Virgin Mary, was crucified, dead and buried, was raised bodily from the dead, and ascended to the right hand of the Father; whose two natures continue eternally and inseparably joined together in one Person.

SECTION 4

The deity and personality of God the Holy Spirit, and the necessity of His work to make the death of Christ effective to the individual sinner, leading him to repentance toward God and faith in the Lord Jesus Christ; and in His ministry, dwelling permanently within and working through the believer for godly life and service.

SECTION 5

The divine, verbal inspiration and infallibility of the Scriptures of the Old and New Testaments as originally given, and their absolute and final authority in all matters of faith and conduct.

SECTION 6

The universal sinfulness and guilt of human nature since the fall, rendering man subject to God's wrath and condemnation.

SECTION 7

The sacrificial death of our Representative and Substitute, the Lord Jesus Christ, the incarnate Son of God, by the shedding of whose blood atonement was made for the sins of the whole world and whereby alone men are redeemed from the guilt, penalty and power of sin.

SECTION 8

The necessity of the new birth as the work of God the Holy Spirit, to be obtained only by receiving the Lord Jesus Christ as Saviour; that men are saved by grace through faith, not by works.

SECTION 9

The security of the believer, based entirely on the atoning work of the Lord Jesus Christ, whereby, as a born-again child of God, he has assurance of salvation and has the right to all the privileges of the sons of God.

SECTION 10

The responsibility of the believer to maintain good works, and to obey the revealed will of God in life and service, through which eternal rewards shall be received.

SECTION II

The True Church, whose Head is the Lord Jesus Christ, and whose members are all regenerate persons united to Christ and to one another by the Holy Spirit.

## SECTION 12

The observance of the ordinances of Baptism and the Lord's Supper as appointed by the Lord Jesus Christ.

## SECTION 13

The supreme mission of the Church as being to glorify God and to preach the gospel to every creature.

## SECTION 14

The personal and visible return of the Lord Jesus Christ.

## SECTION 15

The resurrection of the body.

## SECTION 16

The eternal blessedness of the saved, and the eternal punishment of the lost.

COOPERATIVE AGREEMENT

A COOPERATIVE AGREEMENT WHEREBY MISSION TO THE WORLD MISSIONARIES OF THE PRESBYTERIAN CHURCH IN AMERICA WORK WITH MIDDLE EAST REFORMED FELLOWSHIP.

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 Middle East Reformed Fellowship.
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 Middle East Reformed Fellowship.
5. Time will be allowed for the candidate, if necessary, to do itineration or deputation under the coordination of Mission to the World within the Presbyterian Church in America churches in order that adequate prayer and financial support can be realized.
6. Middle East Reformed Fellowship 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. Middle East Reformed Fellowship will be the directing agency in relation to missionary activities on the field. Changes in mutually accepted job descriptions should be made in consultation with Mission to the World.
9. Final discipline as relates to theology and morals rests in the proper church court of the Presbyterian Church in America.
10. The Mission to the World missionary will have liberty in the full and free presentation and practice of the whole counsel of God as contained and understood in the Reformed view, the Westminster Confession of Faith and the Larger and Shorter Catechism, recognizing that he must also respect the position of others in an interdenominational setting.
11. While on the field and while traveling to and from the field, the missionary will be under the jurisdiction of Middle East Reformed Fellowship.
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 Middle East Reformed Fellowship.
13. The missionary's field director will initiate home ministry assignment planning in consultation with Mission to the World and also with Middle East Reformed Fellowship.
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 Middle East Reformed Fellowship. Progress and activity information during home ministry assignment will be provided for Middle East Reformed Fellowship.



15. While on home ministry assignment, the missionary will be expected by Mission to the World to carry on a deputation ministry for Mission to the World within the constituency of the Presbyterian Church in America congregations. Each agency will assume the arrangements and expenses of deputation when the member is doing deputation for either agency. Primary deputation responsibilities will be within the Presbyterian Church in America under Mission to the World coordination.
16. The missionary will not solicit homeland constituencies of either agency for personal funds or field needs without the permission of the respective agency.
17. The financial relationship of the missionary with Middle East Reformed Fellowship will be the same as that for all other members including the assessment and support quotas, except that during any portion of home ministry assignment under Mission to the World, the quota may be set by that agency. Mission to the World will receive and receipt the missionary's funds from the Presbyterian Church in America and transfer them monthly to Middle East Reformed Fellowship to be transmitted to the field by that agency. Middle East Reformed Fellowship will inform Mission to the World of funds designated for the missionary from other sources.
18. The hospitalization, retirement, and insurance plans provided by Mission to the World will be available to the missionary by mutual agreement of both agencies.

## MIDDLE EAST REFORMED FELLOWSHIP

\_\_\_\_\_ Title \_\_\_\_\_

\_\_\_\_\_ Title \_\_\_\_\_

Date: \_\_\_\_\_

## COMMITTEE ON MISSION TO THE WORLD, PRESBYTERIAN CHURCH IN AMERICA

\_\_\_\_\_ Chairman \_\_\_\_\_ Coordinator \_\_\_\_\_

Date: \_\_\_\_\_

## SECTION 2:

## Statements of Nature, Faith and Purpose

1. The Middle East Reformed Fellowship is a religious, non-profit and non-political charitable organization, serving in the Middle East on behalf of Reformed and Presbyterian churches and believers worldwide. It is for those who are committed to and together seek to proclaim the historic Christian faith as expressed in the early ecumenical creeds and the confessions of the calvinistic Reformation, which is herein summarized:

A. The Bible (comprising the 66 books of the Old and New Testaments) is the fully inspired, canonical Word of God, without error, and the only rule of faith and practice.

B. The Bible reveals the true and living God, Sovereign Creator and Ruler of the universe. This one and only God is revealed as three distinct persons: Father, Son, and Holy Spirit, the same in substance, equal in power and glory, working all things after the counsel of His will.

C. God created man after His own image, in knowledge, righteousness and holiness, and placed him under the covenant of works. Adam, having chosen to disobey God, brought the curse of the broken covenant upon the whole human race; thus, man lost communion with God and became corrupt in every aspect of his nature and being. Since man is now totally antagonistic to God and is devoid of all spiritual good, he falls under divine wrath and condemnation as a lawbreaker and is liable to death and hell forever.

D. Jesus Christ is the eternal Son of God, who for us and for our salvation became fully man, being conceived by the Holy Spirit in the womb of the Virgin Mary and born of her without sin. He, by His perfect obedience and atoning death, provided full satisfaction to God for the sins of His elect people. He was raised bodily from the dead and ascended to heaven where He sits at the right hand of God, from

where He reigns over His universal Church and Kingdom. At the last day, a day known only to the Father, He will return in glory to judge the living and the dead, the saved to enjoy His eternal glory and mercy, and the lost to suffer eternal conscious punishment. Christ's perfect life and saving work forms the complete and exclusive ground of the believer's justification, which is received solely by faith in Christ.

E. The Holy Spirit is the one who inspired the prophets and apostles to write the Scriptures, authenticating their writings and ministry by means of supernatural gifts, which have long since ceased. He takes the things of Christ and sovereignly applies them to His people, calling, regenerating, sanctifying and glorifying them for Christ's eternal Kingdom. The sanctifying work of God's Spirit is a progressive process in overcoming sin and developing holiness in the believer; it reaches completion at glorification.

F. The Church is the instrument ordained by God, to bring the message of the Gospel to a lost and condemned human race, and to carry out His purposes in the world. The mission of the Church is, therefore, the preaching of the Gospel and the discipling of all nations, this mission being accompanied by "doing good unto all men, especially unto them who are of the household of faith."

G. While the Gospel has implications for all areas of life, its main purpose is to reconcile sinful man to the sovereign God; it is "the power of God unto salvation to everyone who believes." The Gospel is not relativized by human culture, but rather transcends and redeems it.

H. The Christian is enabled by faith in Christ and the power of the Holy Spirit, to obey the whole moral Law of God and consequently is responsible for the mitigation of the curse of sin and the establishment of God's Kingdom in all areas of life.

II. The purpose of MERF is to serve in the Middle East on behalf of Reformed and Presbyterian churches and believers worldwide as follows:

A. Promoting communion for mutual encouragement and edification among Christian leaders in the Middle East who hold to the Reformed faith, thus stimulating a true vision of service and a fervent zeal for witness.

B. Fostering cooperation between Reformed and Presbyterian churches in the Middle East.

C. Encouraging fellowship between Reformed and Presbyterian churches in the Middle East and Reformed and Presbyterian churches in other parts of the world.

D. Rendering services in the spirit of oneness of faith that binds faithful believers together, along with their gifts and resources. The following are the major services of MERF:

1. Evangelism - moving forward with an indigenous God-centered outreach. This is to be carried out especially through the support of national evangelists and the use of the media.

2. Church-planting - building healthy and sound congregations where there are needs. This is to be done always in consultation with and under the supervision of a specific ecclesiastical body.

3. Biblical Training - providing solid theological instruction for leaders and potential leaders by means of specific programs and arrangements.

4. Diaconal Aid - "doing good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). This is always to be administered by means of volunteers and under guidance of the local churches.

#### Supplement A:

#### Members of the Board of Directors--December 1986

The Rev. Dr. Abdul Masih Istefanos, Chairman (Class of 19  
Cairo, EGYPT  
(Coptic Evangelical Church)

The Rev. Prof. Habib Badr, Vice-Chairman (Class of 19  
Beirut, LEBANON  
(National Evangelical Church of Beirut)

The Rev. Victor Atallah, Secretary/Treasurer (Class of 19  
P.O. Box 52, Lamaca, CYPRUS  
Tele: (h) 57057 (o) 27860  
(Orthodox Presbyterian Church)

- The Rev. Prof. Farouk B. El-Deiry (Class of 1988)  
 Alexandria, EGYPT  
 (Coptic Evangelical Church)
- Mr. Nos'hy B. Garas (Class of 1988)  
 Cairo, EGYPT  
 (Coptic Evangelical Church)
- The Rev. Samuel Hanna (Class of 1987)  
 Homs, SYRIA  
 (Presbyterian Synod of Syria and Lebanon)
- Dr. Mufid Ibrahim Sa'id (Class of 1987)  
 Cairo, EGYPT  
 (Coptic Evangelical Church)
- The Rev. Hanna Sarmazian (Class of 1988)  
 Aleppo, SYRIA  
 (Armenian Evangelical Church)

Note: Board members may be contacted through the Secretary at the address of the MERF headquarters in Cyprus. Surveillance by hostile governments of other countries in the region prohibits normal communication regarding Christian activities.

September 7, 1987

Mr. Marc Kyle  
 Mission to the World  
 P. O. Box 1744  
 Decatur, GA 30031

Dear Marc:

I did some research on your request for more information regarding MERF's ministries, with particular emphasis on training since that will be my primary focus. This information was obtained from the General Director in Cyprus.

Church-planting:

1985-86 Four churches planted which are now well-established.  
 1987 Currently, 17 church-planting projects are underway.

Evangelism:

Supplement E of the 1986-1987 manual provided some statistics about the amount of mail sent out to radio listeners between January and October, 1986. Approximately 21,000 letters were received during 1986. Currently there are two weekly radio programs aired on three different stations (Monte Carlo, ELWA, & Cyprus Broadcasting Corporation) which cover all of North Africa and the Middle East. One more program is planned for January 1988.

Biblical training:

1982-1985 During this period, part of which antedated MERF's official reorganization in Cyprus, approximately 60 church leaders attended training conferences in Egypt. Others also attended these sessions as "auditors" (about 40).  
 1986-1987 The Evangelical Training Center was opened in November 1986. Seven two-week courses have been held since then with 38 full-time participants and 4 part-time participants. Speakers have included MERF staff as well as reformed leaders from the U.S., England, Holland, and Egypt. There are courses planned for each month, with a waiting list of participants. The course that begins on September 14 will have 22 participants, the largest single conference yet in Cyprus. MERF is renting additional quarters so more men can be

accommodated. Incidentally, these 22 men are pastors and elders from the Cairo presbytery of the Egyptian Evangelical (Presbyterian) church.

I hope you and the Committee find this information helpful. I am sure we'll be in touch!

Sincerely,  
[REDACTED]

#### FACTUAL HISTORY OF THE MIDDLE EAST REFORMED FELLOWSHIP

In the early 1970's a fellowship was established in Beirut. The vision of the fellowship centered around presenting the whole Gospel to the whole man in the spirit of the pioneers. Its activities included sponsoring lectures, seminars, and other Christian activities in Beirut. The fellowship grew and the Middle East Reformed Fellowship was fully organized in 1974.

In 1975 the escalating war in Lebanon scattered the members of MERF around the world. Although the members of MERF were individually committed to the goals of the fellowship they were not able to be joined in ministry under one organization.

During the nine years following 1975 the strategies of reaching the Middle East underwent major changes. Many countries closed the door to traditional missionary endeavors. On the other hand, the effectiveness of nationals and their churches in outreach was becoming more obvious. It was in this climate that MERF began to emerge in 1983 on a regional scale as an indigenously-based fellowship. In November 1984, MERF was registered in Cyprus along this new indigenous line. In October 1985 a new Board of Directors was organized and met.

MERF support bodies have been organized in the United Kingdom, the Netherlands, the USA and Canada. Efforts are currently underway to establish bodies in South Africa and Australia.

## APPENDIX M

**REPORT OF THE NOMINATING COMMITTEE  
TO THE SIXTEENTH 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 (In 1983, a 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 fourth year that this procedure has been followed.

The following served on the Committee this year:

<b>Presbytery</b>	<b>Member</b>
Ascension	TE Peter Stazen II, Chairman
Calvary	RE
Central Carolina	RE Jim Elliot
Central Florida	RE Henry Driesenga
Central Georgia	RE Donald D. Comer
Covenant	TE Laurie Jones
Delmarva	TE Walter Menges, Jr.
Eastern Canada	RE Donald MacCormack
Eastern Carolina	TE
Evangel	RE
Grace	RE James Wilkerson
Great Lakes	RE Thomas J. Stein
Gulf Coast	TE Alton Phillips
Illiana	TE Stephen Ford
James River	RE Walter Lastovica, Secretary
Korean Central	TE
Korean Eastern	RE
Korean Southeastern	TE David Im
Korean Southwestern	TE
Louisiana	TE Robert B. Vincent
Mid-America	RE Charles Meador
Mississippi Valley	TE Brister Ware
Missouri	TE Eric R. Dye
New Jersey	TE Roy S. Wescher
New River	RE Jim Miller, Sr.
North Georgia	RE Ross Jerguson
North Texas	TE David H. Clelland
Northeast	TE J. Curtis Lovelace
Northern Illinois	RE Sid Peters
Pacific	TE
Pacific Northwest	TE James Reaves
Palmetto	TE John Ropp
Philadelphia	RE John B. Harley III
Siouxlands	TE Timothy Diehl
South Texas	RE Robert Stewart
Southeast Alabama	RE Irving Wicker
Southern Florida	TE Joseph Warner
Southwest	TE Henry Mueller
Susquehanna Valley	RE Bill Mehler
Tennessee Valley	RE William K. Prater
Warrior	RE Richard Owens
Western Carolina	TE Larry Gilpin
Westminster	TE Larry E. Ball

The counting of the first ballots was done by Mel Channel, Mrs. Betty Channel, Betty Lou Plusquellic, Ron Grissett and Peter Stazen II. The second ballots were counted by Betty Lou Plusquellic, Carolyn Mealy, Freda J. Sullivan, Kenneth D. Sullivan and Peter Stazen II.

The following are the nominations as elected by the Nominating Committee:

### I. PERMANENT COMMITTEES

#### COMMITTEE ON ADMINISTRATION

##### A. Present Personnel:

###### Teaching Elders:

John Love, Calvary  
Charles Turner, Southwest

###### Class of 1991

William S. Henderson, Northeast  
Harold R. Patteson, Palmetto

###### Class of 1989

Donald J. MacNair, Missouri

###### Class of 1988

William A. Fox, Gulf Coast, Chairman

###### Alternates

David McKay, Great Lakes

###### Ruling Elders:

Robert Liken, Philadelphia

Anderson Q. Smith, Western Carolina

Randall W. Stone, Missouri

Wilson Barbee, Central Carolina  
George A. Henning, Pacific

Richard Herbert, Pacific Northwest

##### B. To Be Elected:

One Teaching Elder

###### Class of 1992

Two Ruling Elders

One Teaching Elder

###### Alternates

One Ruling Elder

##### C. Nominations:

Grady Love, North Georgia

###### Class of 1992

Richard A. Herbert, Pacific Northwest  
Scott Levy, Illiana

###### Alternates

Robert Penny, Covenant

William F. Joseph, Jr., Southeast Alabama

#### BIOGRAPHICAL SKETCHES OF NOMINEES TO COMMITTEE ON ADMINISTRATION

Richard Herbert: Admin Asst, Green Lake PC, Seattle, WA. Asst Stated Clerk, RPCES, 81. GA Review & Control, 85-86; Nominating Comm., 86-87. Pby Recording Clerk, 84-85; Stated Clerk, 85-; Admin, 85; Mission to the NW, 85-; Ministerial Relations, 85-. Grad of CovTS. He sees the need for leadership from the COA in order to keep the Church clearly focused as she grows. Has demonstrated abilities in administration.

William F. Joseph, Jr.: Structural Architect & County Commissioner. GA COA, 73-76, 77, 82-85. Trustee IAR, 73-76. GA Nominating, 79. GA Moderator, 79. Pby Nominating, Examinations, & Moderator.

Scott Levy: District Sales Manager, Sarvis, Inc., Jacksonville, FL. Pby CEP, 84-85. Pby Bylaws Comm 87-. Clerk of Session, 84-85, 86-. Has understanding of the admin. requirements of a large organization. In army for 7.5 yrs. Worked for Scott Paper Co. for 4 yrs. Currently has responsibilities in 3 states with six military bases.

Grady Love: Pastor, Smyrna PC, Smyrna, GA. GA Pres. Boundaries, 73. Pby examining, 73-75. Pby MNA 75-77. Pby Shepherding 77-80, 85-86. Known as a "healer", with unique ability to "bring together" and "unite". Is a stabilizing influence as well as a mature Christian thinker.

Robert L. Penny: GA (ARP) CEP, 75; GA (ARP) MTW, 76. Pby CEP (PCUS) 70-73; Pby CEP (ARP) 74-77; Pby MTW 80-85; Pby COA 86-. Knows how to do administrative work, Enjoys it, Stickler for details, loves good organization. Served as organizing pastor and pastor of multi-staff church.

#### COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

##### A. Present Personnel:

###### Teaching Elders:

Glen McClung, Western Carolina

###### Class of 1991

###### Ruling Elders:

Stanley D. Wells, Mid-America  
Lewis Hodge, Tennessee Valley

Don K. Clements, New River  
Morse UpDeGraff, Evangel

###### Class of 1990

Ralph Mittendorff, Southern Florida  
Bobby G. Blaylock, Louisiana

Kenneth Orr, Pacific

###### Class of 1989

Mark Brink, Covenant

Paul Alexander, Evangel  
Paul Settle, Calvary, Chairman

###### Class of 1988

O. H. Smith III, Gulf Coast

###### Alternates

Ronald L. Shaw, Southwest

Monroe H. Johnson III, Evangel

##### B. To Be Elected:

Two Teaching Elders

###### Class of 1992

Two Ruling Elders

One Teaching Elder

###### Alternates

One Ruling Elder

##### C. Nominations:

Ronald Shaw, Southwest  
James L. Shull, Mississippi Valley

###### Class of 1992

Phil Johnson, Covenant  
Monroe H. Johnson, Evangel

###### Alternates

C. Gregg Singer, Central Carolina

Barrett Mosbacker, Central Carolina

#### BIOGRAPHICAL SKETCHES OF NOMINEES TO CHRISTIAN EDUCATION & PUBLICATIONS

Monroe H. Johnson: Engineer. Pby Ministers & Candidates, 86-. Established & presided as chrmn of the Bd of a Christian Sch, 79-82. 5 yrs exp. teaching HS Sunday Sch. 2.5 yrs adult SS teacher. 5 yrs. teaching Bible Study groups at work & home.

Phil D. Johnson: Farmer. GA CEP 81. GA Stewardship 82. Pby CEP 81-84. Chrmn of CE Committee for his Church for over 20 yrs. RE since 1954.

Barrett Mosbacker: President, Christian Action Council. Pby Trustee, 84-87. Committed in service to reformed doctrine. Nationally known writer, speaker, authority on School Based Health Clinic & abortion. Anxious to serve at GA level.

Ronald Shaw: Asso Pastor (minister of CE and Admin), Village Seven PC, Colorado Springs, CO. RPCES Nominating Comm. RPCES Study Comm. Judicial Commission. Alt GA CEP, 87-88. Pby Credentials, 82-. Has tremendous burden to see God's people educated in the Word. Exp. in CEP in OPC, RPCES & PCA. Teaches Church History & Homiletics at Sangre De Cristo Seminary.

- James L. Shull: Pastor, North Park Church, Jackson, MS. GA Theo Exam. Comm, 83-85. Pby CEP 78-. Pby Nominating Comm. 76-78. Has a love for Christian Education. Has a BA and DMin in area of CE. Has been chairman of CE committee in two presbyteries.
- C. Gregg Singer: Prof. Greenville Pres. Seminary & Atlanta School of Biblical Studies. On Comm to draft 1st BCO. PCUS Pby Comm on Min. & His Work, 51-54. PCUS Pby Comm on Candidates, 60-65. Chrmn of Dept & Prof of history, Wheaton College, 44-48; Salem College, 48-54; Belhaven College, 54-58; Catawa College, 58-77. Member of Advisory Comm for Gov. Moore & Gov. Umstead of NC. Vis Prof, FurmanU, 49-56.

#### COMMITTEE ON MISSION TO NORTH AMERICA

- A. Present Personnel:**
- |                                     |                      |                                   |
|-------------------------------------|----------------------|-----------------------------------|
| <b>Teaching Elders:</b>             |                      | <b>Ruling Elders:</b>             |
|                                     | <b>Class of 1991</b> |                                   |
| Charles McGowan, Southeast Alabama  |                      | Charles McEwen, Evangel           |
| Philip D. Douglass, Missouri        |                      |                                   |
|                                     | <b>Class of 1990</b> |                                   |
| R. Lynn Downing, Southern Florida   |                      | Paul C. Anthony, Ascension        |
| John C. Pickett, Pacific Northwest  |                      | Eugene K. Betts, Philadelphia     |
|                                     | <b>Class of 1989</b> |                                   |
| W. Wilson Benton, Missouri          |                      | Robert Jenkins, Delmarva          |
|                                     |                      | Murdock Campbell, Gulf Coast      |
|                                     | <b>Class of 1988</b> |                                   |
| Wayne C. Herring, Grace             |                      | Gordon Shaw, Missouri             |
| Cortez Cooper, Southeast Alabama    |                      | Nicholas Barker, Tennessee Valley |
|                                     | <b>Alternates</b>    |                                   |
| William Whitwer, Mississippi Valley |                      | Maurice McPhee, Pacific Northwest |
- B. To Be Elected:**
- |                     |                      |                   |
|---------------------|----------------------|-------------------|
|                     | <b>Class of 1992</b> |                   |
| Two Teaching Elders |                      | Two Ruling Elders |
|                     | <b>Alternates</b>    |                   |
| One Teaching Elder  |                      | One Ruling Elder  |
- C. Nominations:**
- |  |                      |   |
|--|----------------------|---|
|  | <b>Class of 1992</b> |   |
| William N. Whitwer, Mississippi Valley |                      | Maurice McPhee, Pacific Northwest         |
| G. Brent Bradley, Westminster          |                      | Arthur Rogers, Covenant                   |
|  | <b>Alternates</b>    |   |
| John Montgomery, North Georgia         |                      | Richard Arthur Williams, Southern Florida |

#### BIOGRAPHICAL SKETCHES OF NOMINEES TO MISSION TO NORTH AMERICA

- G. Brent Bradley: Pastor, Westminster, Kingsport, TN. Served on many Committees of Commissioners. Pby CEP. Pby MNA 82-87. Was org. pastor. Zeal for faithful proclamation of the Gospel. Yearn to see this nation come to repentance and faith in the Lord. Chrmn of Tri-Cities area crisis Pregnancy mercy ministry. His church is very active in ministering to physical & spiritual needs.
- Maurice D. McPhee: Retired, formerly Coordinator of Special Education, Vancouver School Board. GA MNA 83-84. Pby MNA 81-83. Pby Candidates & Credentials 82-83. Would provide Canadian representation. An individual with an understanding of Canadian attitudes and concerns would be an asset to the Committee. Committed to and supportive of PCA cause across Canada. Helped start several PCA works.



- John Montgomery: Senior Pastor, Westminster PC, Atlanta, GA. GA Inv. Fund, 86-89. Pby MNA, 84-. Westminster is planting a new church neighboring Gwinnett County. Totally committed to PCA "Vision 2000" and by God's grace will continue to enable the planting of new churches throughout North America.
- Arthur L. Rogers, Jr.: Retired, formerly self-employed, Rentals & Investments. Rev. & Control Comm 78. GA Nominating Comm 78-80. Served an various Committees of Commissioners since 1977. Pby COA 77-81. Pby MNA 77-79. Pby MNA alt 84-85. Pby MNA 86-90. Pby Nominations 78-80. RE since 56. Pby moderator 80. Active on local & Pby level in raising money for MNA programs.
- William N. Whitwer: ch planter for First PC, Jackson, MS. Pby MNA 79-81, 84-86. Pby Nominating Comm 86-88. OP of Pear Orchard PC. Helped the Rainbow PC not close its doors, but become an active and growing congregation.
- Richard Arthur Williams: Reg. Dir., Assoc. of Church Missions Committees for Florida. Pby MTW 83-85. Involved in church missions program for past 8 yrs. Believes church planting to be fundamental base for world missions outreach. Committed to church missions development. Believes strongly in teachings of Calvin & the reformed faith. Adheres to WCF.

### COMMITTEE ON MISSION TO THE WORLD

#### A. Present Personnel:

##### Teaching Elders:

Addison P. Soltau, Great Lakes

##### Class of 1991

R. Laird Harris, Delmarva  
Robert G. Rayburn, Missouri

##### Class of 1990

Harold E. Burkhart, Philadelphia  
Robert F. Auffarth, Delmarva, Chairman

##### Class of 1989

Nelson K. Malkus, Susquehanna Valley  
John W. P. Oliver, Central Georgia

##### Class of 1988

David L. Cross, Susquehanna Valley

##### Alternates

##### Ruling Elders:

J. L. Thompson III, Tennessee Valley  
W. Jack Williamson, Southeast Alabama

L. B. Austin, III, Tennessee Valley  
William J. Gordy, Southeast Alabama

Gerald W. Sovereign, Gulf Coast

Jack W. Barker, Missouri  
Loyd Strickland, North Georgia

Robert Mifflin, Delmarva

#### B. To Be Elected:

Two Teaching Elders

##### Class of 1992

Two Ruling Elders

One Teaching Elder

##### Alternates

One Ruling Elder

#### C. Nominations:

David L. Cross, Susquehanna Valley  
Thomas Ramsey, Pacific Northwest

##### Class of 1992

Donald MacKenzie, Philadelphia  
Don W. Cole, North Texas

Jack B. Scott, Mississippi Valley

##### Alternates

George F. Giles, Jr., Covenant

### BIOGRAPHICAL SKETCHES FOR NOMINEES TO MISSION TO THE WORLD

Don W. Cole: Data Processing Consultant. Pby Missions Comm 84-86. Interest in missions. Served as Director of Data Processing for Medical Assistance Programs. Missionary Hospital Support, 75-77.

- David L. Cross: Pastor, Carlisle Ref PC, Carlisle, PA. Pby MTW 81-84. Pby Church Planting & Outreach, 88-. Tri-Pby Camp Comm 81-. Served under WPM in Australia 11 yrs working with Aborigines and ch planting among whites in Perth. OP for 3 congregations, 2 of which he took to full organization. Drafted paper on Strategic Support of Foreign Missionaries for Philadelphia Pby.
- George F. Giles, Jr.: Retired. Very interested & involved in mission for many yrs. Worked on local missions Comm & leader in organizing mission conferences. Has housed missionaries whenever they were in town. He & his wife have gone to Sea Islands, SC 3 times to help PCA Wycliffe missionaries Claudia & Pat Sharpe.
- Donald MacKenzie: Retired. RPCES Bd of Home Ministries, 3 yrs. RPCES Judicial Commission, 3 yrs. Pby Foreign Missions Comm, 3 yrs. Pby MTW 85-. Chairman of local church Missions Comm., 10 yrs. Daughter and son-in-law served a term in Peru. Encouraged young people to serve in summer missions. RE for 13 yrs. Attended GA for 12 yrs.
- Thomas E. Ramsay: Pastor, Hillcrest PC, Seattle, WA. GA Nominating Comm 83-85. GA MTW Alt 86-87. Pby MNA 82, 84, 85, 86. Pby MTW 83, 84, 86, 87. Pby Ministerial Relations 85-87. Interest in missions for many yrs. High school yrs lived in Middle East. Degree in International Relations. Organized 2 Pby missions conferences. Worked for 12 yrs in Personnel/Ind. Relations with various companies & a St. Univ.
- Jack B. Scott: Prof. of Bible, Chrmn of Div. of Biblical Theology & Ministry, Belhaven College. GA CEP 74-77. Ad-Int. Comm, Spiritual Gifts, 73-74. Ad-Int. Comm, Free Masonry, 85-. Pby MNA 74-77. Pby MTW 86-. Served as missionary to Korea 52-58. Visited missionary work of PCA in Japan, Korea & Taiwan. Has maintained an active interest in mission work for 5 decades.

## II. SPECIAL COMMITTEES

### ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

#### A. Present Personnel:

##### Teaching Elders:

Paul Kooistra, Warrior

##### Class of 1990

##### Ruling Elders:

Thomas McCallie, Tennessee Valley

##### Class of 1989

Peter R. Doyle, Tennessee Valley

V. Stephen Overstreet, Great Lakes

##### Class of 1988

O. Palmer Robertson, Delmarva

Bruce Kitchen, Jr., Central Georgia

##### Alternates

John DeBardeleben, Philadelphia

Joseph H. Hall, Missouri

#### B. To Be Elected:

##### Class of 1989

Ruling Elder to replace V. Stephen Overstreet

##### Class of 1991

One Teaching Elder

One Ruling Elder

##### Alternates

One Teaching Elder

One Ruling Elder

#### C. Nominations:

##### Class of 1989

Charles E. Simpson, Central Georgia

##### Class of 1991

John T. DeBardeleben, Philadelphia

Joseph H. Hall, Missouri

##### Alternates

Douglas Kelly, Mississippi Valley

Curtis Crenshaw, Covenant

**BIOGRAPHICAL SKETCHES FOR NOMINEES TO THEOLOGICAL EXAMINING COMMITTEE**

- Curtis Crenshaw: Writes theological books. Teaching, preaching & selling. Has taught ages second grade through seminary level. Has read widely in Reformed literature and has a thorough knowledge of the Reformed Faith. Has a ThM from Dallas TS in biblical languages, though he not now a dispensationalist.
- John T. DeBardeleben: Pastor, Christ Church, Doylestown, PA. RPCES Study Committees on the Sabbath, 81; Validity of Previous Baptisms, 81; Definitions for Reception to Church Membership, 78-79. On 2 PCA Judicial Commissions. Pby Cand., Lic., & Ord. Comm 82-86. RPCES Pby Cand. & Credentials Comm. 75-78, 78-82. 11 yrs exp. (8 yrs as chrnmn) on committees responsible for cand., licensure & ord.
- Joseph H. Hall: Assoc Prof of Church History, Librarian, Cov TS. RPCES Pby Credentials & Examinations, 81-82. PCA Pby Credentials & Examinations 86-. Pby CEP 82-. RE with theological training. Has had many opportunities to examine men theologically. Participated as a faculty member in the review & examining of personnel for the Seminary faculty.
- Douglas F. Kelly: Prof, Systematic Theology, RTS. Church/State subcommittee of COA, 85-. Pby Credentials Comm. 83-. He is a very capable person who would be an asset on any committee.
- Charles E. Simpson: Manufacturer of Modular Homes. Pby MTW 80-83. Pby Candidates & Credentials, 83-. Very articulate in examination of candidates on floor of presbytery.

**COMMITTEE ON INTERCHURCH RELATIONS****A. Present Personnel:****Teaching Elders:****Ruling Elders:**

David C. Jones, Great Lakes  
 Class of 1990

Leland Nichols, James River

William J. Larkin, Jr., Palmetto  
 Class of 1989

Charles Gene Parks, Sr., Central Carolina

Leon F. Wardell, James River, Chairman  
 Class of 1988

Jack D. Merry, Northeast

**Ex-Officio**

Morton H. Smith, Western Carolina, Stated Clerk

**Alternates**

L. Kenneth Hash, Central Carolina

George H. Guley, Jr., Grace

**B. To Be Elected:**

One Teaching Elder  
 Class of 1991

One Ruling Elder

One Teaching Elder  
 Alternates

One Ruling Elder

**C. Nominations:**

Henry L. Smith, Southeast Alabama  
 Class of 1991

George H. Guley, Jr., Grace

K. Eric Perrin, Delmarva  
 Alternates

Michael Frey, Evangel

**BIOGRAPHICAL SKETCHES OF NOMINEES TO INTERCHURCH RELATIONS COMMITTEE**

- Michael Frey: Construction Manager. Pby CEP, 86-. His commitment to the work of God's Church is a major focus of his life. Has a BA in Christian Education. Youth Director of several churches. Sunday School teacher, Christian Ed. Director, Bldg Comm chrnmn. Staff member of Youth Ranch.

- George H. Gulley, Jr.: Lawyer & Cemeterian. GA JB. GA Interchurch Relations, 83-86. Pby Examining & Candidates 84-85. Known within our denomination & familiar with distinctives of other denominations.
- K. Eric Perrin: Pastor, Timonium PC, Timonium, MD. BD of Dir. of Christians United for Biblical Concerns, PCUS, 72-75. Pby MNA 79-81, 87-. Pby Special Ministries Comm 85-88. He took a trip to India for Bibles for India, 84 & 86. On org. comm. for Operation Mobilization for Baltimore, 86. Represented Timonium PC at the Congress on Biblical Inerrancy III, 87.
- Henry L. Smith: Pastor, First PC, Prattville, AL. GA IntCh Rel 83-86. Fraternal Delegate to RPC, 82. ARP GA Bd of Foreign Missions, 74-78. ARP GA IntCh Rel. 75. Pby CEP Comm 78-82. Pby St. Clerk 71-78, 83-86. Vision for and commitment to Biblical unity and cooperation both within the PCA and evangelical American Presbyterianism. Strong background in church history.

#### COMMITTEE ON JUDICIAL BUSINESS

##### A. Present Personnel:

###### Teaching Elders:

###### Class of 1991

David R. Dively, Great Lakes

###### Ruling Elders:

Donald Campbell, Eastern Canada

###### Class of 1990

Vaughn E. Hathaway, Jr., Grace

Mark Belz, Missouri

###### Class of 1989

Robert M. Ferguson, Gulf Coast

John G. Thompson, Westminster

###### Class of 1988

Paul R. Gilchrist, Tennessee Valley

William Huffman, Central Carolina

###### Alternates

Rod Mays, Mississippi Valley

Granville Dutton, North Texas

##### B. To Be Elected:

###### Class of 1992

One Teaching Elder

One Ruling Elder

###### Alternates

One Teaching Elder

One Ruling Elder

##### C. Nominations:

###### Class of 1992

Rod S. Mays, Mississippi Valley

Granville Dutton, North Texas

###### Alternates

E. Crowell Cooley, Northern Illinois

David C. Lachman, Philadelphia

#### BIOGRAPHICAL SKETCHES OF NOMINEES TO JUDICIAL BUSINESS

- E. Crowell Cooley: Pastor, Covenant PC, Hammond, IN. GA Nominating Comm. 77. GA COA 73-77. GA IAR 73-77, 78-81. Review & Control of Pby 86. Pby Candidates & Credentials 85-. Pby stated clerk 75-77. Pby moderator 83-84. Served on JB committee of commissioners several times. Initiated several amendments which are now a part of the BCO. Served on the "Committee of Forty".
- Granville Dutton: Attorney in legal dept. of an oil company. On board of RTS. Pby Board of Trustees. Has with one other pastor taken legal case of Casa Linda PC to the TX Supreme Court and will probably appeal to the US Supreme Court. Knowledgeable Presbyterian. He would be totally informed concerning the matters brought to JB and would decide on the merits of issues Under God.
- David C. Lachman: Antiquarian theological bookseller, part-time lecturer in church history, WTS. Pby Ord. Comm 86-. Pby COA 86. Pby moderator 85. Pby parliamentarian 88-. Has both theoretical & practical knowledge of Pres church government. Primary expertise in Scottish Presbyterianism.

Believes that the business of Christ's church should be conducted in decency, order, just & exemplary way.

Rod S. Mays: Pastor, St. Paul PC, Jackson, MS. GA alt JB, 87-88. Pby Moderator, 84,85. Pby CEP 81, 81. Pby MNA 81-84. Pby Ministers & Candidates 84-86. Very familiar with work of JB having served twice on committee of commissioners on JB. Very experienced in parliamentary procedure. Real concern for a judicial case to have a fair & orderly hearing in order to protect the peace & purity of the Lord's Church.

### III. OTHER AGENCIES

#### BOARD OF TRUSTEES OF COVENANT COLLEGE

##### A. Present Personnel:

###### Teaching Elders:

Arthur Broadwick, Ascension  
Robert S. Rayburn, Pacific Northwest  
Dale Smith, North Texas  
Stephen Leonard, Missouri

###### Ruling Elders:

Robert Butterfield, Central Florida  
Myron Dunton, Mid-America  
Joel Belz, Western Carolina

###### Class of 1991

###### Class of 1990

William S. Barker, Western Carolina  
Robert W. Bowman, Central Georgia  
Thomas G. Kay, Warrior  
C. Al Lutz, Great Lakes  
Morton H. Smith, Western Carolina

Richard Chewning, North Texas, Chairman  
Hugh O. MacClelland, Sr., Tennessee Valley

###### Class of 1989

Allen Mawhinney, Pacific  
J. Render Caines, Tennessee Valley  
James J. Conrad, Southern Florida

Robert D. Gray, Delmarva  
Wendell Graves, Orthodox Presbyterian  
William McKay, Western Carolina  
William H. Hall, Central Florida

###### Class of 1988

W. Wayne Curls, Central Georgia  
J. Gary Aitken, Palmetto  
John M. MacGregor, North Georgia

Herbert Crews, Calvary  
James S. Bus, Eastern Carolina  
Graham Gutsche, Delmarva  
James K. Day, Grace

##### B. To Be Elected:

###### Class of 1989

One member teaching or ruling elder to replace James J. Conrad who resigned.

###### Class of 1992

Seven Members (Teaching or Ruling Elders)

One may be from other NAPARC denominations

All members of the Class of 1988 are eligible for re-election.

##### C. Nominations:

###### Class of 1989

Linward Crowe, Philadelphia

###### Class of 1992

Fred Marsh, Mississippi Valley  
John S. McNicholl, Southern Florida  
Lane G. Adams, Delmarva  
J. Gary Aitken, Palmetto

Kenneth E. Avis, Covenant  
Ross E. Cook, North Georgia  
James Kaufman, Evangel

**BIOGRAPHICAL SKETCHES OF NOMINEES TO BOARD OF TRUSTEES OF COVENANT COLLEGE**

- Lane G. Adams: Pastor of Chapelgate PC, Ellicott City, MD. Pby MNA 86. Covenant College has requested his service on its board.
- J. Gary Aitken: Pastor, Covenant PC, Columbia, SC. Cov College Bd 84-88. Various committees of commissioners. Pby MNA 79-82. Pby COA 83-84. Bd of Cov College requested that he be permitted to serve a second term. Served on CC Exec Comm. Member of search committee for new president.
- Kenneth E. Avis: Prof & Chrmn of Dept. of Pharmaceutics, Univ. of TN. Pby Candidates Comm 86-89. He is dedicated to the principles of Christian Education. Active supporter of Covenant College for many yrs in prayer, gifts & general promotional support. Has nearly 40 yrs of experience in higher education. Board member of Evang. Christian Sch., Memphis, TN 64-74. Board member Camden County Chr Sch, 50-61.
- Ross E. Cook: Vice-President, Administration for Worldwide Discipleship Assoc., Inc. Cov College Bd 82-86. CC Exec. Comm 84-86. Has demonstrated a concern and interest for Christian Education by his previous service on the Bd and having 2 daughters attend. Brings a broad business management and engineering background providing guidance and direction as the college seeks to grow and add facilities.
- Linward Crowe: Asso Pastor, Tenth PC, Philadelphia, PA. Adjunct Asst Prof of History, Drexel Univ, 68-. Church/State SubComm 85-87. Pby CEP 82-84. Has 20 yrs experience in higher edu. as the former chairman of social science dept. of a Christian College, 68-80. Bd of Biblical Theo Seminary, 15, yrs.
- James J. Kaufman: Electrical Engineer, NASA. Has served on the Covenant College Board for a number of yrs. Has served as secretary, on Executive Committee, as vice-chairman of Student life Permanent Comm, on committee to rewrite the bylaws of the Board.
- Fred Marsh: Regional administrator for Bethany Christian Services. GA MNA 82-86. Cov College Bd 81-83. GA Nominating Comm 81. GA Ad-Int Comm on Diaconal ministries 86-87. Pby MNA 76-81, 82-88. Covenant College alumnus with a strong interest in its growth. Has extensive experience in leadership with agency committees and boards. Current position requires use of skills in long-range planning, administrative and fund-raising.
- John S. McNicoll: Pastor Kendall PC, Miami, FL. GA Nominating Comm 76. GA Theo Exam Comm 77-79. Pby Minister and his Work 74-76. Pby MNA 85-87. Pby CEP 77-78. Responsible for the oversight of Christian School (K3 thru 6th grade) under the session of Kendall PC. Is directly involved with the school on a daily basis. Two daughters have attended CC.

**BOARD OF TRUSTEES OF COVENANT THEOLOGICAL SEMINARY****A. Present Personnel:****Teaching Elders:**

**Class of 1991**

John Reeves, Mississippi Valley  
Bill Combs, South Texas

**Class of 1990**

John E. Grauley, Central Georgia

**Class of 1989**

Richard W. Tyson, Philadelphia

**Ruling Elders:**

Clark Breeding, North Texas  
John Prentis, Missouri  
Robert Burrows, Missouri  
Lanny Moore, Southern Florida

Robert Morrison, Delmarva  
Arthur C. Stoll, Northern Illinois  
Herbert A. Hollender, Western Carolina  
Will Huisingsh, Pacific Northwest  
Vernon Pierce, Central Florida

W. Lee Troup, Ascension  
Richard Ellingsworth, Delmarva  
Robert F. Struck, Evangal  
James B. Orders, Jr., Calvary  
G. Paul Jones, Jr., Central Georgia

**Class of 1988**

Charles B. Holliday, Jr., Ascension                      John E. Spencer, Evangel  
 John W. Buswell, Central Florida  
 James D. Hatch, North Georgia  
 Rodney D. Stortz, Missouri  
 Allen M. Baldwin, Great Lakes

**B. To Be Elected:****Class of 1992**

Six Members (Teaching or Ruling Elders)  
 Two may be from other NAPARC Denominations.  
 All members of the class of 1988 are eligible for re-election.

**C. Nominations:****Class of 1992**

Charles B. Holiday, Ascension                      John E. Spencer, Evangel  
 Stephen Smallman, Delmarva  
 L. William Hesterberg, Illiana  
 Rodney D. Stortz, Missouri  
 John W. Robertson, Warrior

**BIOGRAPHICAL SKETCHES OF NOMINEES TO THE BOARD OF COVENANT SEMINARY**

- L. William Hesterberg: Pastor, Christ PC, Owensboro, KY. GA Nominating Comm 83. Pby moderator 81-82. Pby comm to evaluate mission church 81, 83. Pby Pornography Study Comm 84. Pby Youth Comm 84. Pby MNA 86-89. As a former student he has a knowledge of and a deep abiding love for the seminary, its professors, and employees.
- Charles B. Holiday: Pastor, First Ref PC, Pittsburgh, PA. Bd CTS 66-72, 75-84. Pension Bd 62-82. Bd of Trustees 62-82. Bd of Home Missions 48-75. Editor "Reformed Pres Advocate" 48-60. Pby Camps & Conf. 47-83. Pby CEP 82-. Pby MTW 82-. Served on search committee for the president of CTS. Has two sons who graduated from CTS. Major promoter of CTS in the Pittsburgh area.
- John W. Robertson: Pastor, Riverwood PC. Alt GA Theo Exam Comm 76-77. Certification Comm 78-85. Pby Membership Comm 74-85, 87-. Pby MTW 74-85, 79-85. Pby MNA 85-. Pby Stewardship 86-. Alabama Joint comm, Campus Ministry 80-. Has a keen interest in theological training of pastors both in sound doctrine and practical preparation. Has some formal business training and experience. CPA, MA in BusAdm.
- Stephen Smallman: Pastor, McLean PC, McLean, VA. RPCES GA Christian Training Inc. 75-81. Bd of CTS78-83. RPCES study comm on Apostasy & Separation 79-81. Pby Candidates & Credentials 72-80. Pby moderator 82. Has built up a large church from small beginnings and has started daughter and granddaughter churches.
- John E. Spencer: Retired, South Central Bell. GA COA 74-76. GA CEP 79-83. Great Comm Publ 80-86. Bd of CTS 77-88. Pby moderator 79, 85. Pby Examination Comm 76-81. Pby CEP 84-. Pby Nominating Comm 85-. Has chaired the Student Affairs Committee of CTS and adept in handling sensitive matters related to student needs, attitudes, and evaluations. Also effective in developing support for CTS in the Pby.
- Rodney D. Stortz: Pastor, Covenant PC, St. Louis, MO. Bd CTS 82-87. Pby Candidates & Credentials Comm 80. Pby MNA 81-83. Pby Pastoral Oversight 82. Secretary to Bd of CTS & CTS Investments, Inc. He takes an active role in the educational program of CTS. Has sponsored small groups for CTS and meets regularly with a group of students for prayer and general discussion concerning the ministry.

**BOARD OF TRUSTEES OF THE  
 INSURANCE, ANNUITY, AND RELIEF FUNDS**

**A. Present Personnel:****Class of 1991**

S. Michael Preg, Jr., Missouri  
 Ronald Horgan, Mid-America  
 J. Edmund Johnston, Jr., Mississippi Valley

**Class of 1990**

Thomas Leopard, Evangel  
 Douglas Haskew, Evangel  
 Dale S. White, James River

**Class of 1989**

Louis Philhower, Central Georgia  
 Earle Morris, Jr., Palmetto  
 Gordon W. Frost, Southern Florida

**Class of 1988**

David Jussely, Grace  
 Robert VanFleet, Central Florida  
 James Shipley, Central Georgia, Chairman

**B. To Be Elected:****Class of 1992**

Three Members (Teaching or Ruling Elders or Deacons)  
 The present class of 1988 are all eligible for re-election.

**C. Nominations:****Class of 1992**

David H. Jussely, Grace  
 Russell H. Folk, North Texas  
 J. Allen Wright, North Georgia

**BIOGRAPHICAL SKETCHES OF NOMINEES TO INSURANCE, ANNUITIES AND RELIEF**

Russell H. Folk: Vice-President, North TX Group Operations, Prudential Insurance Co. Has extensive knowledge and expertise. Current position is in charge of all group health insurance and HMO operations for North TX. Very capable, energetic and dependable in all he does to serve the Lord.

David H. Jussely: Pastor, Woodland PC, Hattiesburg, MS. GA Theo Exam Comm 76-78. Bd IAR 85-87. Pby Theo Exam Comm 86-87. Pby CEP 85-87. Currently filling an unexpired term on the Bd of IAR. Have attended all meeting and would enjoy continuing this work for the PCA. Familiar with the Bd's policies and procedure. Has special interest in relief activities which aid retired or disabled ministers & widows.

J. Allen Wright: Kidder, Peabody and Co. Specialized in PRIME (Portfolio Review and Investment Management Evaluation). PRIME is an asset management consulting service with emphasis in the management of retirement plans. Includes the development of investment policy, risk/return analysis, asset allocation, investment management selection and performance monitoring. Committed Christian.

**BOARD OF TRUSTEES FOR THE INVESTOR'S  
 FUND FOR BUILDING AND DEVELOPMENT**

**A. Present Personnel:****Teaching Elders****Ruling Elders****Class of 1991**

Robert Wilcox, Central Carolina

**Class of 1990**

Taylor McGown, Evangel

Ray Jones, North Georgia

**Class of 1989**

John M. Montgomery, North Georgia  
 Rodney Whited, Central Florida

**Class of 1988**

Ralph H. Mittendorff, Southern Florida  
 Wallace Krohn, Central Florida



**B. To Be Elected:**

**Class of 1992**  
One Ruling or Teaching Elder

**C. Nominations:**

**Class of 1992**  
E. Lee Trinkle, Evangel

**BIOGRAPHICAL SKETCHES OF NOMINEES TO INVESTOR'S FUND**

E. Lee Trinkle: Pastor, Knollwood PC, Sylacauga, AL. Alt GA CEP 76. GA MTW 81-86. Pby MNA. Pby MTW. Businessman for 15 yrs. Involved in health, insurance, retirement & investment programs. Has been involved in investing in real estate, stocks, bonds, and annuities for 33 yrs. As a pastor of large & small churches, big city, rural and farm communities, understands need of pastors and their families.

**BOARD OF TRUSTEES FOR THE  
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

**A. Present Personnel:**

**Class of 1991**  
Ralph H. Lord, Mississippi Valley  
R. Larson Mick, Tennessee Valley

**Class of 1990**  
G. Samuel Bartholomew, Western Carolina  
John Albritton, Southeast Alabama, Chairman

**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

**B. To Be Elected:**

**Class of 1992**  
Two Members (Teaching or Ruling Elders)  
At least two of total are to be Teaching Elders

**C. Nominations:**

**Class of 1992**  
Thomas Kay, Jr., Covenant  
Robert C. Ham, Central Georgia

**BIOGRAPHICAL SKETCHES OF NOMINEES TO PCA FOUNDATION**

Thomas Kay, Jr.: Pastor, First PC, Clarksdale, MS. Pby Ministers Comm, 82-87. Has keen desire to see the cause of Christ advanced through the PCA.

Robert C. Ham: Bank President. Pby COA 79-84. Pby Subcomm Budget & Stewardship 79-81. Experience in Business, as Deacon and Ruling Elder. Faithful in attending to his responsibilities as committeeman in Pby.

**BOARD OF TRUSTEES OF RIDGE HAVEN**

**A. Present Personnel:**

<b>Teaching Elders:</b>		<b>Ruling Elders:</b>
	<b>Class of 1992</b>	
Malcolm M. Griffith, Calvary		Royce C. Waites, Palmetto

**Class of 1991**

George Long, Tennessee Valley                      Rene Schmidt, Western Carolina

**Class of 1990**

Gordon K. Reed, Central Georgia                      Howard J. Hokrein, Central Georgia

**Class of 1989**

Edward T. Noe, Philadelphia                      George F. Fox, Ascension

**Class of 1988**

Jayne S. Sickert, Calvary  
Henry G. Bishop, Jr., Grace

**B. To Be Elected:****Class of 1992**

Two Members (Teaching or Ruling Elders)

**C. Nominations:****Class of 1992**

J. Allen Herrington, Eastern Carolina  
Lindsay Tippens, North Georgia

**BIOGRAPHICAL SKETCHES FOR NOMINEES TO RIDGE HAVEN**

John Allen Herrington: Evangelist, PEF. Pby MTW 87-89. Pby CEP 83-84. Pby COA 88-90. Was saved and called to the ministry at a Christian camp. Has 20 yrs of experience in 3 states in camps. Speaks about 2 weeks each yr at Ridge Haven camps. Masters in CE & MDiv, RTS. DMin, WTS. Has a very effective ministry with young people.

Lindsay Tippens: Self-employed, Tippins Contracting Company. Pby Stewardship Comm, 85-87. Has a special & personal interest in Ridge Haven as he has done work on the property there, laying the sewer & water lines several years back. Also, he has served most effectively on the Building Committee of Midway PC.

**NOMINATIONS FROM THE FLOOR****I. PERMANENT COMMITTEES****COMMITTEE ON ADMINISTRATION****Class of 1992**

RE E. Andrews Grinstead III, New Jersey, to replace RE Richard A. Herbert

E. Andrews Grinstead III: Investment Banker, Managing Director, Paine Webber (NYC). Jud Commission, 87. Various com. of com. Enjoys using his gifts in the church at all levels. Has J.D., MBA. Lt US Navy, Attorney, General Manager Eli Lilly (Teheran, Caracas, etc.). Believes he is called to serve by the Holy Spirit. Has diverse church experience. Gifts of discernment.

**Alternate**

TE David McKay, Great Lakes, to replace TE Robert Penny

David McKay: Pastor, Grace PC, Indianapolis, IN. Pby Moderator. Pby Nom Com Chrmn. Pby Candidates Comm Chrmn. GA Pby COA alternate, 2 yrs. Secretary of Budget/minute review & office planning sub-committee.

**CHRISTIAN EDUCATION AND PUBLICATIONS****Class of 1992**

RE Robert Rogland, Pacific Northwest, to replace RE Phil Johnson

Robert Rogland: PhD in Education from Harvard. HS teacher of Spanish and science with some experience in cross-cultural education. Pby CEP. SS superintendent. Highly valued & successful SS teacher. Adult SS study manual on Romans published by P & R.

### MISSION TO NORTH AMERICA

#### Class of 1992

TE Gerald Morgan, Southwest, to replace TE G. Brent Bradley

Gerald Morgan: AP Village Seven PC, Colorado Springs, CO. GA MNA 85-87. Started church in Colorado & MS. Pby MNA Chrmn & member for 6 yrs.

### MISSION TO THE WORLD

#### Class of 1992

RE Nelson M. Kennedy, Ascension, to replace RE Don W. Cole

Nelson M. Kennedy: MD, family practitioner. Medical Sec'y, WPM, 20 yrs. Visited 8 of our fields. GA MTW, 1 term. Lived in South America, 6 yrs.

#### Class of 1992

RE Bill Smith, Tennessee Valley, to replace RE Don W. Cole

Bill Smith: RE at First PC, Chattanooga, TN. 25 yrs Missions Director. Pby MTW Comm. chrmn. Put on first World Mission Conference at local church.

#### Class of 1992

RE Robert Mifflin, Delmarva, to replace RE Donald MacKenzie

Robert Mifflin: Executive of Texaco Corporation in management & business. GA MTW 82-86, chrmn of finance committee. Alternate GA MTW, 87. Active member of WPM, 78-82. Member of MTW transition team between WPM & MTW.

#### Class of 1992

TE Sanders Willson, Tennessee Valley, to replace TE Tom Ramsay

Sanders Willson: Pastor Lookout Mtn PC, Lookout Mtn, TN. Has visited mission fields. Pby MTW Committee. Organized vital mission program in church. Clear thinking, excellent planner.

#### Class of 1992

TE Thomas Cheely, Evangel, to replace TE David Cross

Thomas Cheely: Minister of mission, Briarwood PC, Birmingham, AL, 5 yrs. GA MTW, 79-82. SIMA Committee, 80-87. Visited missionaries in 20 countries -- preaching, encouraging. Directs ministry commitment of \$1,300,000.

#### Alternate

TE James M. Baird, Mississippi Valley, to replace TE Jack Scott

James M. Baird: Pastor, First PC, Jackson, MS. Served in past on GA MTW, former chrmn. Has traveled across mission fields, well acquainted with mission needs. Enthusiastic leadership for missions in all aspects of his ministry. Has strong ability to instill vision for missions throughout the denomination.

#### Alternate

RE James Banks, Western Carolina, to replace RE George F. Giles, Jr.

James Banks: Dean, Prep School, Arden, NC. Rebuilt house on church grounds which will be used to house missionaries on furlough. Alt. GA MTW. Pby MTW chrmn. Chrmn missions committee for his local church. Served at Ferrum Missions Conference.

## MINUTES OF THE GENERAL ASSEMBLY

## II. SPECIAL COMMITTEE

## JUDICIAL BUSINESS COMMITTEE

## Alternate

TE Rodney King, New River, to replace TE E. Crowell Cooley

Rodney King: Pastor, Covenant PC, St. Albans, WV. GA Jud. Bus. Comm, 82-87; chrmn 84-87. Attended all Judicial Business Committee meetings while a member. Chrmn of 2 judicial commission. Pby parliamentarian.

## III. OTHER AGENCIES

## BOARD OF COVENANT COLLEGE

## Class of 1992

RE C. Herbert Crews, Calvary, to replace TE John S. McNicholl

C. Herbert Crews: Vice-Pres, Saved Enterprises Inc. RE Mitchell Road PC since 1971. Former Bd. member of CC; member of Executive Committee; chrmn of Facilities Committee; faithful, contributing trustee with valuable experience.

## Class of 1992

RE G. Richard Hostetter, Tennessee Valley, to replace RE James Kaufman

G. Richard Hostetter: Senior Partner, Miller & Martin Attorney's. J.D., Emory Law School. Member of MacLellan Foundation. Member of Board of Associates of CC. RE Lookout Mtn PC, Lookout Mtn, TN since 1975. Board member & current chairman, Ligonier Ministries. Board Member, Serve Int.

## BOARD OF COVENANT THEOLOGICAL SEMINARY

## Class of 1992

TE James D. Hatch, North Georgia, to replace TE L. William Hesterberg

James D. Hatch: Staff MNA. Ga CEP comm. Pby Moderator. Pby MNA Comm. On CTS Board, serves as chrmn of Academic Affairs Comm. Would be important for him to continue to implement academic implications of CTS's long-range plan.

BOARD OF TRUSTEES FOR THE INVESTOR'S  
FUND FOR BUILDING AND DEVELOPMENT

## Class 1992

RE Arthur Rodgers, Covenant, to replace TE E. Lee Trinkle

Arthur Rodgers: RE. Businessman. Investor from Osceola, AR.

## Class 1992

RE E. Andrews Grinstead, New Jersey, to replace TE E. Lee Trinkle

E. Andrews Grinstead: Lawyer, Paine Weber, managing Director, Capital Markets. BA & MBA, Harvard Univ. J.D.

**Recommendations:**

1. That the Assembly ratify the Committee's election of next year's chairman and secretary, RE Donald D. Comer and TE Robert Vincent, respectively.
2. That the Chairman of the General Assembly's Nominating Committee write a letter of exhortation to the Stated Clerks and moderators (as applicable) of Presbytery instructing them in the proper procedures and requirements of nominations for permanent committees and boards and further

request that Presbytery stated clerks forward the same to individual church sessions of Presbytery and chairman of nominating committee of presbytery.

3. That the class of 1991 of the Committee on Administration remain as is with two teaching elder representatives.
4. That the General Assembly Stated Clerk specify a dated deadline for the return of ballots and that the ballots must be post marked by that date to be counted.

Respectfully Submitted,  
TE Peter Stazen, Chairman  
RE Walter Lastovica

**Members Present:**

Ascension	Peter Stazen II, Chairman
Central Florida	Henry Driesenga
Central Georgia	Donald D. Comer
Evangel	Bob Struck
James River	Walter Lastovica, Secretary
Louisiana	Robert Benn Vincent
Mid-America	Charles Meador
North Texas	Dave Clelland
Palmetto	John C. Ropp, Jr.
Siouxlands	Timothy Diehl
Southwest	Henry Mueller
Susquehanna Valley	William Mehler, Jr.
Warrior	Richard Owens
Western Carolina	Larry Gilpin
Westminster	Larry E. Ball

## APPENDIX N

**REPORT OF THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION  
TO THE SIXTEENTH GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN AMERICA**

Fathers and Brothers:

The close of 1987 brought the PCA Foundation to the end of its first five years as a full-time and separate agency of the Presbyterian Church in America.

I recently read in "The Master Plan of Evangelism" the following which challenged me as I wrote this report to you. "Objective and relevance -- these are the crucial issues of our work . . . merely because we are busy or even skilled, doing something else does not necessarily mean that we are getting anything accomplished. The question must always be asked: Is it worth doing? and does it get the job done?" Or as one of the men on the Foundation Board once asked, "How can we tell if we are winning?"

I believe the best way to answer those questions most directly is to allow you to see the actual results and costs related to those results -- first for the single year of 1987 and then for the five-year period from 1983 to 1987.

**A. Measurable Results for 1987**

New Gifts "In"	\$4,670,915
New Gifts "Out"	364,828
Old Gifts "Out"	584,957
Totals	949,785
New Gifts "Held"	4,306,087
1987 Operating Expenses	136,658
<b>1987 Distributions Made</b>	
Local Churches	308,836
Other Christian	307,864
Covenant Theological Seminary	149,343
Christian Education & Publications	83,748
Mission to North America	55,149
Committee on Administration	32,674
Covenant College	32,174
Mission to the World	17,957

**B. Five Year Summary (1983-1987)**

New Gifts "In"	\$11,382,838	*
<b>Distributions Made:</b>		
New Gifts "Out"	788,062	
Old Gifts "Out"	1,239,311	
Total "Out"	2,027,373	
New Gifts "Held"	6,478,674	
Advise & Consult Funds	4,788,825	
Endowments	428,755	
Known Bequests	21,698,028	
Operating Expenses	560,185	

**Distributions Made**

Local Churches	\$622,517
Other Christian	451,976
Covenant Theological Seminary	334,831
Mission to North America	263,281
Christian Education & Publications	164,027
Covenant College	96,303
Mission to the World	95,311
Committee on Administration	90,435

\* This includes two Charitable Lead Trusts which will distribute to the Foundation \$132,000/year for 25 years.

**Recommendations**

1. The Proposed Budget be approved.
2. The two (2) regular vacancies in the Board be filled (one to be a Teaching Elder).
3. The Sixteenth General Assembly approve the inclusion of the Relief Fund of Insurance, Annuities & Relief as one of the Committees and Agencies supporting and represented by the PCA Foundation. In the case of the distribution of undesignated funds, the Relief Fund is to share in the following manner: 25% of an equal share in FY/89 and an additional 25% share of an equal share for each fiscal year thereafter until a full share is attained.
4. Each church is 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 planning and stewardship.
5. Each church be encouraged to participate in the Memorial Gift Program.
6. That the PCA Foundation be allowed to forgive an Accounts Receivable from Ridge Haven in the amount of \$8,520.82.

Respectfully submitted,  
 John W. S. Hudson  
 Director  
 PCA Foundation

## APPENDIX O

### REPORT OF RIDGE HAVEN CONFERENCE CENTER TO THE SIXTEENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

#### I. Introduction and Information

"And God saw everything that he had made, and, behold, it was very good." Gen. 1:31. A small portion of what was made is that special place in the Blue Ridge Mountains which is now called Ridge Haven. The Conference Center of the PCA is literally being carved out of the wilderness in a most picturesque setting. The natural beauty is outstanding, but the truly lasting beauty is in the lives that are changed and enriched by the working of the Holy Spirit in this "place in the mountains for God and His people." Is. 2:2.

Some selected comments follow:

"I'm sure that many of you, as well as I, have experienced a renewal of faith during this Conference. I think that this Conference and these conference grounds are one of the most important things in our denomination...It's a powerhouse. It's a place where God will meet His people and also meet people who are not the people of God, because many, many people have come to faith in Christ in places like this. And so this is a vital, vital place."

"You know, I'd always been afraid of dying. Now, I know the Lord, but I just dreaded dying. But after being here at this Conference in this beautiful place, studying the Bible, and being with these wonderful people I thought, now this is what heaven's going to be like all the time -- except better! You know I'm not scared of dying anymore. In fact I'm looking forward to going to heaven!"

"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 discussions and prayer."

"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 disciplined 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."

Your Conference Center is 882 acres of beautiful mountains encompassing the conference center proper and four adjoining residential areas. The center can sleep and feed a total of 328 persons. Accommodations range from comfortable bunk beds with thick innerspring mattresses in a dormitory room, to bedrooms with a connecting bath, to bedrooms with private bath, to apartments completely equipped including dishwasher and fireplace. There is a large cafeteria serving delicious yet moderately priced meals. Small meeting rooms are available for groups of up to 40 persons with a large meeting room capable of seating 250.

Recreational opportunities are plentiful. There is a large swimming pool with a beautiful view. There are two paved tennis courts and a 60x90 paved recreation deck with a high roof and lighting. There is a football-size recreation field. There are several flowing streams with waterfalls and a small stocked pond. Well-defined trails lead through the forest areas. Observed wildlife in the area include deer, groundhog, raccoon, red fox, grey fox, rabbit, chipmunk, wild turkey, ruffed grouse, etc. Nearby are golf courses and an abundance of sightseeing attractions and outlet shopping opportunities.

The roads on the conference center grounds are all paved, as are the parking lots. The state road leading in from Highway US 178 is also paved, except for a 300-yard stretch of gravel.



Ridge Haven's purpose is to serve all ages and groups in the denomination to the extent possible with the present facilities. Assembly-wide conferences are designed for groups of junior age children to senior citizens. The center operates all year. In 1988 there will be 15 Assembly-wide Conferences.

The Conference Center is used extensively by various Presbytery, College, and Church groups for seminars and retreats. For some of these groups the Ridge Haven staff either provides the programs and activities or lends assistance as desired.

There are 4 residential subdivisions already divided into lots and roads built. All of the lots are moderately priced averaging less than half what the commercial developments in the area are asking. Already 11 homes have been completed and occupied. There are 3 homes presently under construction. The Christian atmosphere of the community and the naturalness of the environment are controlled by Covenant Agreements which each lot user must subscribe to.

Your Ridge Haven Board of Directors has set up a Long Range Planning Committee to review the original purpose and authorization of the Conference Center. The Master Plan adopted by General Assembly called for an ultimate developed capacity of 1200 persons at a conference. With the PCA growing nationally, as it is, the Board is considering limiting the present conference center to a capacity of 600. The Board is investigating the wisdom of establishing one or more additional conference centers in other geographic areas. No one location can adequately serve a national denomination. Completely outlined plans will be brought to General Assembly for approval when they are ready and before any action is taken.

There are two major areas of concern that the Ridge Haven Board is struggling with. One area is the lack of financial support for the operating expenses by the churches across the denomination. The operating budget is really quite modest for the size of the operation and the service provided.

The other major concern is the need of facilities to accommodate all who wish to attend conferences. Registration has to be limited on many conferences, even at the present low level of promotional activity. It is Ridge Haven policy to not borrow money to build facilities. Only as funds become available are new buildings constructed. Ridge Haven's service to the PCA is greatly hindered by the lack of housing.

## II. Recommendations:

1. That Sessions and Churches be requested to include Ridge Haven in their annual budgets to underwrite the operating expenses.
2. That Sessions and Churches be encouraged to pray for the ministry of Ridge Haven and specifically pray for the need for funds to build additional facilities.
3. That Ridge Haven be authorized to use the accounting firm of Hansen and Hansen of Brevard, NC for the annual audit.
4. That Ridge Haven's 1988-89 budget be approved as submitted through the Committee on Administration.

Respectfully submitted,  
Malcolm M. Griffith, Secretary  
Board of Directors  
Ridge Haven, Inc.

**APPENDIX P****THEOLOGICAL EXAMINING COMMITTEE REPORT  
TO THE SIXTEENTH GENERAL ASSEMBLY**

The committee met for the purpose of examining Mr. Frank A. Brock, President-appointee of Covenant College. RE Joseph Hall had been asked to prepare a devotional. He spoke of the way the Lord has worked through the personal trials of Luther and Tyndale, both educators, to effect His purposes in the Reformation of the Church.

Mr. Brock was examined and his examination was sustained.

**SUPPLEMENTAL REPORT**

The Committee met on June 6, 7 and 8 for the purpose of examining the following nominees for the Office of Stated Clerk of the PCA:

TE Don K. Clements  
TE Paul R. Gilchrist  
TE Vaughn E. Hathaway, Jr.  
TE D. Steven Meyerhoff  
TE Frank D. Moser

The examination of each was sustained.

Respectfully submitted,

TE Peter R. Doyle, Chairman  
RE Bruce G. Kitchen, Secretary

**Committee Members Present:**

TE Peter R. Doyle  
RE Bruce G. Kitchen  
RE Tom H. McCallie  
TE Paul D. Kooistra  
TE O. Palmer Robertson

## APPENDIX Q

A PRELIMINARY REPORT ON AIDS  
FROM THE AD INTERIM COMMITTEE

The committee realizes there will be some repetition and points of conflict between the two parts of this report. However, as a whole we agree on the material as presented. Money and time have prevented the committee from meeting face to face. Despite these conflicts we feel it is imperative that the report be presented to the assembly because of the critical nature of the issue. Part I will deal with the Biblical Reformed worldview and Part II will present a Summary of Biblical References, Facts and Suggestions Concerning AIDS.

The committee will welcome any further suggestions from churches, presbyteries or individuals concerning this report. Please write to:

Rev. Earl F. Fair  
116 Church Road  
Butler, PA 16001  
Phone: 412-586-7096

## PART I

Paul says, "The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness (Romans 1:18). What we find in the following verses is the analysis of a *society* and a *culture*. Paul gives us a picture of the immorality and debauchery to which the Roman empire had fallen. The wrath of God had fallen on a *society* that had suppressed the truth in unrighteousness. The wrath of God was being revealed against a culture that knew God but had exchanged the truth of God for an idol.

The Roman empire had suppressed the truth of God and had exchanged that truth for an idol. Consequently God's wrath was being revealed against that godless society.

Today the AIDS plague has fallen upon our nation. Since it is our God that brings both prosperity and disaster in blessing of judgement we must pause to seek the light of God's Word on the matter. We find in Paul a key by which to open up a helpful interpretation of this matter. We may follow Paul's lead and see we are bound in solidarity together as a society and that God is revealing His wrath against the godlessness and wickedness of man. We must follow the lead of Paul in taking a critical look at our culture through the eyes of Scripture to ask where we have failed.

## CREATION

## Genesis 1

If our society is sick and we long for its restoration we must know what health is. If our society is to be restored to health we must know what it looks like. If we want to know what God intended for a healthy society we must turn to creation.

The structure of Genesis 1 teaches us much about man's task in creation. We might speak of three stages of God's creative work. In the *first stage* God calls unto existence the heavens and the earth, ex nihilo (Gen. 1:1). Focussing on the earth immediately, God tells us of its condition. It was *formless* and *empty*. It was incomplete as the rough sketch of an artist. It awaited the finishing touches of the artists' hand. He had not created the earth to be empty and uninhabited (Is. 45:18).

Genesis 1:3-31 tells us of the *second stage* in God's creative work in which God forms the formless earth and fills the empty earth. In Genesis 1:3-10 God forms the formless earth. He differentiates between light and darkness, earth and sky, and seas and dry land. In Genesis 1:11-31, God fills the empty earth. He fills the sky with sun, moon and stars. He fills the sea with manifold marine life and the sky with birds. He fills the earth with numerous kinds of living creatures. Finally He places man on the earth to rule.

The *third stage* of creation begins with the advent of history. It has been traditional in the Reformed tradition to sharply distinguish between creation and providence. God's work of creation ended when He pronounced everything very good (Genesis 1:31). His work of sustaining and ruling the creation then began. It is crucial to distinguish between the work God performed during the creation week and the work God continues to perform. We must not collapse creation into providence.

However, there is also value in referring to God's providential work in history as the third stage in His creative work. First, it keeps in the forefront of our minds the fact that God is actively working in history (John 5:17). The development of creation from a garden (Gen. 1) to a city (Rev. 22) is not first

the work of autonomous and creative man. God sovereignly develops His creation. A second reason for referring to history as God's third stage of creation is that it protects us a static idea of a frozen creation. It is not as if God made the world and then preserved and ruled over it as an unchanging relic in a bottle. God's creation is a movie not a photograph.

There is also Scriptural justification for speaking of God's providential work as His creative work. For example, in Isaiah 45:7, God said to create darkness and disaster. God's work of sustaining providence is described in Psalm 104:30 as creation. In I Peter 2:13 government, that was formed well after the initial six days of the creative week is called a κτῶσις (creation).

In the first two stages of creation, God immediately and directly calls each thing into being. However in the third stage, there is much that God forms mediately and indirectly through the agency of man. Man is the means by which God develops much of His creation.

Man is prepared for his task by being created in the image of God (Gen. 1:27). As God's image, he *reflects* and *represents* God. He *represents* God in that he mediates God's rule over creation. As a governor who represented a world emperor in a subjugated territory and ruled on his behalf in near Eastern culture was called an image, so Adam as he represented God and ruled the creation for God was God's image. He *reflects* God in that Adam is a visible, finite and creaturely reflection of the invisible, infinite Creator. All of man's being and activity reflect His Creator in a creaturely manner.

The mandate given to man was both *social* and *cultural*. Man was, in his calling to imitate His Creator. In six days, God had formed the formless earth and filled the empty earth. Now man was to reflect His Creator by working six days *forming* the earth in his cultural endeavors and *filling* the earth with a society that glorified God.

Man's task is given in Genesis 1:28. "God blessed them and said to them 'Be fruitful and increase in number; fill the earth...'" Here man's task is a social task. Man is to fill the earth with more images of God who would individually reflect His glory. But there is more. The society that would form and develop would also glorify God. Man was not only to glorify God as isolated and atomistic individuals, he was also to reflect God collectively in the many social relationships God would create.

Gen. 1:28 continues: "... and subdue it. Rule over the fish of the sea..." Man was to subdue the creation and rule over it. His rule was not to be one of selfish exploitation. This was not *his* creation to do with as he pleased. Man was a steward, an image of God entrusted with the task of ruling according to the way God wanted it ruled.

Genesis 2:15 helps us to understand the elements of Adam's rule. "Then the Lord God took the man and put him into the garden of Eden to *cultivate* it and *keep* (NIV: care for) it" (NASB). Man was to develop and cultivate the creation. He was to open up the earth to discover and develop all the treasures God had deposited latent in the creation. He was also to care for the creation seeking to nurture the development of each aspect of the creation according to its kind.

These tasks -- social and cultural -- were intertwined. As man fulfilled his calling he would form and develop the pristine creation to form a more complex civilization.

### God's Purpose In Creation

Why did God create the world as He did? God created the world to glorify Himself. "The Holy Scriptures teaches us that God has created all things and that He sustains and rules them for His own honor...It is God's good pleasure to bring the excellences of His triune being into manifestation in His creatures and so to prepare glory and honor for Himself in those creatures... The whole world in its length and breadth is for Him a mirror in which He sees His excellences at play" (*Our Reasonable Faith*, page 169 Herman Bavinck).

Psalm 19 tells us that "the heavens declare the glory of God, the skies proclaim the work of His hands." Romans 1:20 says: "For since the creation of the world God's invisible qualities -- His eternal power and divine nature -- have been clearly seen, being understood from what has been made..." The original creation, as it left God's hand was very good because it reflected the Creator's glory and silently proclaimed His splendor.

We must remember that God's plan for *development* was in the original intention of the Creator for the Creation. God's plan was not for His creation to statically reflect His glory. Rather, the development of the creation was to *further* manifest the glory of God. To quote Bavinck again, "Man had to cultivate the earth so that it would more and more become a revelation of God's attributes" (*Our Reasonable Faith*, page 216, Herman Bavinck). There is no room for a romantic and rustic nostalgia that sets culture and society over against nature as God's good creation to man's bad development. All of man's social and cultural task was to the end that God's glorious character might more fully be revealed as His creation was opened up and society formed. Is there any truth that can give more dignity to man's calling?

### God's Purpose In Society

Let us recall our context. We are seeking to understand what a healthy society is so we have a standard by which to judge our sick one.

Man was to increase in number and fill the earth. This filling of the earth with people was not simply to add bodies to a final sum of human beings. The filling was to be an orderly filling. God established the institution (creation) of marriage. Within that context, the couple was to have children and form the home. As those children married and had families, eventually clans, the extended family would form. Each of these people would assess their gifts and talents and seek to use them to develop and cultivate an area of creation. The sciences, arts, farming trade would all develop out of this. It would be necessary to preserve what man had learned and developed and pass it on to the next generation and so provision for the education of children would be necessary within the home. One could go on. The point is that there was to be an organic and harmonious development of man's social life. There would be increasing differentiation and distinction as the society became more complex. Each differentiation would more sharply define and manifest God's glory.

Each institution would have a task, a role to play in the creation. Each individual and institution would have the right and authority to pursue its calling to manifest the glory of God's character.

But God's creation was not simply six days of work. It did not only have a horizontal dimension. God commanded man to work six days and then rest on the seventh. Again man was to imitate and image his Creator.

When God rested on the seventh day, this did not mean He ceased all activity. To the contrary, we are told He works to this very day (Jn. 5:17). God's sabbath was not one of static inactivity. Father God's rest involved a cessation of one task and the replacement of it with another. God rested from His task of creating "new species" of creatures and sat back to take satisfaction in His mighty work. As a sculpture might put the finishing touches on his sculpture and then stand back in satisfaction to admire and enjoy the work of His hands.

Man was to imitate His Creator. On the sabbath, man was to cease His cultural endeavors and stand back to admire the work accomplished during the week. However, it would differ from His Creator's sabbath. God takes satisfaction, admires and enjoys the work of *His* hands and as He sees *His own glory* revealed and reflected back on Him. God is the chief end and ultimate point of creation. With man, in contrast, he must take satisfaction in, admire and enjoy the work of *his* hands as he sees *God's glory* revealed and reflected. After all, man is only an image not an original. His work manifests the glory of his great Original. So the sabbath day is a day of worship, a day wherein man admires God's glory in His work of providence.

Man's culture and society, then, was to have a *vertical* dimension. The ultimate purpose and end of man's society was not a complex civilization for the comfort of man. It was the glory of God. The development of society was to the end that God's glorious character might be revealed more fully. Development was a means to an end -- God's glory, not an end in itself. In a word, our society and culture was to serve God.

### FALL

But it did not remain such. Genesis 3 tells us the tragic story of how sin entered the world. Sin corrupted all of man and through man the whole creation. It corrupted man's personal life, his social life and his cultural life.

When sin entered the world it did not destroy the creation or nullify man's task. Man's *social* task would continue (Gen.3:16) but it would be marked by suffering and perversion. Man's *cultural* task would continue (Gen. 3:17-19) but it also would be characterized by suffering and distortion.

Man would continue to fill the earth developing and forming a society but now that development would be perverted and distorted. Romans 1 gives us an historical example and insight into how society would be distorted.

We have seen that man in his social calling was to serve God the Creator. Paul tells us of what had happened in Roman culture that had brought down God's wrath. Roman culture had suppressed the truth of God (v.18). But since society *cannot* exist and man's calling cannot be an end in itself but must serve some further end, Roman culture had exchanged the truth of God for an idol. Instead of serving and worshipping God as the final end of man's calling in culture and society, the Roman culture had begun to worship and serve created things rather than the Creator (v.25).

Man's society and culture must have some goal. Man is made to serve. If man does not serve God, he will serve some creational substitute --- an idol.

We saw in our exposition of Genesis 1 that when man served God, he reflected God and also that he structured and formed a society and culture to reflect God. However, if man begins to serve an idol,

he will reflect and be transformed into the image of that idol. Further, the culture and society he develops will also reflect the god he serves.

It would seem like a good idea to analyze *our* culture in terms of the idols that now unify the development of our society.

### **Sex As An Idol**

#### Sex As A Good Part Of God's Creation

In our culture sex has become an idol that is worshipped and served by modern western man.

Sex is a good part of God's creation. God created humans as male and female. He gave to them the gift of sex. But there were very specific directions as to its use. These norms for human sexual life were not given to *detract* from sexual fulfillment and gratification but to *enhance* it. If sin had not disturbed the creation, the glory of God and man's enjoyment of God's creation would have coincided. Man would have used sex according to God's norms and would have found complete satisfaction in his sexual calling. God would have been glorified as His faithful loyalty and love would have been manifested in the marriage relationship.

The norms of sexual behavior can be seen in Genesis 1 and 2.

First, God gave the gift of sex in the context of a lifetime, monogamous marriage relationship between one man and one woman. God created one man (Adam) and one woman (Eve). He joined them together in the marriage relationship. In the context God's plan for sex is given.

In Genesis 1 and 2 we see *two* purposes for sex given by God.

First, a man would be united to his wife and they would become one flesh. This bonding, this union was to be a union of love and faithfulness. Symbolizing and sealing their union was sexual union. Loving commitment was signified and expressed in sexual intercourse. Truly sexual intercourse between husband and wife can be called love.

Secondly, the fruit of this union was to be the propagation of a godly offspring (cf. Malachi 2:13). God could have filled the earth with millions of images immediately but He chose to organically develop society and give man the task of populating the earth with obedient images. Thus God's glory would, by their social and cultural endeavors be stamped on the whole earth. God's purpose was to see His knowledge cover the earth as the waters cover the sea.

This is the proper place sex is to hold in the creation. Any departure from these God-given norms are a perversion and distortion of God's good gift.

#### Homosexuality As An Abuse

Homosexuality is one of the ways man has perverted the gift of sex. Instead of sex being between one man and one woman in the context of a lifetime relationship, in homosexual conduct, sexual gratification is found from a member of the same sex. This perverts God's plan for sex and is thus seen all the way through Scripture.

#### **Sodom**

Sodomy, the act of sexual intercourse between members of the same sex, gets its name from the account in Genesis 18 - 19. God planned to destroy Sodom because of its wickedness. He sent angels in the form of men (males) to warn Lot and his family. When the angels arrived in Sodom, Lot took them in for the night. Before bed all the men in Sodom surrounded Lot's house and insisted that they bring out the angels so they could have sex with them (v.5). Lot pleaded with them not to do this "wicked thing".

Homosexuality departed from God's norm for sex and so Lot labels it as it is -- a wicked thing. God destroys Sodom for their wickedness.

#### **God's Law**

The moral law is the perfect manifestation of God's righteousness and is binding upon us as His absolute norm for our behavior.

Leviticus 18:22 reads: "Do not lie with a man as one lies with a woman, that is *detestable*." Leviticus 20:13 says: "If a man lies with a man as one lies with a woman, both of them have done what is *detestable*. They must be put to death, their blood will be on their own heads." In these two verses, homosexuality is strictly forbidden. It is called "detestable". In the latter verse serious punishment is threatened for homosexual practice.

#### **Romans 1**

"Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another, Men committed indecent acts with other men, and received in themselves the due penalty for their perversion." (verses 26,27)

Here homosexuality is called shameful, unnatural, indecent and perverted. Homosexuality is unnatural. It defies God's created norm for sex. It is perverted, indecent and shameful to practice.

I Corinthians 6:9,10

Paul warns: "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the feed nor drunkards nor slanderers nor swindlers will inherit the kingdom of God." Homosexuality is sin. Therefore the continued practice of it shows one has not repented and therefore that person will not enter the kingdom of God.

Homosexuality departs from God's norms for sex established in the creation order. Therefore it is unnatural and perverted to practice it. It ought not be and when it is the Bible calls it wicked, detestable, shameful and indecent. Those who practice homosexuality can count on God's judgment both now in their persons (Rom. 1:27) and in eternity (I Cor. 6:10).

### Sex as an idol

The drastic rise in the pornographic industry, the constant barrage of sex symbols of both sexes, and the proliferation of sex manuals that teach us how to develop our sexual fulfillment by technique and variation all form together to show us the exaggerated and hypertrophic role sex has come to play in our culture.

Instead of sex serving as an expression of love between husband and wife and to propagate a godly seed to the end that God may be glorified, sex has become an end in itself.

"Sexuality as 'sex' has become an independent, detached, urgent human 'need' demanding satisfaction. The personal relation between husband and wife which forms the context for authentic sexuality --- in other words, the most profound expression of permanent and mutual love --- has become secondary. Sex is an end in itself. Love is the mere by product: we 'make' love" (*Capitalism And Progress*, Bob Goudzwaard, p. 147).

As man begins to serve the god of sexual gratification his culture begins to reflect this ultimate service. It would be all too easy to point a self-righteous finger at the homosexual and blame him for the AIDS epidemic. Without question, the homosexual must bear a large responsibility. (This will be discussed later.) However he is not the only one. God is revealing His wrath against all the godlessness and unrighteousness of man. Let us remember that we are bound together in the solidarity as a society serving something as our ultimate end. Sex has become an idol and the entire culture in varying degrees must bear the responsibility for the AIDS epidemic.

Perhaps this can be more clearly and specifically expounded by looking at certain key institutions in society, noting their calling, how they have failed in that calling and how that failure has contributed to our present AIDS epidemic.

We saw that man's task was to be carried out in a love for God and neighbor.

As history unfolds man begins to carry out his task. Man in obedience or disobedience begins to cultivate the creation and social institutions begin to form. Gradually authority begins to differentiate. Over time various strands of authority wind loose from an intertwined authority.

In society there are many institutions and each has a specific calling which governs the nature of that institution. Each has the authority to carry out its particular calling.

### **Marriage**

The institution of marriage was established in the garden of Eden. Genesis 2:18ff. gives us that account. While marriage is not the result of automatic development, but is a conscious choice, it is not a negotiated relationship. God has established the norms for the marriage union and the couple must obey them or do violence to their marriage union.

This union is the union between one man and one woman. Polygamy, polyandry, homosexuality and lesbianism violate this basic creational norm. This union is a union of love and faithfulness. Further this union operates in all dimensions of the couples' lives. The one called to marriage must observe these God-given norms.

The high divorce rate today is a clear indicator that the institution of marriage is breaking down. Since sexual fulfillment can only be found in the context of a meaningful marriage relationship, the breakdown of marriage has to be seen as a contributing factor to the frenetic pursuit of sexual gratification. If the marriage institution was intact, sexual fulfillment would be a norm. Folk would seek and find their sexual fulfillment in the right place. As it is, sexual gratification is sought (but never found) in promiscuity and homosexuality.

It is precisely these things that are contributing to our AIDS epidemic. God calls all those who are committed to the Lord Jesus Christ to work at a more complete unity in the marriage relationship. The people of God who are redeemed and restored to new life must model for those who are not living according to the norms for marriage found in His Word to repentance and renewal in Jesus Christ.

The AIDS epidemic is not going to be stopped by legislation and education alone. It can only be checked as the renewing power of Jesus Christ restores the marriage relationship to its created and rightful place.

### Family

Marriage is the foundation for family life. Children will be the product of (and blessing from God on) the sexual union in marriage. The union of marriage is the cradle into which the child is born and the necessary atmosphere for the child's nurture. These two institutions -- marriage and family -- must be distinguished.

Marriage is a complete union of love and faithfulness between one man and one woman. A family is a combination of relationships in the home that results from the birth or adoption of children. Family relationships are between husband and wife, parents and children, children and children. As seen in Scripture love is to characterize all these relationships.

Again the family is not a human construction dependant upon man's norms. God establishes the norms for the family and the family must observe these norms if it is to function as a family.

The task of nurturing children is given to parents. This demands a prerequisite unity of purpose in marriage. Together the parents nurture their children. Parents have been given the authority and stewardship to train and nurture their children to conform to God's norms in all areas of life. They must carry out this nurture by *example, instruction and discipline* all carried out in an atmosphere of love and humility.

Children, in turn are called to honor their parents and to submit to the forming and nurture given by the parents. Ultimately they are to submit to God's norms as they are learned from the parents.

In our culture our families have failed in many ways. But we need to bring this home to the AIDS issue. Parents have failed to model the Biblical institution of marriage wherein healthy, meaningful and fulfilling sex can be found. Parents have failed to instruct their children with respect to the God-given norms of sex in God's creation. Permissiveness permeates parenting today and little correction or discipline exists for deviant behavior.

God calls all men back to godly and Biblical family relationships. If the AIDS epidemic is to be curtailed, parents must take their role granted them by God and by example, instruction and discipline teach their children God's place for sex. Children must be called to submit to their parents loving nurture and learn to obey the Lord.

Christians must be models in the area of family life. If the redeeming power of Jesus Christ is not present in Christian families how can we call the unbeliever to repentance? God's restoring power through Christ by the Holy Spirit will restore our families as we walk in obedience to His commands.

All men everywhere are called to repent of their perversions of God's norms for the family. It will only be as parents and children are obedient to God' calling that the AIDS epidemic will be eliminated.

### Education

In Scripture, God grants the parents the right and authority to nurture their children in the Lord. Historically we have seen the entrustment of that responsibility to others (teachers, school) who are specifically trained to carry out that task. The school becomes an extension of the parents' responsibility to nurture the children. The school exists to instruct and train children in the discovery of God's creation. The teacher exposes the way in which God rules His world in the various aspects of creation. The teacher leads in the learning process.

Clearly the school has failed. The state has taken over the task entrusted to parents. Because of the pluralism of North American culture, if the state is going to provide *one* common school system all values must be systematically extirpated. This means that an eradication of the truth that man is created in God's image and is created for a life of service to God. When this is eliminated, some other all encompassing commonality must be found to integrate education.

This commonality is the common human rationality. Rationality is erected to the place of an idol and education serves this god rather than the Lord God. Basic convictions and beliefs not held in common must be eliminated from the learning process in public schools.

What this has done to sex education is devastating. Since there are different views on the nature of marriage and ethics of sex the school must leave that question open. There can be no discrimination or values. But it must teach something. Sex education then becomes a lesson in the mechanics and techniques of sex.

The only possible foundation for fulfilling and meaningful sex -- a marriage relationship of love and faithfulness between husband and wife - *cannot* be taught. Technique and mechanics are taught under the pretense of scientific, rational neutrality. Children supposedly learn facts apart from values.



But since this is impossible, children learn these facts in the context of a humanistic world view. Homosexuality is presented as a legitimate option.

It is clear how the failure of education has contributed to the AIDS epidemic. Education is being fingered, along with the government as the possible saviour from AIDS. Since God has allotted the school an area of authority it can contribute. However it will be difficult in the present educational structure.

Christians must rethink their views on education. A truly pluralistic society which allows for freedom of religion will allow for the instruction of children according to the world view of the parents. Christians must support Christian schooling so that children are trained and nurtured in a Christian world view. Christian parents must again take the responsibility of training up their children in the way they should go in all of life.

Education can only contribute to the curtailment of the AIDS epidemic to the degree it seeks to teach sex in the context of a Christian view of marriage.

### Politics

Political authorities are ministers of God to commend the righteous and punish the evil doer (Romans 13:1-7 and I Peter 2:13-17). Coveting and lust are evil, yet clearly the state ought not punish the covetous and lustful. Therefore the kind of evil they must punish and the good they must commend must be carefully circumscribed. A careful look at the Old Testament reveals that the kings and judges were responsible to maintain a *just* order. Justice is the norm that governs the actions of political authorities.

What is justice?

Society is made up of many individuals, social groupings and institutions who have been called by God to a certain task. There needs to be freedom, room and resources for each individual and institution to fulfill that calling. There will be, however, conflict between the rights of different individuals and institutions. For example, I have a right to free speech. You have a right to an honest report. If I speak libelously our rights conflict.

Government's role is to promote and protect justice. They promote justice by legally codifying certain rights. They may offer incentives (example, tax breaks) to individuals and institutions who keep the law. They protect rights by punishing those who break the laws.

Government has failed on many fronts. Too often government has become a sounding board for public opinion instead of ministers of justice. Political professionals seek to remain in office not by doing justice but by wooing the broadest number of possible voters. This attitude has contributed to our AIDS epidemic.

The homosexual lobby has had tremendous success in gaining a place for homosexual "rights". Homosexuals set their sexual freedom and rights over against numerous other rights. Some Christians have not opposed this, saying that it is a matter of morality and government is not to legislate morality.

However, numerous items of the homosexual activist platform are matters of *public justice* not *private morality*. For example, the homosexual's right to adopt children conflicts with the right of children to be nurtured in a *proper* (according to God's created standards) home environment.

The AIDS epidemic even elicits the question as to whether the *practice* of homosexuality is a matter of public justice. Masochism is outlawed because one's right to sexual "gratification" conflicts with another's right to physical health (even if he/she is a consenting partner!). Clearly the homosexual community presents a danger to society. The homosexual's right to practice homosexuality conflicts with my right to life. The death of hemophiliacs who have received homosexual's AIDS infected blood clearly illustrate this.

Government has failed. Instead of punishing the evil doer and promoting justice they have promoted evil and many folks have suffered injustice. While other government failures could be listed as contributing to our AIDS problem, it would go well beyond the scope of this paper.

The government is God's minister to promote justice and punish injustice. Nothing *more* than that, nothing *less*. C.S. Lewis once said that there was two dangers with respect to demons. Either ignoring them or being fascinated by them. Such is the case in the way many Christians view the government. As the abortion issue has demonstrated, Christians either put *all* their trust in government and its legislation to halt the problem or ignore the government's role.

In the case of AIDS, Christian strategy must not be limited to seeking more just legislation. But it must not ignore legislation either. Christians have a calling to pursue justice. This calling differs according to our gifts, situation, time, opportunities, etc. Each Christian must understand his/her calling to pursue justice. It may be as limited as voting for just candidates. It may be as involved as organizing and participating in political activism or running for office. In any case, the Christian must be concerned for justice, and the government is God's servant to maintain and promote a just order.

God calls all political authorities to pursue His justice and forsake a humanistic concept of justice. Those who have not must repent and seek justice. It is only as government again fulfills its God-given role to pursue justice that the AIDS epidemic will be stemmed.

### Media

There might be some who feel we have gone beyond our authority to declare God's Word when we speak on the media since the mass media is a modern institution. How could the Bible speak on such a new phenomenon?

Yet the media is just the institutionalization of certain mediums (or media, hence the name) for the purpose of *communication* to a large society. The Bible has much to say about communication that throws light on the modern mass media's task.

First, the Bible forbids dishonesty and falsehood and instead demands true, accurate and honest communication. When a witness in court swears to speak the whole truth, he promises not to leave out aspects to the truth that will significantly alter the genuine picture. While communication must be selective, that selectivity must not be for the purpose of altering the true story.

Second, the Bible forbids trite, insignificant and trivial communication but instead demands that our communication be significant and valuable, that which accomplishes something.

Finally, the Bible commands that our communication be respectful. Since man is the image of God, we may not slander, criticize or gossip so as to degrade another.

By just briefly looking at these few Scriptural principles for communication, we see that the modern media (both the arts and mass media) have failed.

This comes as a result of three things. First, the leading goal of the media has become *consumption* rather than *communication*. Television has become a highly sophisticated art of keeping the view tuned to that station. There is little concern for the communication of something true and significant. The focus and aim of most shows rather (including the news!) is entertainment not communication. Since the TV stations and newspapers depend on capturing and holding mass audiences for their success, growth and profit the content of the medium is shaped to that end. Truthful, significant and respectful communication is replaced by the guiding principles of suspense, popularity, brevity, sensation, excitement, immediate impact, etc. Rather than communicating something true or significant, often these false norms demand a lack of reality and significance. When this happens they are no longer a means of public communication in a larger community but are manipulating communication for their own profit.

The impact this reality has had on the news is great. Unfortunately, modern Americans and Canadians do not stop to think about how these principles guide the media in their selection, arrangement and emphasis of news items. Stories that grab attention, elicit an emotional response and that stir public sentiment are chosen even if they are trite and distort a true picture of reality.

The question for our purposes is self-evident. How can the news (newspapers, TV, radio, etc.) communicate accurately the truth concerning AIDS or homosexual rights when these are governing motives. A poor hemophiliac that has lost his job and is about to die of AIDS will stir public sentiment far more than an uncovering of the disgusting practices of homosexuals that contribute to the transmission of this disease. This does not communicate the truth about AIDS at all. It is a dreadful perversion and distortion of the truth.

A second factor that has caused the mass media to fail in their task of free communication in a large society is the role economics plays in the shaping of the communication. Newspapers and TV are heavily dependent upon the advertising of big business. How could an automobile section report on a new Chrysler lemon when a full page ad virtually carries that section financially? The subject matter becomes subservient not to norms of truthful, significant and respectful communication but to its own future existence, continuation and financial security. Further, an analysis of the economic structure of the media shows that *business* norms such as a good product, profit etc. will replace *communication* norms.

A third factor that has caused the media to fail in its calling in our society is the monopoly of world view. There is a lack of true pluralism in the media of a truly pluralistic society. The relativity of all communication is beautifully expressed in a Japanese film *Rashomon*. The film presents a single event observed by different characters. As each viewpoint changes, the news story changes. What *really* happened? The audience is left with that question. Clearly a world view will bias and affect reporting. Today, the media presents *one* interpretation and we the public are trained to accept that as truth.

Consider the following facts reported by the *Media Elite* as we reflect on the accuracy of reporting on the AIDS issue. 85% of the journalism students questioned reported being political liberals. 46% reported *no* religion. 71% believe the structure of society causes alienation. 93% believe the government should not regulate sex in any way. 96% believe a woman has a right to an abortion. Only 18% believed homosexuality was wrong. Only 7% believed homosexuals ought not teach in public

schools. These are the journalists going into the world of the media to report the news in an unbiased manner! Do these statistics reflect the pluralistic viewpoints of our society?

The answer is no as a further survey makes clear. There is a great gulf fixed between news producers and news consumers. 82% of journalists were pro-choice on abortion while only 51% of the public. 84% of journalists supported affirmative action for all minorities while 57% of the public. 89% of the media uphold homosexual rights in hiring while only 56% of the public supported it.

With the power the media has in shaping public opinion, we can expect the public to come more and more into line with the media's values. This does not resemble communication but rather propaganda!

With the support the homosexual lifestyle receives from the media, is it any wonder that AIDS has spread like wildfire through an increasing homosexual community in our culture? Can the AIDS issue be dealt with in a fair, truthful and accurate way?

The role the media has had in the sexual revolution is enormous. When the AIDS epidemic hits us as God's judgement on immoral sexuality, the media must bear a large portion of the blame.

God calls all those who are involved in the mass media to reflect upon their God-given authority to truthfully and accurately communicate the truth. Where they have failed to respect God's norms for communication they must repent. Where they have allowed a humanistic world view to shape their reporting they must repent.

There is however another side. The Bible places responsibility not only on the one who communicates but the one who receives communication. We therefore call on all Christians to evaluate their relation to the media, to be informed and critical and be aware of its shaping power, especially over their children. If media's main goal is mass audiences, Christians must become much more discerning consumers.

### Church

When we read that the wrath of God is being revealed against all the godlessness and wickedness of man, we tend to start looking at the failures of others. As Adam and Eve in the garden, we point the finger before looking at ourselves. But we as a church are also a part of this culture that has been judged. We have failed as Christians in numerous aspects of our calling. But we have also failed *as a church*.

A distinction must be made between the institutional church and the church as organism. The following comments are especially relevant to how the church has failed *as an institution*.

"The church is a worship center, a mobilization center, a recruitment station and training ground to equip God's people for kingdom service in every sector of life." This description helps us see the three ministries of the institutional church. We minister to God in worship, minister to each other in nurture, and minister to the world in witness. At the heart of all three of these ministries of the institutional church is the declaration and proclamation of the Word of God in word and deed. The responsibility of the institutional church is to declare God's Word in word and deed.

But the church has failed and therefore must bear responsibility for the AIDS epidemic.

The liberal church has failed to proclaim the Word of God. The erosion of the authority of the Bible by the waves of higher criticism has caused the liberal church to be thrown about by every wind of public opinion. All too often the liberal church supports public opinion with a cloak of religiosity. Instead of proclaiming God's Word with respect to homosexuality, many have considered the ordination of gays into their ranks. Homosexuality is considered an alternate lifestyle and a minority worthy of affirmative action. One who speaks against homosexuality disobeys Christ's command not to judge. Love for the liberal has come to be equivalent to acceptance.

What happens when these ministers desert their posts is an illustration of what happens in the body of an AIDS sufferer. The immune system is composed of three main groups of cells. These cells identify and with the help of antibodies destroy any foreign and dangerous virus in the bloodstream. With AIDS the immune system breaks down. It is incapacitated by the enemy. The minister of the Word is responsible to identify and proclaim foreign philosophy himself, he is like the T-cell that is responsible to sound the warning about the foreign substance. In AIDS this T-cell is incapacitated. It cannot proclaim the danger and so the enemy and foreign substance takes over. When the minister of the Word of God does not declare God's Word, then society's immune system breaks down. The enemy sweeps in like a tidal wave.

But the blame does not rest only with the liberals. The evangelical church must take a hard look at itself and humble itself in repentance before our God of judgement where we have failed.

We have, in the first place, turned the institutional church into a resort where Christians retreat from the battle. The church is to be a "mobilization center and training ground" for God's people. Soldiers in battle need to be trained to do battle. Apart from the proper equipping they cannot effectively engage in combat. Further, Soldiers need a home base to be refreshed and encouraged so they may carry

on the battle. The church provides such a service for the spiritual warrior. They equip, encourage and refresh God's people by the teaching of the Word of God.

This, however, presupposes the fact that the warrior is engaged in an eternal life and death battle. Further equipping, encouragement and refreshment is needed to carry on. Unfortunately, numerous Christians know little of such a battle. They have adopted so much of their non-Christian's way of thinking, they comfortably work along side of the unbeliever doing as they do.

But for those who have felt the pressures of the battle, the church has too often become a resort or a country club. Weary warriors retreat there only to find they like the comfort. It is hard to push them back into the world. The comfort of the church and Christian fellowship is preferred to the rigors of battle. Consequently, the walls of the church are built higher and higher. The church becomes a sanctuary, a haven or an ivory tower. There is no diaconal ministry to needs. There is no bringing the gospel in word and deed to a needy world. There is no struggling with obedience in a secular, ungodly world. The Christian life is lived out in the context of the institutional church -- its programs, its fellowship, its needs.

Is it any wonder that the enemy has gained so much ground bringing down God's judgment? If the Christian soldier has withdrawn, the enemy walks in without a fight in numerous areas of God's creation. While the Christian sits comfortably in the barracks turned resort praising the sentiments of Christ's victory, Christ's defeated foe establishes beachheads at every crucial area of Christ's conquered territory.

The church must again realize its Biblical and God-given role. It is to equip and refresh, train and encourage soldiers *to do battle*.

The church must repent. AIDS is God's judgment on perverted sexuality. What has the church done as salt to prevent sexual decay?

Another way the church has failed, is that it has not declared the whole counsel of God. This has happened because of the dualistic glasses worn by so many ministers of the Word. These glasses limit and even distort the relevance of God's Word to all of life.

Life is divided into secular and sacred realms. In the sacred realm we find Bible reading, prayer, meeting with God's people, witnessing, ethics, and maybe family. The rest of creation, including sexuality, is the "world". It is assigned to a secular realm. The Bible can throw little, if any light on these areas. They are seen as neutral at best and hostile to a spiritual, ethereal religious life at worst. A Christian insurance salesman pursues his calling exactly as his non-Christian counterpart except the Christian doesn't steal company paper clips, doesn't cheat on his wife with the secretary and tithes his after tax earnings. Business after all is business and a part of the secular realm.

A dualism between God's purpose in creation (and its development) and redemption is clear. For the Christian to put his mind on things above and not on earthly things (Col. 3:2) means the Christian is to be interested in ethereal things and have his head in a religious cloud. Prayer and Bible study are the only (or at least the best) ways to glorify God. They are not to worry about education, politics, business, sports, media, technology, leisure, science, art or sexuality. Why polish brass knobs on a sinking ship?

If the Christian does neglect God's purpose for these areas of creation, it is not too hard to see who will win the battle for these things! As the Christian pietistically narrows his scope to the means of grace, those areas God's grace is to conquer for Christ are over run by a secular and humanistic mindset in the believer and unbeliever alike.

Ministers of the Word must repent. They must see how their dualistic exegesis has forfeited many areas of God's creation to the enemy. They must see how by stifling the light of God's Word for so many areas of life, he has left his people in the dark. As the soldiers come to be trained for battle, are poorly equipped.

Keynes chided the pragmatist of his day, saying "Practical men, who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist." So it is with the believer. If he does not understand God's purpose for that area of creation, how sin has distorted it and how in Christ and by the Holy Spirit, God is redeeming it, he will by default accept the prevailing view of our culture. It will not be a matter of having no view or a neutral view of these areas, it will be a matter of adopting our culture's apostate view on these things. Then we have unwittingly joined the ranks of the enemies of God.

The church cannot stand back and self-righteously point an accusing finger at the homosexual. We have failed. We have abdicated our responsibility. We have not pressed the battle to see the healing and sanctifying power of Christ conquer and redeem *all* of His creation!

We have touched on how marriage, family, education, the mass media and the institutional church have failed. Obviously this must be a sketch. It could not be exhaustive -- either in its consideration of all societal institutions nor in a thorough treatment of the ones considered. For example, business and the medical community should be considered in this issue.

But I do believe the sketch is sufficient for its purpose. We must see that the AIDS epidemic is a *symptom of a sick society*. All organs in the social organism have failed to some degree. Each must bear the responsibility and blame for their sin, repent and return to their calling. We cannot simplistically point at the homosexual and place *all* the blame on him. God's wrath is being revealed against all the godlessness and wickedness of man. North American culture has not seen it worthwhile to retain the knowledge of God and has instead suppressed the truth of God and replaced it with an idol. Therefore we have incurred God's wrath *as a society*.

We are bound together in solidarity by God's good purpose. We have responsibility to one another. As different parts of a body contribute to the healthy functioning of a person, so each person and institution contributes to a healthy functioning society. When parts malfunction the body is sick. One's failure has an impact on another's well being. *Each* member of society must look at himself and seek God's forgiveness. God's wrath is being revealed in AIDS against *all* the wickedness and sin of *men*.

### **Culpability of the homosexual**

This is not to say, however, that the homosexual is an innocent victim trapped in the unjust structures of society. That would be to substitute collectivism for individualism. The Biblical teaching of man does not allow for this. Man is a responsible creature called to righteousness. Disobedience and unrighteousness is judged by God as culpable.

The homosexual must shoulder much of the blame for the AIDS epidemic.

The homosexual lobby had the name of the disease changed from GRIDS (Gay Related Immunodeficiency Syndrom) to AIDS (Acquired Immunodeficiency Syndrom). This was to shift attention away from the crucial and central role homosexual practice played in the spread of AIDS. It was much more convenient to see AIDS as the 4H disease (Homophiliacs, Heroine abusers, Haitians, Homosexuals) who acquired the disease. Thus homosexuals were one of the four victimized groups in the clutches of cruel, impersonal nature. This enabled the homosexual to suppress the truth of God's wrath and find asylum with other victims.

However, hemophiliacs get AIDS from AIDS infected blood usually donated by homosexuals. Haitians have gotten AIDS from homosexual prostitution to American tourists and heroine addicts have gotten AIDS by sharing needles with homosexual AIDS infected heroine addicts. The shift is unwarranted and untruthful.

Homosexuals continue to be by far the largest group infected with AIDS and most AIDS outside of that group can trace a line to the homosexual. Clearly the homosexual must accept his role in this tragedy and repent of his homosexual behavior.

Can we speak of AIDS as God's judgment on the homosexual? This will be discussed under five points.

*First*, all sickness and calamity that come in history are God's judgment on sin. Therefore, in a general way we can immediately say that yes AIDS is God's judgment on sin. In the beginning in Eden there was no sickness, no sorrow, no pain. When Adam and Eve rebelled against God, God pronounced judgment on them. Their lives would now be lives of suffering. It would be filled with struggle and grief, sorrow and pain, sickness and affliction., This was God's righteous judgment on sinful man.

We must be very careful here not to smuggle into our thought an incipient deism. I have often heard the distinction made between God's *judgment* and a *consequence* for sin. When the language of *consequence* is used, we must be careful. There may possibly be a way to use that word to make a helpful distinction. (This will be discussed later.) But we must not view calamity as a mechanical coiling of creation on an offender. If I lift a mousetrap and stick my other hand under it, and let go, it snaps down on my hand causing me pain. However, there was no intention involved. The mousetrap is not a conscious and free agent that makes a conscious choice to cause me pain. That is just the way the mousetrap has been constructed to operate. Pull the spring back, let it go and it will by nature of its construction snap down.

We cannot view God's judgment in that kind of a way. One hears that heavy drinking brings the *consequence* of liver trouble or drunken driving tragedies. Or chain smoking brings the *consequence* of lung cancer and so forth.

But this is taking a deistic view of things. Deism advocates a God who created the world like a watch. He created it with all its parts and left it to run independent of any further personal involvement, or at least minimal personal involvement. After all the watch might need to be fixed or even improved. In any case, it runs unattended according to ironclad impersonal laws established in the construction of the created order on the energy it was originally equipped with. So one violates the laws of creation, there is an impersonal backlash or recoiling on the offender.

But the Bible gives us a very different picture. "The Bible shows us a personalistic world, not impersonal law. What we call scientific law is an approximate human description of just how faithfully and consistently God acts in ruling the world by speaking. There is no mathematical, physical or theoretical "cosmic machinery" behind what we see and know, holding everything in place. Rather God rules and rules consistently." (Vern Poythress, *Symphonic Theology: The Validity of Multiple Perspectives in Theology*.)

God rules personally every aspect of creation according to His eternal plan. The idea of *natural law* as an impersonal law separated from God's active and intimate involvement is deistic. Rather the fact that we can speak of laws in the first place is that God rules the creation by His word so consistently and regularly. God is faithful as He personally rules the creation by His word. Nature is not an autonomous substance with independent existence once it left the hand of the Creator. Nor was it made like a watch to run according to certain laws independent of God's personal ruling word. No! The world acts in perfect accordance with the way God has in all eternity decreed it would and the way God has in time providentially and personally sustained and ruled it.

He covers the sky with clouds; He supplies the earth with rain and makes the grass grow on the hills. He provides food for the cattle and for the young ravens when they call . . . He sends his command to the earth; His word runs swiftly. He spreads the snow like wool and scatters the frost like ashes. He hurls down his hail like pebbles. Who can withstand His icy blast? He sends His word and melts them; He stirs up His breezes and the waters flow. Psalm 145:8, 9, 15-18

We live in a scientific society. The idea of natural law has so permeated our culture, we are more prone to see the weatherman's explanation of the snow, frost, hail and thaw than God's! Our biology classes never even thought to say that God causes the grass to grow and that it is God that supplies the earth with rain and animals with food!

All creation obeys the sovereign word of the Creator all the time. Whatever happens in creation, happens because God has spoken and creation has obeyed that Word. "Your laws endure to this day, for all things serve you" (Psalm 119:91).

The Bible tells us also that God "creates calamity".

I form the light and create darkness. I bring prosperity and create disaster; I the Lord do all these things (Isaiah 45:7 Who can speak and have it happen if the Lord has not decreed it? If it not from the mouth of the Most High that both calamities and good things come? (Lamentations 3:37, 38).

Therefore when AIDS hits our culture, this is not an impersonal *consequence* or a backlash of nature against the offenders. This calamity is the personal and direct act of God. He has sent this plague. It is His messenger. The AIDS virus obeys His sovereign word. All calamity comes as God's righteous judgment on sin.

The law of God given to Israel shows to us that God blesses obedience and curses disobedience. When blessing comes to obedience or curses fall on the disobedient we must not think in terms of a "natural" or "mechanistic" consequence. It is God's hand giving blessing or punishing with a curse.

*Second, God deals with man in solidarity*

We have been nurtured in society that accepts individualism as easily as it accepts the air we breathe. Individualism that has permeated and gripped western culture must be critiqued in the light of God's Word.

Individualism abstracts the individual from his creation context and calling. The individual is prior and more ultimate than any social grouping he is a part of. Marriage is a contract between two individuals to meet one another's needs. The family is a loosely/or closely associated group of individuals. The school is a group of individuals associated to learn. And one could continue. The point is that individualism sees the individual person as prior. The institutions are not God's creation with a created integrity like the human person, they are man's associations to care for his needs.

It is like saying the individual is the building brick of society. The bricks have independent and prior existence. The house is then made by cementing these bricks together. However the house has no integrity of its own. It is just a collection of bricks formed for a certain purpose. Individuals are like bricks having an independent and prior existence. The societal institutions are collections of those individuals.

Individualism must be critiqued in the light of God's Word. God does not view individuals abstracted from their callings. I am a father, husband, citizen, elder etc. Further, these social institutions

are God's creation with their own created integrity. Genesis 2 details for us the creation of the marriage institution. In I Peter 2, Peter calls the state a κτῆσις (creation).

God does not view individuals as abstracted and isolated from their context nor social institutions as man's invention.

When we pose the question, "Is AIDS God's judgment on the homosexual?" we have already put the question into an individualistic context. We have separated the homosexual from his society. We are isolating the homosexual and asking if God is punishing him alone.

In Scripture God deals with people in their social contexts. Achan disobeyed God and took some of the consecrated things from Israel's victory over Jericho. God's judgment first falls on *all* Israel. They are defeated at Ai. When Achan's sin is discovered, his entire family is stoned. There is an organic solidarity of men that constitutes God's creation. (We recognize this in our Reformed doctrines of infant baptism and the federal headship of Adam and Christ!).

Throughout the Old Testament we see that God punishes the whole nation of Israel. The covenant community as a whole suffers the disobedience of the nation. Amos 4:6-11 is a clear statement of this. God brings numerous calamities and tragedies upon the nation of Israel. Throughout Amos refers to the collective covenant community as *you*. The ungodly and small children also suffer God's judgment on a morally decadent culture.

The text we have emphasized in Romans 1:18-31 says the same thing. God's wrath falls on the Roman culture as they have suppressed the truth of God and exchanged it for a lie.

God deals with families and nations in his judgment as well as individuals. This is because he has bound them together in communal solidarity. The community has created status and integrity before God and therefore God deals in blessing and judgment with the community. Everyone suffers to some degree.

*Third*, those in society are responsible in varying degrees.

It is not a matter of guilty or innocent. It is not as if some in society are guilty and some innocent. As we saw in our treatment of Genesis society is far too cohesive and interdependent for that. When the societal thread unravels in sinful failure, an idol replaces God as the center of that culture.

We have seen that in the AIDS issue as we have sought to expose the failure of different callings that have contributed to the AIDS epidemic.

Rather than speak of innocent and guilty it would seem more appropriate to speak of a spectrum. At one end of the spectrum, a *direct link* can be clearly discerned between disobedience and God's judgment. At the other end of the spectrum, no discernable link is evident. (Sometimes I think this is how the word consequence is used -- to describe a situation where a discernable link between man's sin and God's judgment is evident.)

For example, when God rebukes Israel and promises judgment often the covenant mediators (kings, leaders, judges, prophets, and priests) are to blame. Micah 3:8-12 is one such example. These office bearers are more blameworthy because if they had fulfilled their calling, disobedience in the covenant community would not be so rampant. God's judgment falls on all of Israel but the leaders bear more responsibility. They have made a "bigger contribution" to the problem. There is therefore more of a direct link between them and God's judgment than the newborn born into the poor family.

This principle has to be applied with care, discretion and wisdom to the AIDS epidemic. It is God's judgement on our nation. We have noted some clearly discernable ties between a failure in calling and God's judgment. This must also be applied to the homosexual.

Each person has a sexual calling before God. That may be celibacy or marriage. God has created the world in such a way that a truthful marriage relationship between one man and one woman is the only context for sexual relations. Disobedience to this norm brings God's judgment.

The homosexual has departed from this Scriptural norm. His homosexual activity has contributed in *very discernable ways* to the AIDS epidemic. The regular ingestion of semen and urine, the multiplicity of partners, the fragile line of the rectal lining which bleeds easily allowing viruses into the bloodstream all clearly manifest a direct link between AIDS and homosexual practice. AIDS is God's judgment. Therefore, a more direct link can be established between the homosexual and God's judgment.

*Fourth*, Scripture urges caution in drawing direct links between God's judgment and individual personal sin.

We will deal with three Biblical passages. In the book of Job calamity strikes Job. The mistake of Eliphaz, Bildad and Zophar was that they sought to link the calamity Job was experiencing in a direct way to sin Job had committed. They sought a direct link between God's judgment and Job's sinful action that just was not there. The name "Job's comforter" as a derogatory term for one who aggravates one's misery while seeking to comfort is a warning to all who want to facilely draw a direct connection between God's judgment and man's actions.

John 9 is another helpful passage here. Jesus' disciples had been well trained in the current religious thinking of that time, that simplistically drew a direct link between God's judgment and man's actions. They ask Jesus in verse 2 "Rabbi, who sinned, this man or his parents, that he was born blind?" The very question evidences the only way the disciples could think. For there to be a tragedy of this proportion, someone must have sinned to bring down God's wrath. The only question was who was individually responsible, the parents or the man himself?

Jesus answer should caution any who are quick to judge. "Neither this man nor his parents sinned" said Jesus, "but this happened so that the work of God might be displayed in his life" (v.3).

Perhaps Luke 13 is the most lucid example of all. Jesus had urged a crowd of many thousands (Luke 12:1) of the necessity of timely repentance. In 12:54-59 he chastises the people for being able to read signs of the weather but not the signs of God's judgment. If they had they would seek to be reconciled to God through repentance as an offender to an adversary who had a strong case against him and was taking him to court.

Some in the crowd, zealously no doubt sought to show *they* could read the signs of God's judgment. So they relate to Jesus the story where Pilate had attacked and killed certain Jews while they were sacrificing in the temple, thus, as it were mixing their blood with the sacrifices. Again the widely accepted notion that calamities were God's judgment on exceedingly wicked people was back of this report. A direct link between God's judgment and individual person sin was drawn. They probably expected Jesus to praise them for their insight into these signs of God's judgment.

But they were to be disappointed. Jesus rejects this notion, however. Jesus does not say those Jews were not guilty. He only warns against the facile idea that the worst sinners suffer. He says, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no!"

Rather this disaster is a demonstration of God's wrath against a people, against the Galileans. One group was not more guilty than another. It was to be a warning to *all* men to repent or suffer the consequences of God's righteous judgment. Then Jesus brings up another example of a calamity. Eighteen people had died when the tower of Siloam fell on them. Were these eighteen people more guilty than all the other residents of Jerusalem. Again, Jesus says "I tell you, no! But unless you repent, you too will perish." (v. 5)

The parable of the fruitless fig tree that is annexed shows that God deals with a people. The fig tree is not each individual person that does not bear fruit but the nation of Israel. If they rejected Christ, they would be cut down. The kingdom of God would be taken from them and given to a people who would produce this fruit (Matthew 21:43).

These three passages make it clear that we must be careful in drawing a direct link between a calamity and a specific sinful and culpable act. As Herman Bavinck says: "We cannot point out in particular the relationship between the sins of men and the calamities of life . . . We are therefore not to infer from the fact that afflictions and calamities accrue to someone that his personal guilt brought them on. The friends of Job argued so and were mistaken" (*Our Reasonable Faith*, p. 257, Herman Bavinck).

*Fifth*, Scripture draws a link between God's judgment and homosexual behavior. The foregoing passages warn us of *facilely* drawing a direct link between personal culpability and disaster. One ought to be hesitant to draw such a link.

It seems though that scripture leads the way in describing a link between homosexuality and God's judgment. The passage of course is Romans 1:26, 27. "Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion."

Because of the indecent acts (note that homosexuality is indecent *acts* not a condition) with other men, they "*received in themselves the due penalty of their perversion.*" The penalty has been interpreted by some to be the degrading homosexual behavior itself. This is a plausible exegesis and does not necessarily conflict with what follows. However the language could very well lead us to another fact. The penalty could point to *something other* than the homosexual behavior that God brings in judgment. The two subordinate clauses which follow the *καὶ* seem to show the *result* of homosexual activity not the activity itself. If this is the case there was some other penalty that they received in themselves. Knowing the highly dangerousness and susceptibility of homosexual activity, and the prevalence of venereal disease in the Roman empire, this may very well refer to those venereal diseases brought on by homosexual activity. This exegesis is plausible and well within both the linguistic and cultural range of the text. In any case, judgment of God (penalty) is linked directly to homosexual behavior in a context that begins "The wrath of God is revealed . . ."

This indictment of the homosexual is not a self-righteous slur. As has been shown the homosexual is a victim of a corrupt society as well as a responsible participant. The homosexual, like all other



members of society must be called to repentance where he has failed God in his calling. God's judgment of AIDS *on a disobedient culture* is a warning to the homosexual that God's judgment will fall on him in the last times if he does not repent.

## REDEMPTION

"For God so loved the world, that He gave his one and only Son that whoever believes in Him shall not perish but have everlasting life. For God did not send His Son into the world to condemn the world but to save the world through Him" John 3:16, 17).

In these eloquently familiar verses we find the simple and profound solution to sin and everything that follows in its wake including AIDS. God established His kingdom in creation. But He saw fit in His good pleasure to allow an intruder to invade and overrun his territory. Sin entered the world through Adam and spread to all men. God did not turn His back in anger upon our world bent for destruction. Rather He set out in love on a long historical road of redemption to reclaim lost people as His people. However, His restoration was not to be confined to the souls of men. He would also reclaim the whole world as His kingdom.

No part of creation would be destroyed by sin. God would not junk what He had made. On this long historical road, God was redeeming all creation (Col. 1:20; Acts 3:21). This will be consummated one day when God makes all things new and banishes sin, Satan and death from his creation.

The Bible is God's inerrant record of God's redemptive work in the world and by His Spirit His instrument of redemption. It proclaims the good news that God in Jesus Christ is restoring His world because He loves it. All creation will again serve Him as it is restored to its created place to glorify God.

Ultimately the gospel is the only final and complete solution for mankind. Therefore it would be good to review some suggestions that have been made as an answer to the AIDS epidemic and judge them by the gospel.

Answers have come from every sector. *Education* has been touted as the solution. Teach children about safe sex, contraceptives and things will be fine. *Medicine* has been seen as a possible Savior. Medical advances have saved us from so much already and it is only natural for 20th century scientific man to seek a solution there. *Government* is seen, as in many cases in our statist society, as our great Deliverer. By legislative measures the plague can be stopped. *Marriage* is a favorite of moralists and Christians alike. If all would return to monogamous sexual relations, the plague would be halted in a moment. The *church* is another suggestion. When the church returns to its place of being prophets and priests, AIDS will be conquered. And these are certainly not the only suggestions.

There is varying degrees of truth in all these suggestions. But no *one* of these parts of creation will solve the whole problem. Each has its part to play in the whole picture. Some may be big parts and some may be small parts. But each needs to be judged by the gospel and by its created place in the world.

## Education

Dr. Koop has recommended: "There is no doubt that we need sex education in schools and that is must include information on heterosexual and homosexual relationships" (p. 31 of the Koop Report). Is this a viable option?

Children need to be nurtured. The goal of nurture is to prepare the child for his calling in life. That calling is unified by its ultimate end--to love and serve God with his whole being and his neighbor as himself as he images God. But that calling is also diverse. The child must be prepared to take up his calling for example, as a spouse, a parent, a citizen, a member of Christ's body etc. Different institutions have their own particular and unique task in the total nurture of the child. The school, certainly, in God's economy is to play a role in this total nurture.

If the school has a role to play in preparing the child for his calling and an aspect of his calling is his/her sexual calling, we would say *ideally* it is appropriate that the school be a legitimate instrument of God to prepare the child for his sexual calling. Of course, this sex education must be in accordance with the peculiar created character of the school.

However, when we turn our eyes from an ideal in creation to our concrete situation in North America this becomes very difficult. Parents, church, school and other institutions all make their own unique contribution to the nurture of the child. Ideally, the *religious direction* should be the same. The church and school should share the same world view as the parents so that there is harmony in the task of nurture. Such is not the case for those who send their children to public schools.

We noted earlier the dilemma of teaching sex education in a public school. Since the school is made up of different faith commitments who have differing conceptions of the nature of marriage, the school must seek to remain neutral. It must seek the lowest common denominator so that it does not discriminate or offend. The lowest common denominator under the guise of factuality and neutrality is

the mechanics and techniques of sex. Since one cannot discriminate against the homosexual, the techniques and mechanics of homosexual and all other perversions are taught. Under this guise of neutrality, the City of New York sexual education program teaches students to "identify and evaluate the choices involved in sexual expression." The choices range: abstinence, sexual fantasy, masturbation, hugging, kissing, petting, exploration, intercourse, nocturnal emission, homosexual preference, homosexual experience, gay, lesbian, bisexual, transvestite, transsexual!

This range is being taught to students in the largest city in the USA. This is not a *neutral* presentation of sexual facts. This proclaims loudly a humanistic world view wherein *man* determines "good sex". Dr. Ruth becomes the self-proclaimed authority rather than God. Gratification becomes the guiding norm. It would seem that sex education that teaches the child "to identify and evaluate" the possibility of homosexuality is not going to be an answer to problem of AIDS. More likely, it will contribute to the problem!

Koop's report says: "There is no doubt we need sex education in schools and that it must include information about heterosexual and homosexual relationships." Unless this education included *at the very least* the warning that homosexual behavior is dangerous to your health, this advice seems to me to be unsound. If facts were displayed which taught that abstinence before marriage relationship was the safest way, this could have some positive force. But it would seem the dilemma of modern, public education will impinge upon if not eliminate this possibility.

One certainly does not want to eliminate this avenue of fighting the AIDS plague but it seems to be an avenue fraught with danger. For Christian parents, who have their children in public schools wherein a new sex education program is being developed, that Christian parent would be well advised to arm himself with medical and scientific statistics to urge upon the school board some of the above minimum recommendations. This is a very concrete way one could be salt in a decaying community.

If a Christian morality for sex is presented even in a truncated form we could see some value. President Reagan supports educational efforts to emphasize *moral sex*. But we might ask about *safe sex*. Is there any positive recommendations we can make for the idea of the educational promotion of safe sex?

There is one Biblical passage that could be referred to here as relevant. In Matthew 19:3 some Pharisees ask Jesus: "Is it lawful for a man to divorce his wife for any and every reason?" Jesus responds by giving the Pharisees the creational understanding of marriage. In God's plan, a man and a woman were to be united in marriage. They became one flesh. Jesus concludes "Therefore what God has joined together, let man not separate." Jesus' answer to a question about divorce is to show God's creational norm for marriage.

The Pharisees object that Moses allowed for divorce and regulated it by a certificate of divorce. Jesus responds: "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

God's standard has not changed. Divorce will lead to adultery if one divorces his wife except for adultery. However, "*because your hearts were hard*" Jesus said, Moses permitted and regulated divorce. Moses as the political authority permitted divorce because of sinful, hardened hearts that persisted in going their own way but this did not change God's absolute standards.

If man's hearts were hard and they were going to pursue unrighteousness anyway, the state has a responsibility to regulate those acts committed from hard hearts so as to limit the damage and prevent worse evil. God was not compromising His righteousness by allowing for divorce as a legitimate option. Rather, the legislation controlled, regulated and limited the activity to prevent much worse damage. As Jesus shows, God's standards have not changed. The godly and faithful are called to observe God's norms in light of His final judgment. But for the hard-hearted a concern for justice demands the state regulate those acts to minimize the damage.

So *theoretically*, we could argue that if principles of safe sex would limit the damage it would be legitimate. If 20th century man in his hard-heartedness refuses to observe God's norms for sex and will practice fornication, adultery and homosexuality, then practicing safely is better than practicing it dangerously.

For example, fornication violates God's law. But if that act of fornication brings into the world an unwanted child who may be either aborted or abused, then this aggravates the first sin. If the hard-hearted teen will pursue fornication it is better that that one pursue it with a good knowledge of contraceptives.

Some have criticized this saying that a good knowledge of contraceptives only serves to promote promiscuity. By the same token one could make the criticism against God's civil law that provision for legal divorce could serve to promote divorce. But a good knowledge of contraceptives does not logically lead to a pursuit of promiscuous sex. Often this is the case, but it does not have to be. It all depends on

the way and the context in which contraceptives are taught. If the detrimental consequences of bringing a child into the world were linked with a knowledge of contraceptives to be used in the marriage relationship, this kind of education would probably be most helpful.

Others have criticized this by pointing to statistics that show that teenage pregnancies and abortions abound in places where this is being taught. This may be a valid point. However, statistics can be interpreted any way one wants. Possibly, the teenage pregnancies would have been even higher, and the statistics show *not* that sex education increases the problem, but that immorality in general is on the rise in North America. Statistics do not speak, they are interpreted and made to speak in a certain context. Much more would have to be done to link higher pregnancies with sex education.

It would seem that *theoretically*, the teaching of *safe sex* is not as good as the teaching of moral sex (which is not as good as the teaching of creational or Christian sex) but better than *dangerous sex*.

The Christian must be alert to the danger that Gary Smith points out in his book *The Seeds of Secularization*. Smith points to the confrontation of the Calvinist world view with the secularist world view in the 19th century. He says that if Christians had opted for cultural pluralism, rather than going for all the marbles, the Christian world view would have been far more vital today. Instead the head on clash demanded a winner. Calvinists went for all the marbles and so did the secularists, and the secularist prevailed. Now instead of having a pluralist society where the Christian world view is granted equal rights in education, in trade unions, in the mass media, etc. we live in a society where a secular, humanistic world view dominates tyrannically. The Christian must be willing to take small steps in his pursuit of justice and righteousness even if they cannot cover the whole ground at once.

It has been sufficiently noted above that the teaching of safe sex is fraught with danger. It seems like mere repetition to again sound the warning of care when dealing with public education. However, to prevent misunderstanding and a wholesale adoption of the program of safe sex propagated by the government it is necessary to again sound the siren of a warning.

Safe sex is never taught neutrally. It is always in the context of a world view. Often the world view being taught implicitly will far outweigh the advantages of the explicit teaching on contraceptives.

However, the *idea* of teaching safe sex to hard-hearted is a principle worthy of consideration in individual situations. The Christian must be wise in discerning the relative values and dangers. We have a situation where the value of a *creational* phenomena (education) must be weighed in the broad perspective with the dangers of its *sinful* perversion (*humanistic* education).

In conclusion, while education ought not be rejected outright as potential help, we see tremendous dangers in it providing a solution to the problem. It is interesting to note, this takes on a different hue when we approach Christian education. Here we are close to our ideal. The school's world view will be much closer to that of the Christian parent. Hopefully school, church and parents join hands in the Christian nurture from a world view rooted in God's creation, human sin and God's gracious redemption. *Christianity Today* quotes Jerry Carlson, the executive director of American Association of Christian Schools: "Most Christians schools do speak to sex education, but start from a spiritual and moral perspective rather than a technician perspective. Sex education is bound up in the total ministry of the church and home." He added that AIDS "should serve to heighten the school's sensitivity to teaching spiritual and moral responsibility." In other words the best way to address the problem educationally, is to positively teach a creational view of marriage that is governed by God's norms. It is hoped that the Christian schools would heed Carlsons' advice and use the AIDS issue as an opportunity to heighten the students' sensitivity to God's norms for marriage.

These statements give away my bias for the way the Christian needs to confront not only the sex education problem, but the whole education problem. I believe our history. But the formation of Christian schools is not to be seen as withdrawal. The desire for Christian education is not to be seen as the Christian deserting his post, removing his salty influence and withdrawing from a decaying society. Rather it seems to me there needs to be a unified effort by Christians to form Christian schools that will again take their place in God's world. Schools that will help nurture children in a Christian world view can fulfill the duty of being salt and light in a dark and perverted world by training men and women who can act as salt and light. By God's grace God can use the Christian school to produce Christian husbands and wives, Christian parents, Christian neighbors, Christian church members, Christian businessmen, Christian journalist etc. That is, Christians who live consistently with their confession in all these areas. It is a matter of strategy. This strategy I think will have a greater impact for the kingdom of God in the long run.

## Business

Closely tied to the safe sex question is the question of promoting condom use to curb the spread of AIDS. Koop supports the advertising of condoms in the mass media. Is this a legitimate route for striving against AIDS?

The role business is to play in God's creation is the manufacturing and distribution of goods to others. This is one way man may serve and love his neighbor. It would seem at first glance, that if condoms are a useful product and a product that would curb AIDS the distribution of such a good is a good thing.

But again, since sin has corrupted business, this solution is also riddled with dangers. The place advertising should play in God's world is a means of informing consumers about available products. In a hard-hearted society that pursues sexual gratification with a vengeance, the heightening of the awareness of the product of the condom would seem to be a good idea.

But that is not the whole story. In every condom commercial I have seen, the condom manufacturer has transgressed his rightful bounds of authority granted him by God. He has done more than inform the consumer about an available product.

First, he has taken on a *educative* authority. The condom manufacturer has not informed about a product but sought to educate the public in the need for this product. Since education has its roots in a world view, the condom manufacturer has abused his privilege. He has used the mass media to inculcate his views on sexuality.

Secondly, in promoting their product the condom companies have, through a subtle and sophisticated means sought to promote their use. This takes place by the romanticizing of extramarital sex. This romanticizing does not inform about a product, but promotes a certain image that will contribute to condom purchasing.

These perversions and abuses of the media by the business sector signal a danger. It is possible that condom manufacturers will in the final analysis sell more than condoms. They may be selling an immoral lifestyle that will contribute to AIDS rather than curb it.

What we find here again, is the problem we will continue to face in a sinful world. We see value in a certain entity because God has created that area to fulfill a certain role in his world. However, sin has perverted that aspect of creation decreasing its value and even possibly eliminating it, making it outright dangerous.

It is not easy to determine when this takes place. It is not easy to determine when condom (and sexual promiscuity) marketing surpass the value of informing about a useful product. But it seems this is the way to pose the problem.

It seems to me that at this point the dangers outweigh the benefits. First, the public consciousness of contraceptive is already pretty high in our society. Many more legitimate organizations have taken on the role of informing about the danger of AIDS and the *relative* value of a condom. I question whether having numerous condom manufacturer's parade their products would in fact heighten public awareness of the *relative* value of a condom.

Secondly, there are more appropriate organs to accomplish this task if it is seen as important. Since a condom is a condom, there is no need to show the relative superiority of one product over another. This would be a legitimate role in advertising. But the condom manufacturers seem to agree with me because there has been none of that kind of comparison done on TV commercials. The "facts" about the *relative* value of condoms could be just as easily presented in the mass media, say, by the Surgeon General's office or local public health officials. This approach would retain the value of mass communication but would eliminate the marketing.

In suggesting this possibility, I would want to guard against two things. First, condoms are *not* an ultimate solution. Daniel Hoye, the general secretary of the US Catholic Conference has been quoted as saying that condom advertising is "a short sighted, self-defeating and ultimately false solution to a serious moral problem." Condom advertising alone as a solution, certainly would be inadequate and short-sighted. But for those who love God's creation as much as He does (John 3:16) no potential help should be avoided. Yet the Christian recognizes that it is only the power of the gospel that can radically transform and solve the problem.

Second, this is not a compromise to any norm less than Biblical for sexual relations. This is again an application of the Matthew 19 principle. Jesus first advocated God's norm for marriage. That was His answer to the question about divorce. When questioned about Mosaic civil law, He spoke of Moses' alteration to prevent further damage by hard-hearted sinners. The Christian must *first* advocate God's norms for marriage and then sadly look for solution to prevent further aggravation of sinful promiscuity when the heart continues to harden.

### Government

As usual, in our statist society, one of the first places we look for a solution is to the government for a legislative answer. Sadly, the state, because of its coercive power granted to it by God becomes the first place we look as a quick fix for our problem.

For example, anti-abortionist demonstrators have pinned *excessive* hope on government legislation to solve the problem. The state does have a role, in both the abortion issue and the AIDS issue because it must pursue justice. However, we must be warned that pinning all our hopes on the state is just a narrow sighted as pinning it all on education or condoms!

There are many calls for various kinds of legislation that could purport to curb the AIDS epidemic. Civil rights activists oppose many legislative suggestions as being an infringement, if not a denial of certain human rights.

We would recognize the whole area of human rights as a recognition of a genuinely creational area. We praise God that in His common grace, even the unbeliever has recognized this dimension of God's good creation. Therefore, as Christians we must take the protest of infringement of civil rights seriously. We must strain all legislative recommendations through a screen of a Biblical concept of justice and human rights, rejecting those suggestions that promote injustice and supporting those that uphold justice. After all God requires of us the pursuit of justice (Mi. 6:8).

I will first seek to shine the light of the Scripture on the topic of civil rights. Then I will briefly articulate our prevailing western view of human rights, critiquing it by the Scriptures. Then I will evaluate some of the more popular legislative suggestions showing how I think the questions should be posed and issues answered.

A view of human rights must take root in a Biblical view of *justice*. Justice is often used in the Old Testament to describe God's relations with people. Deuteronomy 32:4 says: "He is the Rock, His works are perfect, and all His ways are just. A faithful God who does no wrong, upright and just is He."

God's relation to His people is *covenantal*. The covenant is made up of two parts: God's promise and God's commandments. If His people embrace the promise in faith walking obediently in covenant faithfulness, it will go well with them. Life is promised to covenant keepers. On the other hand, disobedience and covenant breaking brings death and destruction.

God's justice and righteousness consists in the fact that He keeps His Word. The psalmist cries out: "Surely you will reward each person according to what he has done." (Ps. 62:12) A certain relation between God and man is established by virtue of the covenant. God's righteousness and justice consist in maintaining that established relation and dealing with man according to His Word, His established order.

Of course, this order established would mean the death of every man apart from God's gracious provision in Christ. Paul speaks of a revelation of righteousness in Christ that comes through faith. God remains just in that He punishes Jesus on the cross. He can then be the justifier of one who has faith in Jesus. That is, in Christ He restores the believer to a right relation with Him. Before the law He stands in the righteousness of Christ. God's righteousness consists in keeping His Word and acting according to the relation He established in Christ. This new covenant, binds God in righteousness to acquit the one who has faith in Jesus.

God establishes a relation between Him and his people. When He acts in accordance with the terms of that relationship, he is said to be just and righteous.

God's righteousness is revealed in Jesus Christ. The prophet Isaiah promised a shoot would come from the stem of Jesse. "He will not judge by what He sees with His eyes, or decide by what He hears with His ears; but with righteousness He will judge the needy, with justice He will give decisions for the poor of the earth . . . Righteousness will be His belt and faithfulness the sash around His waist." (Is. 11:3-5) Jesus Christ will judge according to justice. That is, He will declare the innocent innocent and the guilty guilty in a legal dispute. When the right order established between people is corrupted, He will set it right again. His righteousness is especially seen when He judges the needy and poor with justice. These weaker members of society have their rights trampled on because they have no political influence or economic power.

When Christ comes to establish His kingdom He will "bring justice to the nations" (Is. 42:1). He will restore a right order of relationships between people, families and nations. Since Christ has come and we have been transferred into His kingdom of righteousness, we must pursue justice.

The prophets were full of exhortations to God's people in His kingdom to seek justice (Mi. 6:8; Amos 5:24 for example). This justice primarily consisted on a horizontal level, of right relations between the people in society. It especially meant being concerned for those like the poor, orphan, widow and handicapped who did not have the wherewithal to assert their own rights.

We see that a just order is an order where *right relations* obtain. How do we know what a right relation looks like? Emil Brunner's words are helpful:

The Christian conception of justice . . . is determined by the conception of God's order of creation. What corresponds to the Creator's ordinance is just -- to that ordinance which bestows on every creature, with its being, the law of its being and its relationship to other creatures. The "primal order" to which everyone refers in using the words

"just" and "unjust", the due which is rendered to each man, *is the order of creation*, which is the will of the Creator made manifest" (Emil Brunner, *Justice and the Social Order*, p. 89).

Justice is determined then by God's order and purpose in creation. It is essential here to remember, we are using the word *creation* to refer not only to "nature" created in the six days of the creation week but also to the development of creation in history as a part of God's plan and purpose for creation. This for example, sees a purpose in creation for the school, the state, the media, etc. in God's creational order even though these institutions developed later in the historical outworking of man's social and cultural calling.

Justice then means giving the *proper place* to all of God's creatures in creation. What is the proper place for the human being? Man is called to *image God*. We saw, that to image God, meant for man to *represent* and *reflect* His Creator. This representation and reflection are as broad as man's life.

This calling to image God entails an enormous diversity of tasks in history. The fulfilling of the cultural and social mandate entail many *individual* callings. Obedience to God's calling will also mean the formation and establishment of social institutions like marriage, family, schools, hospitals, banks and so forth.

For man to fulfill his calling he must have the social space he needs to obey. He will certainly need certain freedoms and resources protected if he is to engage in the task God has called him to do. Hence, justice requires social space for individual men and institutions to take up their place in God's order of creation.

We must ask what place the state must play in this? The state arose when the inter-relations between families, individuals and other social groupings living within a certain geographical area required a unified and central administration and dispensation of justice. By our nature in creation, God has made us to image God not only individually but collectively. Since we are dependant upon one another and bound together in this mutual interdependence, man will always live together. Because man is sinful there will always be conflict and infringement upon one another's rights.

The state is called to inter-relate or integrate these various individuals and institutions to maintain a just order. In Psalm 72, Solomon recognizes his task as king. He prays: "Endow the king with your justice O God, the royal Son with your righteousness. He will judge your people in righteousness, your afflicted ones with justice . . . He will defend the afflicted among the people and save the children of the needy; He will crush the oppressor" (Ps. 72:1-4). Solomon recognizes his calling as a political official is to maintain a just order by protecting the rights of the afflicted and needy.

This must be the context in which we understand Romans 13. Paul calls all citizens to submit themselves to the governing authorities because the governing authorities have been established by God. What have they been established by God to do? Paul tells us: "For he is God servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant an agent of wrath to bring punishment on the wrong doer" (v.4).

We must inquire further. It is wrong to lust or covet. Yet we would not expect the state to punish the lustful and covetous while commending the pure and content. Obviously right and wrong need a context. That context is found in the Old Testament in the concept of justice. The state is responsible to integrate and inter-relate the various individuals and institutions in society. They must protect the social room each needs to fulfill God's calling for them by punishing the unjust and rewarding the just.

*Justice* is the proper place each person and institution should have in God's creational order. The *state* is responsible with coercive force to integrate all the various members of society maintaining a just order. The idea of justice also limits the state's authority. The state must only fulfill its calling. It must recognize the authority and right granted to each person and institution by God to play a meaningful role in God's creation.

The idea of *civil rights* flows out of our understanding of justice and the state's task. We might define civil rights as those freedoms, rights and resources that are to be protected by the state so that the individual and institutions within its territory can pursue their creational calling. These civil rights need to be written into a code and protected by the courts.

Let us initially apply this to the homosexual before we continue because much of the controversy surrounding proposed legislation has to do with "homosexual rights". All human beings have a sexual calling. This calling may be to use the gift of sex or abstain from its use. If we are called to use the gift of sex we must use it in conformity with God's norms for sex. However, the state is not to establish or proclaim God's norms for sex. That goes beyond its rightful authority. The responsibility of the political authority is to protect the freedom of all people to fulfill their sexual calling.

The homosexual does recognize something genuinely creational when he understands he has a right to pursue his sexual calling and that the state must protect his freedom to do so. The state is not to judge

on the morals of sexuality and proclaim God's norms for sex. This is not within its scope of expertise and God-given authority. We would assert that the state has no right to limit the homosexual's freedom to practice homosexuality because he has defied God's norms for sex and has failed in his calling. All people violate God's norms for sex and fail in their sexual calling. It is not within the state's authority to step in and judge according to God's moral norms. We have argued above that *public justice* is the norm by which the state judges. Therefore, there must be an infringement, a conflict of public justice in homosexuality if the state is to act.

An illustration may be helpful. I have been given the gift of speech. I have a calling to use the gift of speech according to the norms God, in His Word has established. I fail in my linguistic calling every day. I speak harsh words, pass on tidbits of gossips, criticize, etc. Yet the state has no right to step in and prosecute me for my disobedience to God. They may not fine me for each harsh word. I stand before God and will be judged by Him according to His standards on the last day for the way I have used my gift of speech. The state does not have the authority to determine and proclaim standards for the use of speech and prosecute those who fail. However, if in my use of speech I libelously slander someone publicly, this becomes a matter of public justice. My right to free speech has conflicted with his right of an honest report in public. Here the state has a role to set things right. They must punish the evil doer.

So with the homosexual. He has a right to use his gift of sexuality. His freedom to do so must be protected by the state. He stands before God and will be judged by God's sexual standards established at creation on that last day. However, if it can be shown that certain freedoms and resources that the state protects for the homosexual are being abused in such a way as to conflict with the rights of others it is a different matter. Then the state must step in, because it has become a matter of public justice.

In God's creation, obligations come with rights and responsibilities with privileges. If one uses his gift of speech, sex or any other gift to the harm and detriment of others in the society he is bound in solidarity with, then the issue moves from the arena of *private morality* to the arena of *public justice*.

It seems to me that this is how the question should be framed. Christians can too easily react in moral revulsion and a call on the state to deny homosexuals their sexual freedoms out of emotional and moral abhorrence. But this is to ask the state to judge and act in areas where God has not called it to act. They would act unjustly if they heeded such pressure. Rather Christians, if they are to call government to legislate must show that it is a matter of public justice, a conflict of rights. They must show that certain freedoms and/or resources the homosexual claims protection for, actually contribute to the harm of others in society. Even then the case is not settled. For when there is a clash or conflict of rights, it must be decided which right should take precedent. So the Christian must be able to show why the right infringed upon by the homosexual activity is to be maintained over against the homosexual's right to sexual freedom.

This is the way, I will deal with certain legislative recommendations later. But first it would be helpful to understand a concept of civil rights currently held in our Western culture and critique it in light of God's Word.

Our Western view of human rights grew out of the soil of the political philosophy of the 17th century. At that time, the chief motive for human rights was the need to limit and define the role of government over against the rights of the individual citizen. For too long, monarchs had claimed absolute authority based on divine right. This authority had become totalitarian and the kings appealed to it to justify all manner of abuse. The citizens existed for the good of the king.

Political philosophers wanted to move away from this absolute authoritarianism of the monarch but did not fancy the other option of total anarchy. They wanted to preserve a place for governmental authority and yet limit it so citizens possessed freedoms and rights.

The way they resolved this problem went something like this. People exist as individuals. That is, they exist as abstract from and apart from the historical calling. These individuals have certain powers and authorities granted them by God. This was conceived in a deistic fashion wherein God grants these powers in the beginning in creation. Since man had reason, a spark of divine life, he was granted these powers by God. Therefore man possessed *natural rights* -- that is, rights that existed before and more basic than any social relationship.

All these individuals *for their own good* agreed to come together to form society. Since there would be conflict and dangers to these basic powers, it would seem expedient to protect themselves and their powers by transferring some of these powers to the government. Then the government could do the protecting of these individual interests. If the state was invested with coercive power, then they could protect all the contracting parties.

This resolved their conflict. Government's power and authority was limited by the amount of power that was transferred to them by the citizens. The citizen's powers were defined and limited by these powers which they retained for themselves.

Modern Western philosophy of rights continues to be based on these original foundations. Now however, it is not God who originally granted those rights. Nevertheless, modern human rights notions spring from this idea of an abstract contract between individuals in a society and the governing authorities. This basis of human rights has led to numerous injustices in our culture. Let us note some of these.

*First*, the deepest basis for human rights is the *human will*. The individuals consent and agree to form a society. They choose to transfer their rights. They choose to retain certain rights. If this is the case, we can expect to see the erosion of rights of those who cannot exert their will -- like the fetuses, aged and infirm -- and the exaggerated emphasis on the rights of those who are able to organize themselves to exert their will -- like homosexuals. The reason is because no basis exists for determining what human rights are except for the transitory human will.

*Second*, rights are separated from responsibility. These rights flow from the interest of the people to protect themselves. People calculate what would be to their interest and their own comfort and benefit and these are the rights to be protected. As can be seen, human rights flow from this desire to protect one's own position, comfort and interests.

Therefore emphasis is placed on *my rights*. You cannot infringe on my rights, my comfort. I can do what I want. Even the word right shows this. Seventeenth century Calvinists spoke of their *duty* to oppose tyrannical authorities but today we speak of our *right*. Privilege has been separated from obligation, rights from responsibility, duty from authority.

In the Scriptures, rights are always linked with responsibility. God calls man to certain offices to fulfill a certain duty. This duty brings with it the freedom to pursue that duty. Authority, Scripturally defined, is the right to serve your neighbor in a certain office.

The state is given a duty to protect a just order in society. They must have the freedom also to fulfill their task. The husband is given the duty of nourishing and cherishing, loving and caring for his wife. But he must have the freedom to do so. The scholar has the duty of more deeply uncovering truth in areas of God's creation. But he must have the freedom and room to fulfill that duty. In other words, obligation is inextricably intertwined with rights, responsibility with privilege and duty with authority.

The state does not grant these rights. It simply recognizes them as granted by God. It is their responsibility to protect these resources and freedoms for the purpose of enabling the persons and institutions to do their duty, pursue their calling and fulfill their office.

However, such is not the case in today's discussion of human rights. The emphasis is on my right to my pleasure and comfort and no one better interfere. Protection of these rights is for my benefit and interest *not* so I can fulfill my duty to my neighbor.

All people have been given the gift of sexuality. They have the privilege and right to use (or not use) that gift to glorify God. Government must recognize and protect that freedom. However, if selfish sexual gratification becomes the end of protection of those rights, an attempt has been made to separate rights and obligations. Since this break cannot be made in creation, the use of this gift is going to harm himself and others.

*Thirdly*, this conception only allows for rights of *individuals*. Rights are almost exclusively understood in Western culture as *individual rights* -- the rights of particular units or atoms within a society. Institutions do not have rights. They find some protection in that each member of a group has individual rights. But the institution as an institution is not recognized as having rights. For example, the following statement found in the UN Declaration of Rights should have been in the Canadian Constitution but it is not. "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State" (Article 16(3)).

Yet in God's creation, the family, marriage, state, church school -- and a host of other institutions all have their own created integrity and calling. Brian Mulroney and Ronald Reagan do not have the right as *individuals* to make laws and bind us to them. Rather, it is by virtue of their office. The task of legislation is given to government. When Mulroney and Reagan again become private citizens, their rights cease. It is necessary to understand God's calling of different institutions to understand the rights granted to them as an institution.

For example, the rights of an AIDS sufferer to work for a restaurant as a cook has been dealt with exclusively in terms of individual rights. The AIDS sufferer has a right to work and not be discriminated against. The customer has rights to safe food. It becomes a conflict of individual rights. Yet, what about the rights of the restaurant? What is their created place in creation? What if the AIDS sufferer causes them to lose an enormous amount of business because of public hysteria? Does not the restaurant as an institution that provides the service of food for a monetary profit have rights in keeping with its structure?

Conflicts can come between rights of an individual and rights of an institution to maintain their integrity as a certain kind of institution. Does the homosexual have a *right* to play the organ in an



evangelical church? This kind of battle is being waged all over. The way it has been dealt with (in Ontario at least) is by exempting certain institutions from discriminating. The Ontario Human Rights Code forbids discrimination in employment based on color, creed, religion, sex, age, etc. However the code excludes "religious, philanthropic, educational, fraternal and social organizations that are not operated for a private profit." Churches are allowed to "discriminate." They are a malfitting piece to the human rights puzzle. It is recognized that certain institutions like churches *must* discriminate on the basis of religion. This is allowed by way of an exception to the rule. It is not a matter of institutional rights to pursue their God-given calling in accordance with their created integrity.

The future dangers are real. Even now, it is being recommended by the Commission that these exceptions be dropped and each exemption be applied for and approved by the Human Rights Commission.

Individualism as a basis for human rights is no more viable than collectivism. God's creations and calling must be the basis for human rights.

We will end our critique here. Let us now apply a Christian view of human rights to some legislative recommendations being proffered today. It will be impossible to deal with all (one book I have makes almost 50) but it is hoped that as certain key recommendations are handled, the way to pose the problems and solve them in the light of Scripture will become clear.

First, it would be good to discuss a framework for solution. Since God has created mankind to be bound together in mutual interdependence, freedoms and rights can only be protected if other members of society accept corresponding obligations and responsibilities. An unborn fetus' *right* to life can only be protected if the mother accepts the *obligation* to carry the baby to term. My *right* to fresh streams can only be protected if ABC Chemical down the street accepts the *obligation* not to pollute. So when the issue of a clash of rights is brought to the fore, it must be framed in this way.

Unfortunately, since we live in a sinful world, people will have the tendency to emphasize the rights and demand still more and more rights while at the same time neglecting, if not eliminating, all the obligations that go with that right. The more rights are emphasized at the cost of the corresponding obligations the more the fabric of society will unravel. One of the first ways in deciding between a conflict or clash of rights is to determine what obligations go with those rights.

For example, it is generally known that certain bathhouses exist for the purpose of providing a place for homosexuals to engage in unrestrained debauchery. A legislative recommendation has been made to close these bathhouses. The Health authorities in New York City have acted on this and closed down a bathhouse. The proprietor has appealed.

The rationale given is that the homosexual activity in these bathhouses is one of the primary ways the AIDS virus is being transmitted. The proliferation of infection endangers society. Therefore, the rights of the public to a healthy environment and even life are in conflict with the bathhouse proprietors' right to operate a business and provide a certain service to the public.

But here it can be seen that the business is not what it is said to be. The proprietor has a responsibility and obligation to run the kind of business he claims to be running. If he is running a homosexual orgy business, this is what he should admit to and then fight in court his "right" to do so. However, under the disguise of a bathhouse, another kind of business is being operated. The proprietor has failed in his obligation to provide the service he is claiming to the public he is providing.

So we can phrase the question like this: Is my *right* to a healthy environment worth being protected to the point of imposing on the bathhouse proprietor the *obligation* of using his business for the purpose he said he would? The state, of course has the recourse of coercive force to enforce this. They would have the right to shut down any bathhouse that refused to comply.

In this case, a clear obligation that is attached to a right is being ignored. From a Biblical perspective, when one claims a right he must also accept the corresponding obligations. Here if one claims to have the right to operate a business, by providing for the public a legitimate service -- bathhouse leisure -- then the corresponding obligation is to provide that legitimate service and not use that for a cove for an illegitimate one.

There are two other criteria that might help in solving the problem of a clash of rights. First, a relative weight or importance must be attached to each right and obligation. Should an AIDS sufferer who knows he has AIDS and knowingly engages in sex or donates blood be quarantined or otherwise confined? Here, there is a clash of rights. The AIDS sufferer has a right to freedom which is necessary to pursue his calling to image God. However, the public has a right to life which is endangered by the way the AIDS sufferer uses his freedom. Since a right to life is the most basic right -- a right that is a foundation for all others -- this right should take priority over the AIDS sufferer's freedom.

This problem could also be approached from the perspective of the first criteria offered. The right to freedom carries with it, the corresponding obligation to not endanger others with the way you use that

freedom. Is the public's right to life worth imposing the obligation of not endangering others through sexual activity or blood donation and even restricting his freedom if he does not comply? I think so.

A final criteria for weighing rights, could be the relative number of people involved. The empowerment of the Surgeon General with the right to take whatever measures he deems necessary to halt the spread of a communicable disease, finds its root in this principle. The safety of the public in society is to be raised above the freedoms of the few that are infected with the disease. But it is important to use this principle in conjunction with the other considerations, so that it does not degenerate into ethical utilitarianism. It is easy to see the dangers of this principle if it were used indiscriminately.

Let us now take a couple of recommendations and evaluate them. We must remember, it is not the right of the institutional church to suggest a political program or a public health program to halt AIDS. Rather it is to throw the light of God's Word on the matter of human rights, so that governmental officials and health officers might work in the light of God's Word.

1. All homosexual bathhouses should be closed by federal legislation.

People have a right to pursue their calling before God. If this calling involves providing goods or services to the public, this calling is legitimate. One way a man may love his neighbor is by providing goods and services for them.

An obligation corresponds with this right. It is the duty of that person to provide goods and services that are healthy and good for the community and the person to which he sells it. One does not love his neighbor by providing a dangerous (or even useless -- much business today should be evaluated in light of this) service or product to his neighbor.

It is not within the government's authority to moralize about what is or is not helpful to the community. The businessman has a moral responsibility to provide helpful products, however, the government has no authority to decide that, say, a machine that heats shaving cream is not helpful and ought to be eliminated from the market. A secular government may decide to close down all churches because religion is an opiate of the people.

However, when the provision of that good or service conflicts with another right it becomes a matter of public justice. The government may intervene and adjudicate the matter according to the norm of justice. Appropriate legislation should then follow.

In fact, homosexual bathhouses do become the occasion of AIDS transmission at an alarming rate. AIDS conflicts with society's right to life and a healthy environment. So there is a conflict between the bathhouses' right to operate and the public's right to a healthy environment and life.

Above we discussed this recommendation under the first criterion. We posed the problem in terms of the proprietor's responsibility to provide the service he claims. If he claims to be providing a location for homosexual activity, he should claim this and fight to show that this business does not endanger society. We concluded it was just for the state to force the bathhouse to operate a bathhouse and if it failed to have it shut down.

How about the other criteria? Which rights are more important? Clearly a right to life is more important than a right to provide a certain service. If a person dies they have lost all rights. If a person is hindered from providing a certain service, he can be gainfully employed elsewhere. If it can be established that the activity in bathhouses spreads AIDS and the AIDS kills, then this is a just measure.

*Newsweek* seems to think that this connection can be established:

The epidemic does not affect homosexual women: it seems closely linked to the life-style of gay men with many sexual contacts. It coincides with the burgeoning of bathhouses, gay bars and book stores in major cities where homosexual men meet. "The Large numbers of anonymous contacts in gay bathhouses increases the risk of sexually transmitted diseases exponentially," says Dr. David C. Williams, A New York physician with a large homosexual practice. (*Newsweek*, Dec. 21, 1981, p. 51).

So does Dianne Feinstein, mayor of San Francisco:

City officials will renew efforts to close gay bathhouses in an attempt to stop the spread of the fatal disease AIDS, Mayor Dianne Feinstein announced, "I am absolutely convinced that the public health -- not just of the people here but all over the world -- would be better served by closure of the bathhouses . . . The basic reason for bathhouses is to enable activity that results in the spread of the AIDS disease. It is hard to understand how people can have the right to spread a disease that is 100% fatal" (Los Angeles Time, November 10, 1985, Part I, page 30).

What about the final criterion? The last quote already touched on that. If the bathhouses are closed it affects few people in a minor way. On the other hand it protects many in a more important way. This criteria lines up with the others. Based on these three considerations it seems to be *just* to close homosexual bathhouses.

This is as far as the church's authority goes -- to proclaim God's Word on justice with respect to current issues. To say it is *just* to close bathhouses is not necessarily to say it is the best legal measure. (I think it is. But that recommendation does beyond the scope of my authority.) For example, if the closing of bathhouses were to force the homosexual traffic into other locations potentially more dangerous to the public, this would not be the best means.

That would then be analogous to a situation in Holland. One of the few (if not the only) political parties in the modern West that professed to build its policy on Christian principles (the Antirevolutionary party headed up by Abraham Kuyper) favoured the legalizing of prostitution. The rationale was that if prostitution is illegal, then it does not curb it. It merely drives it underground. It is controlled then, by organized crime and further brutalities and injustices are the result. Further, disease is spread more rampantly by the prostitute. If it was legalized, it would be taken out of the hands of organized crime and health guidelines could be imposed. In other words, one must evaluate the effects of every legislative measure in a society that is hard-hearted -- even if those measures are just.

2. AIDS sufferers should be quarantined.

The restriction of an individual's freedom is a serious matter. God has called men to image Himself. For man to fulfill his calling, he must have the freedom of movement and action. For the state to hinder or restrict that freedom would be a very serious thing indeed. There must be a very good reason for it.

A look at the Old Testament shows us that quarantine is a *just* option. If the disease of a few endangers the lives of the whole community, then it is just to restrict the freedom of movement of those few infected to control the disease.

However, it must first be established that the disease of a few *does in fact* endanger the lives of the whole community. The disease would need to be very communicable and highly contagious.

Generally it is stated that AIDS is not transmitted by casual contact. It is further stated that the AIDS virus is transmitted through bodily fluids, especially blood and semen. If this is the case, then it is not just to quarantine those with AIDS. Their disease, then does not endanger the lives of others they meet in casual contact.

However, this is disputed by others. They point to other tests that contradict this statement. They further aver that the suppression of the danger of AIDS transmission is due to two factors -- the power of the homosexual lobby and the desire to prevent mass hysteria. Their case is often overstated, couched in intemperate language, highly simplistic and written in an alarmist tone. However, it seems to me that some of the things they are saying need to be considered. Whether or not there is an AIDS coverup is not as important as whether AIDS can be transmitted by saliva or mosquitoes. These books have at least done us the favour of raising questions and causing us to see that there are many unanswered questions about AIDS.

At this time it does not seem to be appropriate to promote an AIDS quarantine. It seems to me that to impose such a serious restriction as a quarantine on AIDS sufferers would demand positive proof that casual transmission was possible. They are not to be considered guilty until proven innocent but rather innocent until proven guilty.

However, for those who endanger the lives of the public by knowingly donating blood or having sex when they have AIDS, this is a different story. It would seem just to quarantine such individuals. It is positively known that AIDS can be transmitted through semen and blood. Their right to sex and to donate blood pales in significance to the right to life of their blood recipients or sexual partners. It is the right of a few over against the danger posed to the many. And further, that person has the obligation to use his/her freedom to love his neighbor.

This is only a selection of issues. The Christian is responsible to pursue justice (Micah 6:8 and Amos 5:24). The Christian needs to engage in judging legislative recommendations by a Biblical standard of justice. The Christian must oppose unjust measures and uphold just measures. The few measures evaluated should give the way I think all legislative measures should be worked out.

### Medical Community

Since Aids is a disease, it is only natural to look to the medical community for help in a solution. The task of the medical community in creation is to treat disease, develop treatment for disease and promote health. There are at least *two* ways the medical community must treat the AIDS epidemic.

*First*, they must pursue a cure for AIDS. Right now the prospects for a cure in the immediate future appears dim. This is due to at least three things.

1. The AIDS virus has a tremendous capacity to mutate, that is modify and change its genetic structure. There are at least 18 and possibly as many as 100 different variants of the AIDS virus.
2. The AIDS virus is a lentivirus (slow-acting virus). Lentiviruses have proved to be immune to treatment in the past.
3. To develop a vaccine there must be the production of an effective antibody. The antibodies produced by the AIDS virus have been totally impotent in fighting AIDS.

While these obstacles would appear to be high, the medical community must continue with arduous and persistent research to find a cure. This is their moral responsibility.

Does this statement (with others to the same effect) to fight AIDS contradict our confession that AIDS is a disease sent by God in judgement?

Albert Camus, an atheistic existentialist, and long opponent of the Christian faith poses the question succinctly in his book *The Plague*. Dr. Rieux is portrayed as the hero. He is the perfect existentialist, who authenticizes his existence by heroically battling the plague even though he recognizes man's absurd and tragic existence. Battling a plague is consistent with an existentialist world view. However, Camus seeks to show the absurdity of Christian battling the plague in light with his world view. He shows Father Paneloux struggling with the seeming contradiction of fighting against God's will. A deacon in the story sums it up by saying, "It's illogical for a priest to call in a doctor." Camus was saying it is illogical for a Christian to struggle against a plague which is sent by God.

Are we fighting against God? Are we resisting His will? After all, we saw earlier that nothing happens in God's world without a command from God. If God has sent this plague in judgment, are we not trying to mitigate God's judgment?

Francis Schaeffer responds,

The Christian never faces the dilemma posed in Camus' book *La Peste*. It simply is not true that he either has to side with the doctor against God by fighting the plague or join with the priest on God's side and thus be much less than human by not fighting the plague. If this were an either-or choice in life it would be truly terrible. But the Christian is not consigned to such a choice. Let us go to the tomb of Lazarus. As Jesus stood there, He not only wept but He was angry. The exegesis of the Greek of the passages of John 11:33 and 38 is clear. Jesus, standing in front of the tomb of Lazarus, was angry at death and at the abnormality of the world; the destruction and distress caused by sin. In Camus' word, Christ hated the plague. The point is that He claimed to be God and *He could hate the plague without hating Himself as God*. A Christian can fight with compassion what is wrong in the world and know that as he hates these things, God hates them too. God hates them to the high price of the death of Christ. (*The God Who Is There*, p. 107)

The Christian must struggle against the effects of sin and hate them as Jesus did. It is perfectly consistent (and indeed we must!) struggle against the blight of AIDS.

A second responsibility of the medical community is to treat the sick. Significant ethical questions arise here, such as the escalating costs of treatment that will bankrupt the nation, the right of refusal of treatment by doctors, nurses and others because of the unknown, the right of doctors, nurses, etc. to wear protective clothing. These are very real issues facing us and the light of God's word needs to be thrown on them. It seems to me that they must be dealt with in this context. God has called those in the medical community to treat the sick.

One issue in connection with this, I believe is the responsibility of the medical community to come right out and state that homosexual activity is dangerous to the health. Far too often doctors do not feel this is within their realm of authority. This is an ethical question. However, you cannot separate God's creation that easily. If homosexuality is dangerous to the health the medical community has a responsibility to state that in no uncertain terms and not seek to hide behind a cloak of scientific neutrality.

### Church

A distinction between the church as *institution* and the church *organism* must be made immediately. When I speak of the church's responsibility, I am referring to the duties of the *institutional* church.

The church does not only exist as an institution in society but also as the people of God, the new creation. We are united to one another in Jesus Christ. Each individual Christian has a responsibility to be salt and light in his/her community. We all have different callings. We are responsible to be salt in a world rotted by sin and light in a world shrouded in darkness in our diverse callings. The Christian

doctor is salt and light as he takes up his responsibility in the light of God's Word always fusing word with deed. The Christian teacher is salt and light as he takes up his responsibility in the light of God's Word again fusing word and deed. Each of these callings, with respect to the AIDS issue will have a different responsibility.

Further, the church as organism needs to pursue their callings associated with other Christians of like mind. Christian doctors and ethicists associated need to shed God's light on Christian medical issues; Christian citizens concerned to promote public justice in government; Christian parents need to associate to shed God's light on educational issues. In other words, the church as organism is scattered (thankfully!) in different callings. Each Christian must seek first God's kingdom and His righteousness in His calling as individuals and as groups of varying size.

However, the church as an *institution* also has a responsibility. There are at least *four* duties the church has toward the world: mission, diaconal, proclamation and prayer.

The first task of the church to the world is *mission*. Jesus commissioned his disciples to "Go into all the world and preach the good news to all creation" (Mark 16:15). The good news is that by virtue of the death and resurrection of Jesus Christ, the tyranny of sin, death and Satan has been broken. God is reconciling men to himself and restoring his creation as a kingdom.

In Joel 2:18-32, the prophet Joel announces the good news of the last days in figures taken from that culture and era of redemptive history. He promises great blessing that will accompany His presence in His Spirit with His people. But this blessing is promised on the heels of *repentance*. Verse 18 says, "Then the Lord . . ." Joel has spent the first two chapters stimulating the need for repentance. He points to the many ill effects that the plague has had on the culture, social life and economy. Twice, he then calls Israel to repentance.

Proclamation of the gospel to the world always point to sin first to show the need of repentance. Too often sin is declared abstractly, rather than concretely. Yet man's sinful heart concretely works sin in thought, word and deed all the time. The church needs to humbly point to sin and call man to repentance. Further the church should feel no hesitation, as Joel certainly did not, to point to the effects of God's judgment proclaiming God's disfavor with a disobedient people.

This call is not a call to some abstract man isolated from his social context in life. We call to repentance -- lawyers, blue collar workers, housewives, businessmen. The sin that has lead to God's judgment of AIDS must be pointed out whether that be sin of the politician, family or the medical community. The father, the teacher, the politician must repent.

But the gospel is more than a call to repentance. It is a call to faith. The gospel is a full remedy, a full solution. God so loved the world that He sent Christ to die for it. He did not love abstract individuals. He love them as he created them -- husbands and wives, parents and children, politicians and citizens. Christ is restoring all things (Acts 3:21 and Co. 1:20). He calls men in their calling to faith in Jesus Christ.

We must remember that the gospel Christ came preaching is a gospel *of the kingdom*. God's kingdom goes beyond the souls of men. It is the restoration of the entire creation to again serve and glorify Him as it declares His glory. As men respond in faith to Jesus Christ, God does not only save their soul, he restores them to again image Him in their entire calling. He thus restores the family, the marriage, the government, etc.

To proclaim the good news of Christ's victory over sin is a broad calling. Two real dangers are always present. The one is to make salvation consist of the renewal society. As the social gospelers of the past of the liberation theologians of the present, the church is called to champion the rights of the poor and the oppressed making the restoration of social structure the final end of salvation.

Such a teaching is one-sided. The Bible does not teach that social and political welfare is to be identified with the salvation brought by Christ. There certainly is a *connection* but they are not to be *identified*.

But it is just as one sided to break the connection between the gospel and its effect on society and politics. Again, it is the gospel *of the kingdom*. God so loved His world. He is restoring all creation. The gospel we proclaim has the power to restore all creation. A church with a message like this

cannot be silent where she sees men in bondage and slavery, spiritual, social, economical by their own sins, by the sins of other men, by the political system, by the materialistic structure of society, [we might add by the sexual revolution of our society], in short, by all the sinful and harmful powers which rule the world by the grace of Satan and by the harmful powers which rule the world by the grace of Satan and by the guilt of man. Here is at stake the obedience of the church to the infallible Word of God, to the opening of the gospel of the kingdom by the Word of Jesus. "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to

the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18,19) (Herman Ridderbos, *Church, World, Kingdom*)

The church should do more than identify sin, then stand back and condemn. It needs to call, in love and humility, folk to repentance and faith in Christ. The gospel is the power of salvation to anyone who believes.

The homosexual has taken a lot of heat in this paper and other places where Christians have discussed AIDS. My hope is that I have reflected God's Word on the issue and not my personal prejudices. I hope my conclusions result from hermeneutics and not homophobics. The Bible calls homosexuality a sinful perversion.

We made reference to I Corinthians 6:9,10 where we pointed out that Paul lists homosexuals among the "wicked" that will not inherit the Kingdom of God. However, in verse 11 he says: "And that is what some of you *were*. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

The church should never be guilty of "gay-bashing." An editorial in the Toronto Star was headlined "Gay-bashing a wrong-headed approach to AIDS." The writer, a former United Church minister, makes the error of associating loving concern with acceptance. Therefore, there are only two options: acceptance of homosexual activity or condemnatory gay-bashing. He opts for the first.

The church with its task to proclaim the gospel must reject such a dilemma. To proclaim the gospel means that in humility, we call sin sin. But further it means, we proclaim the remedy in Christ. We call sinners to repentance and faith wherein they may be washed, sanctified and justified.

We proclaim it humbly, because we are reminded that "that is what *some of us were*." But we proclaim it firmly because "that is what some of us *were*." But God, in Christ has transformed our lives as we believed and repented.

Of course, Christians must proclaim this gospel. But the institutional church must also. It does it through preaching and making statements on issues as a church. Since it is difficult to make an air tight distinction between mission (i.e. proclaiming the gospel to the world) and proclamation (i.e. proclaiming the Word to the church), I will deal with these under proclamation.

But it seems that local congregations need to seek creative ways to proclaim God's Word. Editorials and letters to the editor in the local newspaper provide an open and public forum to proclaim God's Word. The selfish indolence and concern for comfort that characterizes the church and prohibits the taking advantage of such options must be repented of. Clear, concise statements by local churches or local evangelical ministeriums could utilize a more united approach to declaring God's Word. If we really believed in the power of God's Word by His Spirit, I think we would be seeking ways to shed its light on current issues.

As in Joel, a plague, today the AIDS plague instead of a locust plague, provides the church in its' prophetic ministry with a golden opportunity to expose much sin and proclaim the glory of God's good news. The sexual revolution has failed. Call men to repentance and faith and obedience to God's norms for sex. Humanism has failed to provide an adequate basis for justice to delineate human rights. These injustices and inconsistencies should be pointed out and men called to faith and repentance and obedience to God's norms for justice. And we could go on. The point is the AIDS issue has pointed up glaring error (better sin) and it affords the watchful church the responsibility to proclaim the good news relevantly.

A second task of the church is its *diaconal* ministry. This ministry of mercy is not to be restricted to church members only. It certainly must be that but must also extend beyond to the needy in society. "therefore as we have opportunity let us do good to *all people*, especially to those who belong to the family of believers" (Galatians 6:10).

The hymn "Lead on O King Eternal" says it beautifully. It is a hymn of warfare. It is a war against sin. The second verse ends, "For not with swords loud clashing, nor roll of stirring drums, But *deeds of love and mercy* the heavenly kingdom comes."

A classic example of power of this diaconal ministry is found in the early church. The early church had no political clout or social influence. Yet by the time of Constantine had won dramatic victories. How did they do this? Henry Chadwick comments,

The practical application of charity was probably the most potent single cause of Christian success. The pagan comment "See how these Christians love one another" (reported by Tertullian) was not irony. Christian charity expressed itself in care for the poor, for widows and orphans, in visits to brethren in prison or condemned to living

death in the mines, and in social action in time of calamity like famines, earthquakes, pestilence, or war. (*The Early Church*, p. 56).

The early church was extremely active in diaconal ministry. Their small resources went to care for human need not adorn magnificent structures. Through "deeds of love and mercy" they conquered the Roman empire for Christ. As a matter of fact, they were so effective that Julian the Apostate, a Roman emperor bitterly opposed to Christianity and committed to its elimination sought to imitate them. Julian set up a pagan religion designed to replace Christianity. He had his pagan priests organize works of charity because he saw the great drawing power of mercy. He commented about the Christians: "No Jew [Christian] is ever seen begging, and the impious Galileans [Christian] support not merely their own poor but ours as well."

Imagine that! A pagan imitating Christian love and mercy because of its power.

There have been other times in history when during plagues of great magnitude, the Christians were the only ones who would help the afflicted. A time like that may be coming with AIDS. It is not here yet, but there are numerous needs, as a result of AIDS, that present themselves to the church for deeds of mercy. The church needs to reflect on her resources, community and other factors determining what they might be able to do. To stimulate our creativity, it may be of value to mention what some other churches have done.

The following examples are recorded in David Chilton's excellent book, *Power In The Blood*. An Assembly of God church in New York equips individuals in the church to minister to family members of sufferers dying of AIDS in the intensive care unit of hospitals. A Reformed church in Virginia has bought up a block of small frame houses in the inner city. They have renovated them and they provide them to families of AIDS sufferers in the poor black community so the families can maintain a home environment when expensive treatments sap their funds. Six of fourteen families housed have joined the church. Another church in Dallas keeps track of AIDS sufferers in one hospital. When they are abandoned by friends and family, this church steps in to help pay for food and other bills no longer affordable because of the high cost of paying for treatment. A couple of churches in Chicago joined together to help provide referrals to AIDS sufferers who are unable to find work. Chilton lists others. The opportunities are there and we are only limited by our lack of imagination, our laziness and desire for comfort and our complacency.

The church needs to see this as an opportunity to proclaim the Word of God in word and deed. "Dear children" John writes "Let us not love with words or tongue, but with actions and in truth" (I John 3:18).

A third task of the church is the *proclamation* of God's Word. In one sense, we could say that this coupled with prayer is our only task. But I have something more specific in mind. The church can minister to the world by proclaiming God's Word *to its own members*.

The Great Commission did not end with the initial repentance and faith of a person. Matthew 28:18-20 defines carefully the task of that "great commission." Jesus commanded the apostles to teach those who were baptized "*everything* I have commanded you." Ephesians 4 begins in verse 11 with the granting of teaching gifts and ends with a mature church who have attained (corporately) the whole measure of the fulness of Christ. They are no longer tossed back and forth on the waves of popular opinion by every wind of thought in our culture.

What we find in the church today, is Christians who cannot apply God's Word to their lives. They are tossed about by every wind of thinking in our culture. They approach their callings just like their neighbors or colleagues. And so often the church's teaching ministry is to blame. We have not shined the light of God's Word on so many areas of life that consume our average layman's life.

We have discussed how sin has infected every area of our lives. What is needed is the light and power of the gospel. Our church members are fathers and mothers, husbands and wives, teachers and students, businessmen and professionals, politicians and blue collar workers, journalists and artists. These Christians are responsible to be salt and light. These Christians are responsible to walk obediently in their areas of calling. They need more than ethics. They need a whole Christian world view. And the church is failing them. God's Word is no longer a light to shine on the paths of darkness. Christian ministers are too busy fiddling with the batteries or staring themselves blind at the light rather than shining it on the path darkened by sin. This will have a great effect on promoting decay. However a more faithful and relevant ministry of the Word will prevent decay and promote righteousness.

This can be done in the preaching and teaching ministry of the church at a local church level. It can be done by making statements within a denomination at presbytery or General Assembly levels to guide the people within a denomination. But it also can be done more ecumenically. Ministers in a local evangelical ministerium can prepare statements to guide their members on important issues. Surely the pooling of gifts in a ministerium can provide guidance for all the churches.

But in any case, God's Word must be made to be a light on *our path*, not a light pointing up into the darkness where no one is walking!

Finally, the church must *pray* for the world. Paul says, "I urge, then, first of all, that requests, be made for everyone -- for kings, and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness."

We live in a pragmatic society. The first question we ask is what can we *do* to solve the problem? We are activity oriented. We look to the quickest solutions for our problems where we can clearly see a cause and effect relationship.

Therefore our prayer lives suffer. Few think it important to attend times of corporate prayer in the church. You could get more to an abortion protest than to a prayer meeting to pray about the abortion issue. We need to again ask God to raise us up to be men and women of prayer.

We need to pray that through the AIDS issue the cause of the gospel might be advanced. We need to pray that God's kingdom come on earth as it is in heaven with more than airy ideas or pat formulas in our heads. We need to pray for a cure to AIDS. We need to pray that our government would institute just legislative policy regarding AIDS. We need to pray that God would work in hearts of AIDS sufferers and their families so that they might trust in Christ and repent of sin. We need to pray that God would stir the church from its complacency to a new vital obedience. And then we have just begun to pray!

Our prayer lives, if they exist, have become *individualized* and *self-centered*. They have become individualized in the sense that we put private prayer at the top of our list of priorities in prayer rather than corporate prayer. However *almost all* of the commands in the New Testament about prayer are commands in the context of corporate prayer. We have read these verses with individualistic glasses.

Further, our prayer lives have become self-centered. We pray only for those things that concern us rather directly. We pray for *our needs, our families, our church*, etc. Paul's command in I Timothy 2:1,2 rings hollow in our ears.

If we are ever to see God's kingdom come we must fervently pray to that end. The Heidelberg Catechism briefly sums up what it means to pray "Thy Kingdom come". "Thy kingdom come" means, Rule us by your Word and Spirit in such a way that more and more we submit to you. Keep your church strong and add to it. Destroy the devil's work; destroy every force which revolts against you and every conspiracy against Your Word. Do this until your kingdom is so complete and perfect that in it you are all in all.

If we do not become a prayerful church, we had better not expect God to act. He has chosen to ordain prayer as an instrument of his use. We dare not despise God's appointed instruments. The church needs to repent for their failure to pray and renew their commitment to prayer. God grant that we would be a church fervent and effectual in prayer!

One very relevant passage comes to mind in this context. In James 5:13-20 prayer is commanded in the context of sickness that has come from sin. As is clear from Scripture, sickness can be a judgment of God on sin. In this context, the elders of the church are to pray over him and anoint him with oil. He is to confess his sin and he will be forgiven. It is said the prayer of a righteous man is powerful and effective and the example of Elijah is given in verses 19 and 20. The one who brings a sinner back from the error of his way will save him from death.

We have said that AIDS is God's judgment on our culture. We have further said there is more of a direct connection between AIDS and the homosexual. This passage gives us direction in dealing with a homosexual. God can answer prayer the way he will sovereignly. However this passage seems to fit the context perfectly. More time and effort should be spent on this passage in light of the AIDS plague.

### Eschatology

We have spoken of *love* -- our love for God and our neighbor. We have spoken of *faith* -- believing and doing God's Word. It remains only to speak of hope. AIDS can cause us to look to the return of Jesus Christ and long for it. We need to be obedient servants in His kingdom now, loving His creation as much as He does. However, the church must not become triumphalistic or horizontal in its perspective. The battle will not be ultimately over until Jesus Christ returns again, no matter where you fall in the millennial question. And when He does return He will restore all things.

There will be no more sorrow, pain, disease or sin. There will be no more AIDS. Again all things will serve Him with the *shalom* of the original creation. However, when he comes will he find faith on the earth? (Luke 18:8)



## PART II -- A SUMMARY OF BIBLICAL REFERENCES, FACTS AND SUGGESTIONS CONCERNING AIDS

"It was the age of overindulgence. It was the age of tolerance for anything and everything and everybody. It was the age of anti-celibacy. It was the age of easy irresponsible oversex, abortion on demand, chlamydia, and genital herpes. AND IT WAS THE AGE OF AIDS. It may behoove those people who do not wish to get AIDS to adjust their life style so as to practice living defensively-- particularly in the sexual arena. Individuals have the power to protect themselves more than science currently can.. This is a great time to practice monogamy." The quote is taken from the June 20, 1985, edition of the *Journal of The American Medical Association* in the editorial statement of one of the most noted medical editors in the world, George M. Lundberg. We might add one more addition to his very pointed and apt description of our time. Namely, it was the age of abuse in drugs and alcohol.

Another noted and esteemed AIDS specialist, Dr. William S. Haseltine of Harvard, stated in Testimony before the U.S. Congress that the AIDS virus is "species threatening." This means the virus has the capability of exterminating the human race. And other scientists have expressed agreement with such possibility.

With these startling remarks in mind we will endeavor to accomplish the directive of the General Assembly assignment. That assignment is to make people aware of the critical scourge of AIDS and give direction and provide educational guidelines for individuals and churches in dealing with the AIDS epidemic and pandemic from Biblical, philosophical and practical perspective.

### BIBLICAL TEACHING

The Word of God has the only answer to the AIDS plague. Its teachings are the only certain safeguard against becoming a victim. Is it not logical that the widespread increase in sexually transmitted diseases (AIDS being the most lethal) are the wrathful expression of a sovereign God to a rebellious, disobedient people?

The Bible teaches that God is a Holy, Righteous, *Sovereign* God. God created man and woman in His likeness with the capacity for righteousness (to do right) as *His obedient* people.

God created man and woman for companionship and gave them the gift of sex for *Procreation* of the human race to have dominion over the earth.

The gift of sex was also given to permit a very *special expression of love* within the bounds of a God-ordained, *faithful, lifelong marriage partnership* (one male with one female).

God's written revelation, the Bible, also clearly teaches that *obedience brings blessing, disobedience brings penalty and God's wrath*.

The following Scriptural passages are important in understanding what God's teaching is to those who flirt with the sin of immorality, abuse of the body and also what God will do for those who repent and change their ways:

God has ordained marriage on the basis of faithful lifelong partnerships of male and female -- Genesis 2:18-24 -- "The Lord God said, It is not good for the man to be alone, I will make a helper suitable for him. Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs, and closed up the place with flesh. Then the Lord God made woman from the rib he had taken out of the man, and he brought her to the man. The man said, This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man. For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."

Mark 10:6-9 -- "But at the beginning of creation God made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate."

Hebrews 13:4 -- "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral."

God warns that unrepentant persons who engage in sexual immorality such as adultery, fornication, prostitution, homosexuality, lesbianism, child molestation, etc., will not inherit the kingdom of God and eternal life in His presence. His wrath is upon them!

Leviticus 20:10-13 -- "If a man commits adultery with another man's wife -- with the wife of his neighbor -- both the adulterer and the adulteress must be put to death. If a man sleeps with his father's

wife, he has dishonored his father. Both the man and the woman must be put to death; their blood will be on their own heads. If a man sleeps with his daughter-in-law, both of them must be put to death. What they have done is a perversion; their blood will be on their own heads. If a man lies with a woman as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads."

Romans 1:18 -- "The wrath of God is being revealed from heaven against all the godlessness and wickedness of man who suppress the truth by their wickedness."

Romans 1:24-28 -- "Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator -- who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done."

I Corinthians 6:9-11 -- "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

Galatians 6:7-8 -- "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life."

God expects us to live chaste lives and not abuse our bodies (such as do drug users)

I Corinthians 3:16-17 -- "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple."

I Corinthians 6:12-10 -- "Everything is permissible for me -- but not everything is beneficial. Everything is permissible for me -- but I will not be mastered by anything. Food for the stomach and the stomach for food -- but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. By His power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, The two will become one flesh. But he who unites himself with the Lord is one with him in spirit. Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

II Corinthians 6:16 -- "What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: I will live with them and walk among them, and I will be their God, and they will be my people"

God is gracious and forgiving to those who are genuinely sorry for their sin and who turn away from the practice of sin.

The forgiveness God offers is to those who in repentance and humility accept in faith God's sacrificial gift of His Son Jesus Christ on the cross at Calvary as the eternal payment to cover their sins and allow them to stand forgiven in God's sight.

John 3:16-21 -- "For God so loved the world that he gave his one and only Son that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him, is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

Ephesians 2:8-10 -- "For it is by grace you have been saved, through faith -- and this not from yourselves, it is the gift of God -- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."

### WHAT IS AIDS?

H. Edward Rowe, Th. M., D.D., President of the National AIDS Protection Institute, has written a very fine booklet about AIDS. It is entitled "Microscopic Monster." After studying about the terrifying virus, one must admit this is a very apt label for the villain. He is so small that he will fit inside the period at the end of a newspaper sentence -- along with 230 million others just like him. AIDS stands for Acquired Immune Deficiency Syndrome. His name is known internationally as HIV (Human Immunodeficiency Virus). What he does is render the immune system deficient -- unable to function effectively in its customary task of defending the body against invading disease -- causing microorganisms called germs. This rascal attacks the T-helper and macrophage cells and takes over the command head-quarters of the cell ultimately destroying the cell. In the process the AIDS virus causes the cell to produce new HIV and release it into the blood stream. As the disease fighting cells are destroyed gradually the body loses its ability to fight off the run-of-the mill germs that normally pose no problem. Eventually the body will be so weak that various opportunistic infections (tuberculosis, pneumonia, hepatitis, dementia, etc.) will ultimately kill the person.

The HIV has been isolated from lymphocytes, blood, bone marrow cells, spinal fluid, brain tissue, lymph nodes, semen, saliva, and tears, so the multiple body tissues and fluids must be regarded as potentially infective.

The so-called "gay community" has done a very good job of confusing the public and the media has helped by playing down their key roll in the AIDS epidemic. "Sobering, also, is the fact that extensive abnormalities of the immune system have been found among 'well' homosexual men who did not have AIDS, whereas no similar abnormalities were documented among a comparison group." This finding is reported in the *New England Journal of Medicine*: p. 316, 1987. If homosexual practice apart from AIDS is healthy, why do these laboratory abnormalities exist?

The virus is slow-acting. Sometimes taking many years to work its gradual devastation in the body of the other victim. The diabolical fellow is at this time 100% fatal to those who develop "frank AIDS" or full-blown AIDS.

A person can be a carrier of the virus without knowing. If you are a carrier, your risk of developing AIDS is around 50%. Some experts think it could be 100%. Some people have carried AIDS for ten years without becoming sick from an infection. However, the average incubation period is approximately five years.

Death from AIDS is a slow agonizing one. The earliest symptoms may be a dry, hacking, persistent, unproductive cough. Nothing comes up. Usually the first opportunistic infection to occur is PCP (Pneumocystis Carini Pneumonia). As the PCP progresses the patient struggles for air, night sweats occur, weight loss develops, weakness is felt, fever occurs, and diarrhea is common. Candidiasis, an infection of the moist skin-covered areas of the body, such as mucous membranes in the mouth, the respiratory tract or vagina is becoming more prevalent in AIDS' patients. A cancer associated with the virus is Kaposi Sarcoma which breaks out on the skin as reddish-purplish lesions.

As you can see the results of AIDS are devastating on an infected person; and to those who carry the disease the anxiety and worry of its becoming full-blown in the carrier are very burdensome.

The virus first was diagnosed in America among homosexuals (this is still the major group of people with the virus). It rapidly spread to IV Drug users through contaminated needles. Hemophiliacs are infected from contaminated blood. More babies are being diagnosed with the disease from their mothers in the womb and through breast feeding. Also, the villain is rapidly increasing its onslaught in the heterosexual community as the illicit sexual activity continues.

### AIDS AND TESTING FOR HIV ANTIBODIES

According to Dr. Edward Rowe, President of the National AIDS Protection Institute, Culpeper, Virginia, mandatory testing will be required by law for certain groups of people by 1990. He writes the following:

How do we stop epidemics? Medical history points to a two-step strategy: First, identify those who have the infectious agent. Second, find a way to stop them from infecting others. It's the standard strategy applied in the past. Many epidemiologists see it as the best strategy against AIDS.

Other epidemiologists and physicians oppose this standardized approach on such grounds as:

- a. Mandatory testing would violate the civil rights of infected persons.
- b. Many of those found to be positive for HIV antibody would be fired from their jobs.

- c. It's more important for people to take precautions to avoid transmitting HIV than to know whether or not they're infected.
- d. Discovering that one is infected with HIV may be psychologically shattering.
- e. If word of infection gets around, the unfortunate person may be abandoned by friends and even relatives.

Increasingly public health officials and politicians will be forced to decide between yielding to personal sensitivities and pressure-group demands, and the implementation of standard medical strategy for defending populations against the lethal AIDS retrovirus.

It is possible that by the end of 1990, mandatory testing for HIV antibodies or, if technology is able, for HIV itself, will be practiced widely throughout USA, Europe, South America and Africa. Hospital and prison admissions, immigrants, marriage license applicants, drug users, prostitutes and many health care workers and food handlers will be tested routinely, as a requirement of law.

There are two major blood tests used to detect the presence of antibodies to AIDS virus (HIV). These two tests are called ELISA (Enzyme Linked Immunosorbent Assay) and Western Blot.

Routinely, all testing begins with an ELISA. If the first ELISA test shows anti-HIV antibodies, a second ELISA test is administered. If it also shows antibody, the next step is a Western Blot test for confirmatory purposes. If an individual tests positive on all three tests, he is said to be triple-positive and is almost certain of being infected by HIV (Human Immunodeficiency Virus). The more accurate of the two tests is the Western Blot test.

The American Red Cross uses the ELISA test to screen blood. However, is the ELISA test a complete answer? The answer is that it simply cannot detect the presence of the AIDS retrovirus in all cases. The problem arises because the test detects antibodies to the retrovirus, rather than the retrovirus itself. The scenario is that the blood of infected people does not generally show antibodies for something in the range of two to eight weeks after infection. In some cases measurable antibodies do not appear for many months. There have been at least two men who were infected with the AIDS retrovirus by receiving transfusions of blood which had tested negative. The blood donor was a homosexual man who had become infected a month before giving the blood through a monosexual encounter. The blood tested prior to the transfusions did not reveal antibodies in the ELISA test.

It should be noted that overall the blood banks are fairly safe, but not entirely so.

#### AUTOLOGOUS BLOOD

For an individual who knows he or she must have surgery and is going to require transfusions of blood, the best and safest blood is one's own blood. This is called autologous blood. A person can have his own blood stored prior to the surgery for use during surgery.

If your local doctor or hospital will not cooperate, then change doctors, hospitals and blood bank. People have already contracted AIDS from blood that tested negative and was supposed to have no AIDS virus residing in it.

#### SAFE SEX? -- AND CONDOMS

There is no such thing as "safe" sex where promiscuity, adultery, fornication, homosexuality, and lesbianism are practiced. The unseen and unwanted guests in every sexual encounter are a variety of infectious agents called germs. In the age of AIDS which is now upon us, every sexual experience outside of a strictly monogamous marriage will place the individual at greater risk. Every encounter will open wider the doorway for possible entrance of the AIDS killer or other horrors like Syphilis, Gonorrhoea, Chlamydia, Veneral Herpes, or the latest unconquered strain of Hepatitis! Sexual promiscuity is for reckless and ruthless people who value neither their own life, the life of their partner, or the lives of those who comprise the general public. Sadly, such irresponsible people will in due time largely eliminate themselves. "Safe" sex as the media and society advocate through the use of condoms and attempting to screen your sexual partners is misleading and life-threatening. Is it worth the risk?

Writing in *The America Spectator* of March, 1986, scientists James F. Grutsch, Jr., and A.D.J. Robertson underscore the danger to non-homosexual Americans.

From the homosexuals the disease has spread to drug addicts, to the blood banks, to hemophiliacs, to prostitutes, to those who have sexual intercourse with members of these groups, and to their children, both those born after their mothers became infected and, in some cases, those infected via breast milk. In surveys, nearly half of the

population admits to being unfaithful. Since we know that the virus is spread by normal, vaginal, heterosexual intercourse, the population now at risk is enormous. In this country the figures from the CDC show clearly that heterosexual infection is now increasing at the same rate as did homosexual infection in the early days of the disease.

If the use of condoms is recommended on the basis that they will increase sexual safety in the age of AIDS, the recommendation may result in the infection and death of some persons who relied on them and engaged in sexual activities which they might otherwise have avoided.

A study reported recently by scientists at the University of Miami Medical Center found that three out of seventeen persons infected their sexual partners with AIDS virus in spite of the use of condoms exclusively in all sexual activities. That is slightly greater than the risk of a game of Russian Roulette using a 6-chamber cylinder and one live round.

One of the two following options is generally held by those in a position to make recommendations:

1. Premarital abstinence followed by strict sexual faithfulness within a monogamous marriage is safest, but it is too high a standard to set for many people. People are going to be sexually promiscuous anyway, so it is best to advise them to use condoms. Slogan -- "If you can't resist, use a condom."
2. Recommending the use of condoms is likely to convey a false sense of security and result in a dangerous reliance on condoms by many people. Thus, some persons who would have acted on strong counsel to abstain will trust condoms, become infected, and die of AIDS. Slogan -- "Dependence on condoms could cost you your life."

Would you want to consign someone to the grave by recommending a condom? For your own sake and the sake of your loved ones, you will be wise to abstain from sexual activity outside the security of a faithful marriage.

### PASTORAL RESPONSE TO AIDS

The pastoral implications of ministry to PWAs (Persons With AIDS) and their families are many. There is a great opportunity and responsibility for the Church to minister the love of Jesus Christ in word and deed, not only to individuals and families within our congregations who are being touched in some way by AIDS, but also to those outside the Church suffering physical, emotional, psychological, financial and spiritual devastation. As one Reformed pastor recently put it, "At last we would see the church really BEING the Church if we are willing to respond to the AIDS crisis." That response, on the part of the Church, involves undertaking the tasks of tending to the sick and reconciling the repentant through word and deed.<sup>1</sup> It also involves direct incarnational ministry to the suffering and dying.

As individuals come in faith and repentance to Jesus Christ and are incorporated into the life of the local church, we must realize the probability that some of them have come out of various backgrounds which are classified as "high risk" in regards to AIDS. To date the majority of "high risk" backgrounds include those individuals who are homosexual/bi-sexual or IV drug users. These persons, after conversion, may, at a later date, become AIDS positive and possibly go on to develop ARC (AIDS Related Complex) or full-blown AIDS. In addition to these, there are those, possibly within our congregations, who may develop AIDS through more indirect means (i.e. Blood transfusion, birth, and sexual activity within the context of heterosexual marriage). When we include the loved ones of those who may be dealing with AIDS, the potentiality of need for ministry becomes much more likely. As AIDS increases it is having rippling effect and is beginning to touch the lives of families and friends we know and who may be part of our congregations.

Our increased likelihood of involvement with those affected by AIDS is not a hypothetical situation, individuals and families within congregations of the PCA are ALREADY dealing with AIDS. Congregations both in larger metropolitan areas and in smaller communities throughout the country are facing the dilemma of how to deal with persons within the local church who have AIDS or who have tested positive for the HIV virus. Developing and implementing a strategy for pastoral care to such persons by our local congregations is crucial. As the numbers of those in our churches and our communities affected by AIDS increase, it will be necessary for local churches to have a well-thought-out plan of action to minister to such individuals and their families.

NOW is the time, therefore, for local PCA churches and their leaders to begin forming plans as to how they will go about responding to these needs when faced with their first case of AIDS. For most Christians just having to think about such ministry is a very new experience. So far we have faced the

<sup>1</sup> *Power In the Blood*, David Chilton, Wolgemuth & Hyatt, Brentwood, TN 1986.

issue only at a distance. Any real interaction with the issue and the people involved has been, at best, minimal. In light of this and because AIDS is a highly emotional issue, due in part to the social, moral, and medical stigma attached, it would be expedient for church leaders to begin developing a philosophy of ministry to all concerned BEFORE they are actually faced with the task of ministry.

Jesus identified with the broken, isolated, and rejected of society during His ministry. Today, those individuals suffering from AIDS are our modern day "lepers." Our Lord's emphasis and model of ministry must be ours as we become instruments of His love and healing. A 1985 article, "AIDS and the Church" stresses this by saying:

The political and religious establishments turn away all too easily from those who are outside the realm of social and religious respectability. Jesus, however, deliberately turned toward those who had been rejected not only by their community but often by their families. He touched them, ate with them, and announced that they had a place of honor at the heavenly feast.

Jesus never stopped proclaiming that all are equal beneficiaries of God's grace and forgiveness. In fact, He strengthened the proclamation by providing grace and forgiveness through healing, reconciling families, and satisfying hunger. Often His acts of 'pastoral ministry' expressed God's acceptance and love of those judged unacceptable and unlovable by society, but often Jesus' mere presence beside the dispossessed was itself a manifestation of God's favor toward the powerless.<sup>2</sup>

One of our greatest challenges (and privileges) today as the Church may be to effectively minister to those PWAs within our congregations and to those in our community without Christ who have AIDS. Although the needs of the AIDS patient are many, meeting a majority of those needs is entirely within the scope of the local church. In fact, the local church may be the most effective vehicle for helping PWA and is the only real source that can minister to the whole person. Sources within the church exist which may be used in meeting the medical, diaconal, emotional and psychological, and spiritual needs of these people.

In dealing with PWA we are dealing with those who have, to date, a terminal illness. Because most pastors have in the past already dealt with terminal illnesses in their congregations, there is a point of reference already established to minister to the AIDS patient. In light of the fact that ministry to the terminally ill can be physically and emotionally draining on the family and all who minister, as many caretakers as possible may be needed. The emotional and psychological effects on the care givers as they watch the "wasting away" of their loved one and friend may also need to be addressed. In other words there needs to be support for and to those who minister.

The utilization of volunteers from the medical community within our churches could supplement ongoing treatment of the AIDS sufferer. The knowledge and skills of lay professionals such as physicians, nurses, nurses aides, and other health-care workers could be tapped and could prove of invaluable service to those needing ongoing care. Because the length of stay in the hospital for the PWA is usually short and at various intervals, there is a great need for those who could volunteer service during times the patient is at home.

The diaconal needs of PWAs are also within the scope of the local church. For most PWAs, financial resources are drained due to a combination of factors including intermittent hospitalization, expensive drugs for treatment, and the loss of ability to work. The local church may need to see that basic needs and services are provided and may need to work with the person in personal money management.

Depending on the longevity of the disease and how it has affected health, many small, but necessary, tasks may need to be performed for the PWA. Such needs as house cleaning, transportation to and from appointments, meal preparation, and doing laundry are just a few of the tasks that often leave the person with AIDS exhausted. All of these could be coordinated within the church structure by volunteers.

The emotional and psychological issues that the PWA faces are often difficult and intense. Feelings of isolation and alienation are common as withdrawal of and from social supports and friends progresses.<sup>3</sup> Many patients believe that their friends and family do not want to have anything to do with them. In reality many friends and families do abandon the PWA, leaving a lonely vacancy.

It is no surprise to find then that a severe drop in self-esteem accompanies the condition. Self-condemnation and guilt, both real and false, over past choices and lifestyle may intensify negative

2 "Aiding Those with AIDS: A Mission for the Church", Robert Menz, *Journal of Pastoral Counseling*: Vol. 6, No.3, p. 15.

3 "Counseling Clients with AIDS", Richard Price, *Journal of Counseling and Development*, Oct. 1986, p. 96.

feelings and be internalized. Depression may result, not only over the present situation, but in view of impending death and never-to-be realized hopes and dreams.

The resources of the local body of believers may go far in helping to meet these emotional needs. Being a friend to the friendless and offering encouragement and support through difficult days will help minister to the sufferer. The services and gifts of professional counselors within the church may be necessary in dealing with the long-range psychological effects of living with a terminal illness that also stigmatizes and leaves one a virtual outcast.

In addition to these obvious needs, the spiritual needs of the PWA are such that it is only the church body that can meet them. There is much "pastoral care" being provided in our society which has little to do with addressing the specific spiritual needs of the individual dealing with AIDS. In many circles one can hear the familiar refrain that, "We don't talk about dying here, we talk about living." That is all well and good, except in the instance where we are dealing with a disease that, so far, is 100% fatal. In these cases not to talk, in the appropriate context, about where a person stands in their relationship to God and eternity misses the point.

The ministry of prayer for the individual with AIDS is a vital one. Prayer over and for the person by the church leaders is much needed and can be emotionally and spiritually therapeutic. This, too, is an aspect of ministry that can be performed only in the context of a body of believers. While it may be true that not all members within the congregation will feel a burden to, or feel able to minister, all who know of the person's condition can be involved in a ministry of prayer on his behalf.

Regular visitation by willing members of the congregation will help the PWA continue to feel a sense of belonging and offer tangible contact with other believers. Continuing to have the person use his gifts both at church and home will provide a feeling of worth and usefulness in the midst of often feeling just the opposite. Perhaps a visitors committee could be formed to insure that regular visits are made and that the person is made to feel as much a vital part of the church body as possible. Visits that include prayers, the sharing of scripture, a hug or a handshake, or just a "listening ear" (with sensitivity to the person's "fatigue limit") are all important aspects of meeting spiritual needs. Not only that, but each interaction of such ministering conveys the message that the PWA is indeed still known and cared for by the Lord and is a real reminder that the Lord has not abandoned him.

In conclusion, ministry to PWAs has a two-fold purpose: That those outside Christ who have AIDS need healing from the spiritual blindness in which they have lived, and that ALL who are struggling with AIDS experience comfort and healing in their mortal bodies in the midst of suffering. This is the task of the church. It is nothing less than "setting God's love into action to help minimize if not alleviate the suffering involved with AIDS."<sup>4</sup> This is to be done whenever and wherever the need becomes known. As Paul said, "Therefore as we have opportunity, let us do good to ALL people, especially to those who belong to the family of believers."

The person suffering with AIDS is in a particularly vulnerable situation. Because of the nature of the disease, we are aware of facts about the patients' life which may cast a shadow over their reputation and call their character into question. It is interesting to note that in Jesus' dealing with sick and suffering people, nowhere do we see him raising the question of how the person got into the situation in which they find themselves. The recipients of his grace and mercy had to give no "account" of why they were suffering, they had only to willingly receive His ministry.

AIDS may very well be one of the most crucial and "gut-wrenching" issues that we as a church must face for the remainder of the twentieth century. We must never forget, however, that behind the issues, behind the media attention, and behind all the articles and books becoming popular are REAL PEOPLE -- people to whom only the church of Jesus Christ can really minister in a truly Biblical sense.

### THE ECONOMICS OF AIDS

Harvey V. Fineberg, M.D., Dean of the Harvard School of Public Health in Boston, predicts that in his "worst case scenario," 10% of the U.S. population will die of AIDS in the next 10 to 15 years. On that basis, about 24 million Americans would die as a result of AIDS in that time-frame. At \$100,000 medical/hospital cost per person the economic drain would come to \$2,400,000,000,000 (\$2.4 trillion).

In a survey conducted by Louis Harris & Associates, the median estimate of 227 scientists was that over one million Americans will be diagnosed with AIDS by the year 2000, calculating cumulatively from the beginning of the disease in this country. That would mean, of course, that many additional millions will be infectious carriers of the AIDS virus by the turn of the century. The first 10,000 Americans who died as a result of AIDS incurred average hospital costs of \$147,000 each. At that rate, one million deaths would incur a total cost in the range of about \$147 billion.

<sup>4</sup> Menz, *op. cit.* p. 16.

The insurance industry is alarmed by the AIDS problem, too. One company, The Presbyterian Minister's Fund, has notified its clients and future applicants of the following policy --

Our commitment to serving you means that we constantly monitor economic and health conditions for any developments that could threaten the financial well-being of our policy-holders. This is why we're taking steps now to ensure that the Acquired Immune Deficiency Syndrome (AIDS) crisis will not jeopardize your financial FUTURE. In fact, the program we've implemented will actually strengthen your position as a policy owner with PMF.

The only way insurers can protect their policyowners against the cost of AIDS is by screening insurance applicants. This is why PMF is requiring that: anyone ages 12 through 65 applying for \$15,000 or more of insurance be tested for the AIDS virus  
anyone applying for \$100,000 or more of insurance be tested for AIDS virus regardless of age.

These guidelines apply to all new applicants as well as to existing policyowners applying for additional insurance.

Washington D.C. has had several insurance companies cease writing insurance policies because of the AIDS crisis.

Another area of economic impact is the removal from the work force of large numbers of people between the ages of 18 and 40 because of the AIDS virus. Those most often affected are found in this group. This will create a drastic shortage of people in the work force if the trend continues. William H. McNeill, noted University of Chicago Historian, says, "Indeed any community that loses a substantial percentage of its young adults in a single epidemic finds it hard to maintain itself materially and spiritually. When an initial exposure to one infection is swiftly followed by similarly destructive exposure to others, the structural cohesion of the community is almost certain to collapse."

Along with the dollar figures above is another alarming possibility looming on the horizon -- the collapse of the hospital system. For the first 10,000 AIDS patients in the USA, the average hospital stay lasted 167 days. In 1982, there were 1,360,000 hospital beds available in the United States. On the average, apart from AIDS patients, 76% of these beds were occupied nationwide during that year, leaving 326,400 beds unoccupied (on the average) at a given time. However, a large proportion of those beds are in "short-term" facilities. They are not equipped to handle the demanding long-term specialized requirements of AIDS patients, an overwhelming percentage of whom may be brain impaired.

Given CDC's projected total of AIDS patients as 270,000 by the end of 1991, with 54,000 deaths in that year alone, the outlook appears bleak almost beyond imagination. It is not surprising that health-care professionals are becoming concerned over the prospects of a collapsing hospital system. Projections also include the probability that for every person who has this clinical disease, AIDS, between 50 and 100 people will carry the virus.

The tragic spread of the disease has been likened to the Black Death of the 14th Century by Surgeon General C. Everett Koop. Few people realize that in many portions of Europe as many as three-quarters of the population actually died during that period. Initially, the presence of the plague bacteria posed little threat to the general population, but as the incidence of the disease reached a critical stage where large numbers of people carried the bacteria, then the possibility of the spread of the Plague was magnified.

Today, individual Americans have little chance of getting AIDS by causal contact, but what will happen with 50-100 million America carriers.

Dr. Stanley K. Monteith, an Orthopedic Surgeon in Santa Cruz, California, and a member of the Scientific Advisory Board of National AIDS Prevention, says, "Certainly, if this epidemic is unchecked, within ten years you will see a breakdown in the welfare system in our nation, the bankruptcy of private health insurance companies, the destruction of the Social Security System and the life insurance industry. Ten million people will be dead and dying with the specter of another 50 to 100 million carrying the virus. That will spell the end of the American dream as we have known it."

Dr. Halfdan Mohler, Director of the World Health Organization based in Geneva, has said, "Everything is getting worse and worse in AIDS . . . I don't know of a greater killer . . ." He says that as many as 100 million people could be infected in five years.

As you can see with these limited statistics and projections the economics of AIDS has a potentially devastating effect globally.



## THE LEGISLATIVE AND LEGAL RAMIFICATIONS OF AIDS

During 1986, 21 states passed laws relating to AIDS. These laws deal with testing for AIDS antibodies, use of test results, protection of the blood supply, deterrence of behaviors that spread AIDS, tracing of infected persons, and education about risks.

Delaware, Idaho, Oklahoma and Tennessee have laws requiring AIDS screening tests to protect the blood, semen and human tissue supply.

Oklahoma, Tennessee, and Florida allow directed blood donations for a named recipient.

George Washington University's Intergovernmental Health Policy Project reports that more than 400 AIDS related bills are presently introduced and pending in the state legislatures of the nation. Such bills are aimed at stemming the tide of the AIDS epidemic. One legislator commented that the AIDS issue is bringing members of the two major political parties together as few issues have in the past. Such legislative concern is fitting, since protection of life is a major function of government.

North Carolina has joined several other states (Arizona, Idaho, Illinois and Maryland) in attempting to enact legislation which would require blood testing for antibodies to the AIDS virus as a pre-requisite for issuance of marriage licenses. This legislation would require that both partners to an intended marriage certify knowledge of the test results of each.

An inmate in Arlington, VA at the county jail has filed a motion to the local circuit court to compel the Sheriff's Department to give him a test for antibodies to HIV. The man says that he was bitten by a fellow inmate who carries the AIDS virus. The jail's policy is to test only those inmates who show symptoms of infection by AIDS virus.

In all probability the time will come when all jail and prison inmates will be tested for HIV antibody on admission. Meanwhile, inmates who request testing for any reason whatever, or even for no particular reason, should be speedily tested. A bite by an HIV-infected person is reason enough for testing. A bite that did not break the skin was the apparent cause of HIV transmission from a 3-year-old boy to his 6-year-old brother in Dusseldorf, Germany.

In New Jersey, 13 prison inmates have filed a lawsuit in U.S. District Court claiming they risk getting AIDS because of Department of Corrections policies. The inmates contend that the state encourages the spread of AIDS by allowing infected prisoners to mingle with the general prison population.

Other persons in health care, schools, military and public works could conceivably institute legal procedures to insure better safety measures in their jobs. The possibilities of this happening are very real.

### RECOMMENDATION

1. That the committee be continued for another year in order to bring a final report with recommendations. That the churches be encouraged to contribute to the support of the committee.

### RESOURCES

*AIDS Protection* -- A newsletter published by the National AIDS Prevention Institute, P.O. Box 2500, Culpeper, Virginia 22701 by the editor Dr. H. Edward Rowe, published monthly.

*AIDS and the Church* (Chapter 5: "Aids Ministries")

"Aiding Those with AIDS: A Mission for the Church", Robert Menz, *Journal of Pastoral Counseling*, Vol. 6, No. 3.

"Counseling Clients with AIDS", Richard Price, *Journal of Counseling and Development*, Oct. 1986.

"High-Risk Ministry" and "Choices in Plague Time", *Christianity Today*, August 7, 1987, p. 15-23.

*How to Protect Your Family From AIDS*, National AIDS Prevention Institute, H. Edward Rowe, 1987.

*Journal of Biblical Ethics in Medicine*, Volume 1, July, 1987. Hilton P. Terrell, Editor, 1050 Clarendon Avenue, Florence, SC 29501

*Journal of the American Medical Association*, June 20, 1985, George M. Lundberg.

*Medical Association of Georgia's 1987 Report on Human Immunodeficiency Virus AIDS Related Complex and Acquired Immunodeficiency Syndrome*, January, 1988, Volume 77.

*Medical World News*, January 11, 1988.

*Microscopic Monster*, published by National AIDS Prevention Institute, PO Box 2500, Culpeper, Virginia, 22701, H. Edward Rowe, 1987.

*New International Version of the Bible*, Zondervan Bible Publishers, Grand Rapids, Michigan, 1983.

*Power In The Blood* (Chapter 11)

*The American Spectator*, March, 1986, James F. Grutsch Jr., and A.D.J. Robertson.

*The AIDS Cover Up?* Gene Antonio, Ignatius Press, San Francisco, California, 1987.

**What one church is doing  
Providence Church of Ascension Presbytery**

**AIDS-RELATED BLOOD TRANSFUSION PROGRAM**

Because of the growing threat of AIDS (Acquired Immune Deficiency Syndrome) in our society, your session has approved the establishment of a voluntary Blood Transfusion Program. Our public blood supply is not, as recent events have shown, 100% safe from the AIDS virus. Since utilizing the public blood supply is the most likely method by which a practicing Christian could contract AIDS, your session feels that by utilizing the blood of other practicing Christians who are not involved in illicit sexual activities or intravenous drug abuse, we can minimize our exposure to AIDS. This program would make available blood from fellow Providence members to be used by other Providence members in the case of regularly scheduled surgery. If you are scheduled for surgery, we would encourage you first, to give your own blood in advance (since your own blood is generally best for you) and, second, utilize the blood of a compatible type from other Providence members. If you are interested in this voluntary blood transfusion program, please fill out the requested information and place it in the offering plate or send it to the church office. Additionally, we would suggest you read the enclosed pamphlet entitled, "God, Sex, and AIDS", published by the National Morality Committee of the Presbytery of the Ascension.

.....

YES. I am interested in being a part of the voluntary Blood Transfusion Program.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
PHONE # \_\_\_\_\_  
BLOOD TYPE \_\_\_\_\_

I do not know my blood type.

## WHAT CAN WE DO? -- (SUGGESTIONS)

1. Abide by the teaching of Scripture in sexual relationships -- no sex outside of marriage -- making certain your marriage partner to be is free of the AIDS virus and that he or she remains that way as well as yourself.
2. Become educated about the AIDS virus. Knowledge can save your life.
3. Tell others about the dangers of the disease and how to protect themselves.
4. Offer a ministry of compassion and love to the AIDS victims, families and friends.
5. Enable people to understand that Science believes at the present time AIDS is not spread by casual, everyday social contacts in the work place, schools, restaurants and restrooms, for example.
6. Make our young people aware of the importance of practicing chastity before marriage and fidelity and faithfulness after marriage.
7. Work to eliminate places where AIDS viruses breed, such as adult book stores, adult movie houses, etc. This can be done through the enforcement of the Obscenity Laws.
8. Pray that America will have reform and revival to awaken the people to the awesome danger that we face from AIDS and other immoral practices.
9. Pray that a vaccine will be discovered to overcome the "microscopic monster" of AIDS.
10. Realize that this crisis gives the church a great opportunity for witnessing to the world of God's Teachings. We can provide a much needed witness of God's love and forgiveness to those who repent and turn to Christ. By obedience to God's Word we can offer protection from AIDS.
11. Give your own blood for your pending surgery. Know those who donate for you, if possible.
12. Discourage the use of the common cup when the Lord's Supper is observed.
13. Declare that the use of condoms for so-called "safe-sex" or promiscuous sex is sinful.
14. That we encourage the members of the PCA to support those in authority -- politicians and leaders who are striving to combat the AIDS epidemic.
15. That the Committee for Christian Education and Publications provide a brochure on God, Sex and AIDS similar or the same as the one from Ascension Presbytery's National Morality Committee. Rev. Walter Kenyon, Chairman, Gospel Fellowship Presbyterian Church, PO Box 65, McFann Road, Valencia, PA 16059.
16. That the Committee on Christian Education and Publication develop a video from a Biblical perspective on sexual relationships and AIDS to counter those which are of a strictly secular emphasis which are being shown in schools and on TV.
17. That the Mission to the World and Mission to North America committees alert our missionary personnel of the danger of AIDS and the importance of taking measures to protect themselves and their families.
18. That the PCA do everything in her power to curtail homosexuality. This sinful practice brought the AIDS virus into America and continues to be the major cause of its increase. Homosexuals are also the people who are the high risk group for many other diseases. This scenario poses a threat to all of us and we should be concerned about the dangers to society as the homosexuals are given continued protection under the law which threatens a healthy society.
19. That the PCA join in the battle to fight the use of illicit drugs by encouraging her members to become involved.
20. That the PCA encourage the medical profession to become more vocal in their writings and communities to alert people to the danger of homosexuality and AIDS.
21. That the PCA encourage the media to be more responsible and not "cover-up" the roll of the homosexual in the spread of AIDS and that standards of moral conduct should be emphasized in news and programming.
22. That the churches of the PCA use this material as a guide for their own study and distribution.

## MEMBERS OF THE AIDS COMMITTEE

Dr. Monroe Adams  
 Rev. Earl Fair  
 John Freeman  
 Rev. Michael Goheen

Dr. William Hall  
 Dr. Donald Rhane  
 Dr. H. Hon P. Terrell  
 Rev. Paul Zetterholm

## APPENDIX R

REPORT OF THE AD-INTERIM COMMITTEE  
TO STUDY FREEMASONRY

To the 16th General Assembly of the Presbyterian Church in America, meeting on June 6, 1988, in Knoxville, Tennessee

This Committee reported its findings to the 15th General Assembly meeting in Grand Rapids, Michigan, in June of 1987, in accord with the Assembly's decision at the 13th General Assembly to answer Overture 36, from Westminster Presbytery, in the affirmative.

Your committee went to a variety of sources both supportive of and in opposition to Freemasonry. A compilation of the documents and information gained was made, summarized and reproduced as part of our evidence.

We then sought to examine all we found in the light of God's written Word, The Westminster Standards and our *Book of Church Order*.

The Committee reported, with documentation, its findings, including the following:

1. Some writers seeking to speak for Freemasonry make statements which are totally incompatible with Christianity.
2. The writings of most who oppose Freemasonry (former members and others) largely support the findings of the denominations which have reported on Freemasonry.
3. The writings of some, interpreting and defending Freemasonry, actually appear to support the evidence that Freemasonry is not in accord with Christianity.
4. Current news in the media regarding Freemasonry reflects both the findings of the denominations and the defenses of Freemasons.
5. The Bible, the Westminster Standards and the *Book of Church Order* all raise serious questions about the compatibility of the teachings and practices of Freemasonry with the teachings and position of the PCA.

In the light of these findings, the Committee expressed serious concerns connected with membership in Freemasonry: Joining Freemasonry requires actions and vows out of accord with Scripture; participation in Masonry seriously compromises the Christian faith and testimony and may lead to a diluting of commitment to Christ and His Kingdom.

The committee felt that its findings ought to be distributed to the church and studied by its members, allowing an opportunity for any individual, church or Presbytery to express its own opinion about the findings of the Committee and any support of or opposition to those findings.

The General Assembly adopted the recommendations of the Committee including an exhortation to members in Freemasonry to reconsider their relationship with Freemasonry.

In the time that has elapsed since the last General Assembly, your committee, together with the Committee for Christian Education and Publications, has sought to distribute all study materials requested by any individual, church or Presbytery. We have received and compiled the varied responses and summarized them below. Most responses have come from members of the PCA who are presently active in Freemasonry.

Some responses were very general, calling the study a waste of time, divisive, biased, picking on one organization among many, none of the church's business, and calling on the committee and the denomination to drop the whole matter and apologize to all Freemasons.

Others were more specific:

- We failed to mention the good works of Freemasonry
- The quotes used from writers on Freemasonry were not representative of the views of all members of Freemasonry
- We are seeking to bind the consciences of church members
- Masonry is not a religion
- The failure to use the name of Jesus is of no real consequence
- The committee report hurts many people and will lead some to leave the church

One other common complaint was that the committee itself had no Freemason in its membership.

We sincerely regret we left the impression with anyone that we are biased, divisive or picking on one organization. This committee was made up of men appointed either directly by the court or by the moderator of the General Assembly. Our study was specifically directed, by the overture, to do certain

things and then bring in our conclusions and recommendations. All was done in accord with that directive.

Regarding the matter of whether the study was a waste of time, the Book of Church Order clearly states that such matters are the business of the church: "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." (*BCO*, ch. 11, sect. 11-4).

In regard to the more specific objections to the report we respond as follows:

1. We did not mention the good works of Freemasonry but we do recognize their many charitable and philanthropic accomplishments, such as building and operating hospitals and other deeds of charity. We recognize the common grace of God by which he causes, through many means, provision to be made for the needy. All praise is therefore due the Lord alone.

Jesus makes very clear, however, that he will not tolerate a careless use of the term "good" (Matt. 19:16,17). Scripture teaches that only works done through the power of and in the name of Jesus Christ can properly be called good. Doing good works is the result of our being created in Christ Jesus (Eph. 2:8-10).

2. Regarding the quotations from Masonic writers used in our report, we specifically stated in our report that we do not maintain that all members of the PCA, who are Freemasons, hold these views.

3. We are aware that the church is not to bind the conscience of its members: "The jurisdiction of the Church courts...can make no laws binding the conscience; but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the Church, and decide cases of conscience" (*BCO*, Sect. 11-2).

Our report did not seek to present any new law for the church's adoption. We sought, in accord with our assignment, to study the actual teachings of Freemasonry in the light of God's Word and our denomination's existing standards and then make certain observations and express certain concerns.

4. Our stance on the question of whether or not Freemasonry is a religion is that the literature of Freemasonry and some of its spokesmen have taught that Freemasonry is a way of life and that a way of life is essentially a religion. There are, of course, other views of what constitutes a religion.

5. In regard to the use of the name of Jesus or its omission, Scripture teaches that we should pray in the name of Jesus and that at the name of Jesus every knee should bow. The question is not whether this or that statement from Freemasonry contains or omits the name of Jesus, but whether there is a deliberate effort in Freemasonry to omit the name of Jesus. We believe that the evidence presented shows that there is clearly an effort in Freemasonry to omit the name of Jesus.

6. Finally, the committee grieves for any sorrow it has caused members of Freemasonry, however, we recall the words of Paul to the church in Corinth: "For though I made you sorry with my epistle, I do not regret it...I now rejoice, not that you were made sorry...for you were made sorry after a godly sort...For godly sorrow works repentance unto salvation, which brings no regret; but the sorrow of the world works death." (2 Cor. 7:8-10).

Our underlying motivation and concern from the start, in all that we have done as a committee, has been to ascertain what the Scriptures say about this subject and to present accurate information as to where enlightenment is needed to bring about understanding and where repentance is needed. We pray that the Holy Spirit will use this report to bring about such change of heart and mind as His Word requires.

One thing has become increasingly evident as we have progressed with our study and moved toward our conclusions and recommendations. Whatever decisions are made in this matter will affect many members, families and churches of the PCA. It is no small matter. We must remember that these members and their families began with us in the PCA with their membership in Freemasonry not being a factor at all. Many of them have served the church well over the years.

Another thing equally clear is that among PCA members who are also in Freemasonry, as well as among members of the PCA in general, a period of education regarding Freemasonry is needed. It is far from clear, to many, that membership in Freemasonry constitutes serious compromise or endangers the testimony of those who belong to the Masons.

Your committee believes that our denomination should adopt a policy of correcting those who are involved in such organizations, with gentleness, that God may grant them repentance leading to the knowledge of the truth (2 Tim. 2:24-25; Gal. 6:1; Matt. 13:28-30; Jude 22,23)

At the same time, we believe that the denomination, now that it has considered the matter, cannot ignore its responsibility to warn those who have ventured into Freemasonry and exhort them to examine their lives and commitments anew in the light of God's Word (2 Cor. 4:2; Heb. 13:8,9; John 14:6; Acts 4:12; 1 Thess. 5:21-22; Matt. 6:22-24; Jas. 1:8).

In this instruction, such books of the Bible as Galatians and 1 John afford a good basis for warnings of dangers or pitfalls that lurk in membership in such organizations.

In addition, the Westminster Standards afford ample bases for such instruction, stating clearly the way of proper worship taught in Scripture (*WCF*, ch. XXI), the use of the name of God in swearing and in oaths (*WCF*, ch. XXII), and the nature of idolatry (*LC Q* 105, 108, 109, 112; *SC Q* 47, 50, 51, 54).

We further believe that the *Book of Church Order* clearly determines that the local session is the court of original jurisdiction and has the responsibility for examining prospects for membership and for disciplining members who may err in doctrine and life, and that it is to make such determinations on the basis of what is already written in the Word of God and the standards of our church (*BCO* section 12-5). We do not think that the denomination as a whole should take any kind of action against all Masons among its membership or establish new or different criteria for church membership. If anyone is found in error in doctrine or life, adequate means are already in place in God's word and in our standards to deal with such problems.

We therefore recommend the following:

1. That the 16th General Assembly of the Presbyterian Church in America call on all of its members and courts to study this and the former report, in the light of God's Word and the other standards of the church.
2. That the individuals, churches and courts of the denomination institute programs of education and instruction regarding Freemasonry and what we consider to be its perils for Christians who belong to it.
3. That any actions of any court of the church that might proceed from this matter be taken only after thorough study and continued exhortation and instruction in the local churches. Let the session be, as it is authorized to be, the court of original jurisdiction. Let it proceed with gentleness and compassion, recognizing the gravity of the matter and the counsel of Scripture in dealing with problems in the church--it is better to teach, instruct, exhort and plead than to threaten--:" The Lord's servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged. With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth." (2 Timothy 2:24-25).
4. That all the papers and reports of this committee together with its original sources be deposited with the Committee for Christian Education and Publications of the PCA and copies of these materials be made available to any who desire them, at a cost to be determined by the CE/P Committee.
5. That this report be adopted by the General Assembly and distributed, together with the former report, as a pastoral letter to all sessions of the PCA and made available for any others who may desire it.
6. That this ad interim study committee be dismissed.

Respectfully Submitted:

RE John T. Clark

RE John Spencer

TE John M. Otis

TE Jack B. Scott, Chairman

## APPENDIX S

REPORT OF THE HEROIC MEASURES COMMITTEE  
PRESBYTERIAN CHURCH IN AMERICA

## I. INTRODUCTION

A distressing irony of the on-going progress in science and related technology is that in many cases welcomed advances in these areas also create profound moral dilemmas. This tension is especially exemplified in the field of medicine. For example, less than fifty years ago the options for the medical treatment of the critically ill were really quite limited, and consequently, so was the moral debate concerning treatment of the critically ill. But now, with the considerable medical and technological advances presently available, there are resources for keeping a seriously ill person alive who, only a few years earlier, would have died because a certain method of treatment had not been developed. However, this increased ability on the part of the medical community to preserve human life also raises the perplexing moral question of whether or not available technology ought always to be used. Does morality demand, in every case, that every medical option available be employed to extend the life of a critically ill or dying person? Or is it sometimes morally correct to refuse so-called "heroic measures" to prolong life and "allow" such a person to die?

Among the duties required by the Sixth Commandment are all "lawful endeavors to preserve the life of ourselves and others by resisting ... all ... practices, which tend to the unjust taking away of the life of any" (*Larger Catechism*, Q. 135). Among the sins forbidden is "the neglecting or withdrawing the lawful and necessary means of preservation of life" (*Larger Catechism*, Q. 136). But what kinds of actions in medical cases constitute an "unjust taking away of life?" If a person is taken off a respirator and allowed to die, has the sixth commandment been violated because a "necessary means of preservation of life" has been "withdrawn?" Ecclesiastes 3:2 declares that "there is a time to die." But is the Christian morally obligated to insist that the full extent of current medical technology be employed in every case to postpone this time as long as possible? Is there no distinction to be made between prolonging life and postponing the dying process.

Scripture obviously does not give specific instructions in these matters. It does not tell when to stop resuscitating a patient from successive cardiac arrests. It does not say whether or not a severely debilitated parent who suffers from advanced Alzheimer's disease and experiences kidney failure ought to be put on a dialysis machine. Nor does it inform the physician at what point further heroic measures to treat a critically ill premature infant with numerous physical problems prolongs the infant's suffering rather than providing for recovery.

Scripture, however, does offer *principles* which can and must guide decision-making in these cases. Such decisions are made daily in terms of secular viewpoints in hospitals and other types of health care facilities. But the *Christian* community, if it is to obey the sixth commandment, is obligated to work out "the mind of Christ" on these matters. In cases regarding the critically ill or dying person, the Christian's decision must be informed by Biblical principles as well as medical facts.

Further, it is not enough merely to articulate the Biblical principles that are relevant to medical decision-making. These principles must be *applied*. They must be worked out in the actual situations that Christian people face as they deal with the problems of dying and death in their own experience. Thus, Christians need to have practical guidelines for implementing the Biblical principles that address the medical situations that they are increasingly having to face as a result of current medical technological advances.

The following discussion is an attempt both to set forth the Biblical principles relevant to the medical treatment of the critically ill or dying person and to provide practical guidelines for the implementation of these principles.

## II. BIBLICAL PRINCIPLES

In the most profound sense of the terms, the Bible is essentially a book about life and death. At Creation God entered into a *covenant of life* with human beings made in his image, by which they might have fruition of Him as their blessedness and reward. They, by their fall, having made themselves "incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners *life and salvation* by Jesus Christ" (*Confession of Faith*, VII, iii). To those who by grace respond in faith, he grants *eternal life*; to those who continue in disobedience and unbelief, the ultimate issue is the *second death*--separation from God in hell forever.

The purpose of this report is not to discuss life and death as the ultimate destiny of human beings except in so far as the broader theological framework of the Bible has a direct bearing on the issues of

physical life and physical death. It is the latter with which we are concerned in addressing the question of the appropriateness or inappropriateness of "heroic measures" in the practice of medicine.

According to the Scriptures, physical life, that is, the natural, biological life that human beings have, is the gift of God. As it is written, "He himself gives to all life and breath and all things" (Acts 17:25). The physical death of human beings is an abnormality in our world that is the direct penal consequence of the Fall (Gen. 2:17, Rom. 5:12). As a result of sin, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

As God is the giver of life, so he reserves to himself the right to take it (Cf. Deut. 32:39). The power of life and death is his exclusive prerogative. He alone specifies the conditions on which others are authorized to kill. Even after the fall, human life continues to have its high value inasmuch as human beings are created in the image of God and in the Noachic covenant God makes structural provisions for its propagation, sustenance, and defense. (Cf. John Murray, *Principles of Conduct*, p. 109). When man is faithful to follow Biblical design in his stewardship of these provisions, he finds them bountiful. When he ignores God's design, the result is scarcity.

Of particular interest to a theology of dying and death is Question 85 of the Larger Catechism: "Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?" The answer is a remarkable summary of the Biblical teaching on the significance of the death of believers:

The righteous shall be delivered from death itself at the last day, and even in death they are delivered from the sting and curse of it; so that, although they die, *yet it is out of God's love*, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon. (Emphasis added.)

The key text for understanding the death of believers as a manifestation of the love, rather than the wrath, of God is Revelation 14:13, "Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labor, for their deeds will follow them.'" Through the work of Christ, the covenant curse has been turned into blessing.

*Spiritual* death is an absolute evil for human beings, to be avoided by them at all costs (Cf. Ezek. 18:23, 2 Pet. 3:9). *Physical* death, on the other hand, is a relative evil in a fallen world. For the Christian it is not an enemy always to be fought at all costs. "There is a time for everything," says the Preacher, "A time to be born and a time to die" (Eccl. 3:1-2). And, we might add, a time to resist death and a time to cease resisting.

Physical life, while intrinsically valuable as the gift of God and consequently never to be taken away without warrant in God's word, nevertheless is not an absolute or ultimate good. One can glorify God by death as well as by life, knowing that neither can separate the child of God from the love of God in Christ (Rom. 8:38). Our absolute value is the glory of God and should be our ultimate aim, both in life and in death (Phil. 1:20, 2 Cor. 5:9). Christ, in willingly laying down his life for others, has provided the supreme demonstration and example of a death which, motivated by love, glorified God. (Cf. John 12:27, 15:13.)

Granted that there is a time to resist death for the glory of God and a time to cease resistance, also for the glory of God, what principles does the Bible give to guide our decision-making in this critical area? How does one discern the will of God in the complex situations created by the advanced technology of contemporary medical practice?

To begin with the most obvious, life is to be lived out to its full extent in the service of others for as long as God gives the opportunity. The key text for this principle is Philippians 1:19-26. Paul writes from prison with the possibility of death hanging over him. He expects to be delivered (vs. 19), but his main concern is not his deliverance, but rather the exaltation of Christ in his body whether by life or by death (vs. 20). He does not fear death, for to die is gain. How so? To depart this life is to be "with Christ," which he says is "far better." This can only mean a more intimate personal relationship than is possible in this life. Though Christ was certainly "with Paul" and though Paul clearly enjoyed personal fellowship with Christ, yet something more occurs at the death of the saints.

The thing to notice is that Paul's longing for that "far better" estate did not undercut the value and significance of the present life. For Paul to live on in the flesh meant "fruitful labor" for him, and he regarded it "more necessary" for his fellow Christians for him to continue his earthly ministry. So he concludes, "I know that I shall remain and continue with you all for your progress and joy in the faith." (vs. 25). This passage, which, perhaps more than any other, presents the relative desirability of being with Christ in heaven, nevertheless regards the present life on earth as something to be lived to the full extent granted by God for fruitful labor in the service of others.



A second principle is that life is not to be abandoned simply on account of suffering. Endurance as well as service finds its place among the purposes which God has for our lives in which He is glorified. This task is vividly set before us in Jesus' words to Peter following his resurrection.

I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, 'Follow me!' (Jn. 21:18-19).

We are not told in the Bible how this prophecy was fulfilled, so we cannot be certain as to its precise meaning. But it appears that Peter in his old age was to suffer some loss of independence, self-determination, and mobility before his death. This situation no less than his active apostleship was for the glory of God, and Peter once again receives the call to discipleship; "Follow me!" The clear implication is that we should consider the time and manner of our death as an opportunity to glorify God as followers of Christ to the end (Cf. 1 Pet. 2:21). Avoidance of suffering or dependence upon others are insufficient in themselves as legitimate motives for hastening the hour of one's death. Yet, there is no reason to believe that extraordinary means that extend life only by increasing suffering and dependence are always to be chosen as means of glorifying God.

A third principle is that when death is likely to occur within a short period of time, it should be faced with realism and readiness. Here the example of the patriarchs is relevant in spite of their distance from contemporary medical technology. When Jacob saw that he was in the process of dying, he gathered his sons around him to deliver his final blessings and instructions (Gen. 49:1-33). The same is true of Joseph, who when he was about to die held a final interview with his brothers in which he once again reminded them of God's covenant promises (Gen. 50:24-26). Technological intervention in the process of dying could very easily undermine important ministerial functions of the terminally ill in a misguided zeal for prolonging length of days.

### III. PRINCIPLES OF APPLICATION

1. "Heroic measures" are extensive medical procedures that involve significant discomfort and expense to the patient. The most widely known of these procedures are cardiopulmonary resuscitation, respirators, kidney dialysis, and organ transplantation. A number of other procedures, however, may constitute heroic measures depending upon the circumstances. These are extensive surgical procedures, the use of drugs or electric shock to treat rhythm disturbances of the heart, antibiotics to treat infections, cancer chemotherapy, intravenous nourishment or feeding tubes.

On the one hand these measures are essential to the practice of modern medicine. In their application many individuals have been healed and restored to health. On the other hand this technology may be applied thoughtlessly, lengthening the dying process while adding suffering and expense for the patient and family.

2. A specific direction for every conceivable situation is impossible. The principles that have been presented here will give direction for all situations, but individuals and families will necessarily have to determine which principles apply to their situation. Decisions will differ. What is decided in one situation will not be the same as that decided in another situation. If direction is not clear, however, then the teaching or ruling elders of one's church should be consulted.

3. Ultimately, no physician extends a person's life or determines his time of death. Only the Triune God is ultimately Sovereign over life and death. Physicians work with a science that is quite limited in its understanding of disease and its treatment. Thus, the information presented by physicians represents their best understanding of the situation, but this information is fallible. Such information should not always determine the course of action. Even so, it is the only information available concerning our physical condition and should be acted against only for clear Biblical reasons.

4. Thus, medical treatment suggested by physicians in these situations must be carefully and prayerfully considered. In some instances a distinction can be made between treatment that will heal or restore a patient and that which only prolongs the dying process. For many reasons a physician will not always make this distinction when he presents various options to patients and their families. Appropriate questions will need to be asked to obtain this information. If the patient or his spouse is unable to inquire, then a family spokesman who is able to ask questions should be chosen. Pastors or other elders with special training might also provide assistance here.

5. On one side of the problem are measures that are "necessary means of preservation of life." First, food, air and water by natural routes, that is, without technical assistance, may not be denied by the

patient or anyone caring for him. Second, medical treatment that is clearly efficacious to heal or to restore may not be refused either.

6. On the other side treatments that are ineffective, minimally effective or have frequent and serious side effects are not obligatory. Many diagnostic, medical and surgical procedures in these situations have these characteristics. Doing "everything possible" is usually inappropriate. Specific, effective measures should be chosen with clear-cut goals for the patient's condition.

Several examples will illustrate. Mechanical respiratory assistance is used routinely, but temporarily, after major surgery. It may also be life-saving after certain types of brain injury when normal breathing is expected to resume as the injury heals. Still another use for respirators are in cases of severe pneumonia until antibiotic therapy heals the infection. The same respirator, however, in someone who has respiratory insufficiency due to advanced, incurable heart disease would be a misuse of this technology. Similarly, cardiac resuscitation of an individual who has recently experienced a heart attack (myocardial infarction) may be life-saving while its application to an individual whose heart stops as a result of advanced cancer would be inappropriate.

The "Golden Rule," enunciated by Jesus, "Do to others as you would have them do to you," (Luke 6:31) and the great summary commandment, "Love your neighbor as yourself," (Rom. 13:9; Gal. 5:14) provide a helpful perspective in this connection. Surveys have shown that most people want limited treatment for themselves when there is no real hope of recovery. Yet, when called upon to make decisions for others, they frequently want more for others (usually close relatives) than they would do or want done for themselves. Love for our neighbor means that in proxy decision-making, we should apply the same Biblical standards of justice, mercy and faithfulness to others that we want and expect to be applied to ourselves.

7. Ethical choices may become more clearly evident if the goals of medical care in these situations are, first, to heal or restore and, second, to relieve suffering. It is not the goal of medicine simply to prevent death. Thus, the goal of medical care to relieve suffering remains clear even when healing or restoration is not a realistic hope. This goal is likely to prevent the use of technology that prolongs death and often *increases* the suffering of the patient.

8. To intend the death of a patient as a means to relieve his suffering, however, is morally wrong. Much current thought within the medical profession and among medical ethicists considers that life support may be terminated with the intent to relieve the patient's suffering by causing his death. As Christians, we must be cautious never to use suffering as a criterion for the withdrawal or withholding of medical treatment. There are times when medical treatment may be morally withheld or stopped, but the decision must be based upon reasons other than suffering. For example, such a decision may be based upon the improbability that a patient's lungs will re-cover sufficiently to enable his respirator to be removed. A decision in this patient to turn his respirator off with the *intent* to relieve his suffering would be wrong. The relief of suffering is never the reason to shorten a person's life.

9. Euthanasia, or "mercy-killing" of a patient by a physician or by anyone else, including the patient himself (suicide) is murder. To withhold or to withdraw medical treatment, as is being discussed here, does not constitute euthanasia and should not be placed into the same category with it.

10. A decision to withdraw medical support from a patient should be based upon the same medical and ethical considerations as a decision not to initiate it. Of course, the withdrawal of treatment is more difficult when it seems likely that death will be hastened by that decision. Actually, a decision to withdraw life support is often based upon better medical evidence than a decision to initiate life support. Heroic measures are frequently started in an acute situation when physicians must make quick decisions about patients, but with limited information. Over the next few days or weeks, however, with continued observation and additional information, they may discover that a feeding tube or respirator may only be prolonging the dying process, whereas when these measures were started, some hope of recovery was realistic.

11. The expenses of heroic measures are a consideration. These may be directly paid by the patient or his family or indirectly paid by private insurance, Medicare or Medicaid. Our concern here is limited to the direct expenses that the family must face. These are likely to increase with the tightening of federal and state budgets and as the cost of private insurance increases. Two dilemmas may arise.

First, the patient may have an inheritance that he had planned to leave his family, but is faced with medical expenses that could easily diminish or deplete his estate. Second, the patient may not have the funds to pay for his medical care, so payment falls to his family. Few families can meet the expenses of heroic measures without severely affecting their own financial needs.

These dilemmas can usually be resolved by attention to other principles and suggestions here and elsewhere (see Resources). For example, we have seen that neither patients nor families have a moral obligation for medical care where its effectiveness is limited or it is simply prolonging death. In addition home care is often a real alternative to hospitals or nursing homes.

If these other principles do not resolve the issue of cost, families should be careful not to incur large amounts of debt for medical care. One exception could be treatment that would restore a person who is the primary provider for a family. Much counsel and prayer with elders of the church will be needed for these situations.

The family, however, may sometimes face situations in which they would not be responsible for the cost of medical care. The patient's and even the family's wishes will not be honored by some physicians and there may be no other physician available who will treat the patient accordingly. In these instances it may be appropriate for the family to divorce themselves legally from financial obligation (but never morally or physically). Biblically, their authority and responsibility have been thwarted, so the financial responsibility falls to whoever intervened.

Churches also need to consider their responsibility to help families meet the expenses of medical needs. The Bible is clear that the church does have some responsibility (1 Tim. 5:3-16). Each church, however, will have to work out its own specifics here.

12. The tendency in these ethical decisions is to make the age of the patient the overriding factor that determines what is or is not done. Our response to babies and young children in distress is greater than that to older people. The Biblical principle, however, is that one life is not more valuable in God's eyes than another (except as all people are divided into the saved and the unsaved).

The age of a person is a factor because the ability of organs to recover their function is generally greater in the young than in the elderly. Thus, efforts may be stopped earlier in the course of an elderly person because of this difference in potential. This factor, however, is not always dependent on age. The diseased organs of some babies and children will not recover as well as those of many elderly people. Thus, there will be appropriate times to stop treatment in young patients, as well.

13. A patient's spiritual condition must be administered to, as well as his medical needs. Too often, this dimension is neglected in all that is being done medically. First, and most important, is the eternal condition of the patient's soul. There may have been clear evidence of regeneration in the person's life and there may not have been. In the latter case presentation of the gospel is far more important than medical treatment. Second, the patient may have other spiritual problems or questions that need counseling. Certainty of salvation becomes a serious issue for some when they realize that they are close to death. Other issues should be given a chance to surface as well.

Severe chronic or terminal illness can be an opportunity to heal and strengthen relationships, especially within marriages and families. Although the Bible is clear about the intimacy and openness that should exist in Christian families, we often do not live this way. Worse, there are often regrets and unsolved problems that one wishes to have spoken about with a family member before he died. Healing these relationships, is one possible blessing of the "victory" and removal of the "sting of death" (1 Cor. 15:55). Practical steps to these ends are given in *Shepherding God's Flock* (see Resources).

14. The Biblical authority for decisions concerning heroic measures lies with the family if the patient is not able to make his own decisions. First, the patient's spouse is responsible. Likely, the difficulty of such decisions will cause him or her to consult with others in the family or his elders in the church. If there is no spouse, then the decision falls to the family. Communication is facilitated if one member is selected to be a spokesman for the patient. Decision-making may be shared among all family members, but reported by the spokesman. Since communication and agreement will vary considerably among families, the elders may be needed to help resolve differences.

According to this family and church-centered authority, living wills are questionable. These documents transfer authority from the patient and his family to the state. Practically, they have limited usefulness, as well. First, living wills bring in an additional party who would not otherwise be involved, further complicating issues that are usually complex already. Second, they are not sufficiently specific to cover all possible contingencies. Physicians, patients and families are frequently left with these difficult decisions even when a living will has been enacted.

15. Patients need companionship. A great fear of dying patients is their being left alone or neglected. Unfortunately, today's medical care often requires isolation of patients, usually in Intensive Care Units (ICUs) or Coronary Care Units (CCUs) in order to provide the "best" treatment. The environment of noisy machines and blinking lights is substituted for the intimacy of family and friends. There is a place for these units in medical care but it is questionable in patients for whom there is no reasonable hope of physical recovery. Even when it is medically necessary, visiting rules are often insufficient to meet the patient's needs of companionship.

"Do Not Resuscitate" orders are sometimes an appropriate way to avoid heroic measures because hospitals are required to resuscitate all patients who die suddenly unless such orders, written by the attending physician, are on the patient's chart. It is a recognized phenomenon, however, that health care workers and family members frequently avoid patients for whom these orders have been written, at the very time that time when they most need companionship.

For patients who have incurable diseases a discussion of "Do Not Resuscitate" orders with the attending physician is appropriate. Ideally, this discussion should take place prior to admission. If it has not been done then, however, the discussion should take place as soon as possible. Many heroic measures could be avoided in this way. Then, the medical staff and the family should be clearly instructed that the patient needs more support and interaction, not less. Physical contact (touching) is usually one extremely important way to communicate with patients. Rarely do these patients have a disease that could infect others to obviate this expression of caring.

Further, family members are not always those with whom the patient would most like to have at his bedside. Christian brothers and sisters may be the "family" of preference. Pastors and others should discern whether this situation exists when a patient has little or no Christian fellowship with his family members.

16. Analgesics should be used as necessary (Prov. 31:6), but with caution (Eph. 5:18). Strong medications to control pain frequently cause depression of a person's mind. During the last days of life communication with the family and others needs to continue to resolve any problems and to continue fellowship as long as possible.

17. The family is the primary agency responsible for the care of its own (I Tim. 5:3-16). For chronic care the home of the patient or a family member should be considered. Many medical conditions can be managed at home with a little training. The family's church should provide back-up and additional resources for families who care for patients with chronic illnesses in their home. Certainly, not all problems can be managed in the home with its limitations of physical and spiritual resources. With the continuing decrease in third party payments for medical care, however, chronic care will increasingly be shifted to the home.

This shift is not without benefit. Home care is in many ways superior to that of an institution. Patients will get more attention and have more interaction in a setting where everyone is more comfortable. Serious infections that are a hazard in institutions are avoided. The patient will get more rest away from the frequent intrusion of needles, pills, tests, noisy instruments, and other interruptions that often continue twenty-four hours a day. Numerous studies indicate that hospital care, and even intensive care units, provide little or no medical benefit for some conditions. Careful discernment is needed to determine when to use these facilities and when not to.

18. Christians of any age who have chronic incurable illnesses and a limited life expectancy may ethically refuse "heroic measures" rather than briefly prolong a life which God is clearly drawing to a close. The elderly who have lived their normal expected life span and desire to die quietly may choose not have extensive medical measures. Their wishes may be difficult to ascertain, so elders and pastors may need to inquire in a sensitive manner to know this important and necessary information. Heroic measures mostly benefit people who have not yet reached old age and have a critical illness, yet one from which they can recover or be cured. In such cases intensive medical technology should be used in spite of the associated suffering, particularly if they still have significant responsibilities to their families or other Christian duties to perform.

Even when properly applied, modern medical science is fallible and instances will occur in which individuals who have been resuscitated remain hopelessly ill or severely impaired. These situations, however, still occur under God's sovereignty and the family and church should help to provide compassionate, supportive care.

#### IV. PREPARATION FOR AN ENCOUNTER WITH HEROIC MEASURES

1. Physicians should be chosen with these principles in mind. During routine medical visits desires of the patient and/or family can be made known to him. Such discussion has some urgency when admission to the hospital occurs. Although no one likes to talk about possible untoward events that may occur, they are not uncommon during hospital stays, even for routine problems. A major decision concerns "Do Not Resuscitate" orders. A physician can write these in the patient's chart and often avoid the application of heroic measures (see discussion under III.15).

2. Appropriate legal documents should be prepared immediately by all PCA members. This action may be the one most likely to prevent the many dilemmas that occur with terminally ill patients. A durable power of attorney is necessary for a time when they might become mentally incompetent from an illness or accident. Legal tangles can be lengthy and expensive if this document is not prepared. Instructions about heroic measures should be clearly given to the person who will have the durable power of attorney if mental incompetence occurs. In many instances this decision will be the most important one to prevent inappropriate heroic measures and possibly to avoid the unnecessary decimation of one's estate by the costs of such measures.

3. Life, disability and health insurance policies should be reviewed and updated or changed where necessary. Special counsel should be sought from those who are familiar with expenses associated with

present medical practices. For example, nursing home care is rarely covered by insurance policies and is covered only for a few weeks under Medicare. Medicaid will pay for nursing home care only after the patient's estate is entirely exhausted.

4. Spouses must talk over what they desire concerning heroic measures. Untoward events are more likely in the elderly, but all couples should discuss these matters because they do occur in all ages.

5. A person or committee in each church should be designated for special study concerning the terminally ill. The seriousness of the issues and their complexity require more than a casual or wait-until-something-happens approach. Further, virtually everyone will face some facet of these problems with some family members. A resource is needed locally to offer Biblical advice and options to those involved. It is doubtful that every pastor will have the time necessary to devote to this particular area. Formal teaching sessions and distribution of literature for the congregation should also be arranged. Physicians in the congregation should be involved as well.

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## APPENDIX T

REPORT OF THE AD-INTERIM COMMITTEE  
TO STUDY THE QUESTION OF PAEDOCOMMUNION

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."<sup>1</sup>

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."<sup>2</sup>

The agreement of Reformed theologians on this issue is described with precise scholarship in a learned article presented to the committee by Robert S. Rayburn, the author of a minority report. At the same time, Dr. Rayburn argues that this theological consensus may be more broad than deep. Since the position had already been established in medieval Catholicism and was not effectively challenged in the Reformed churches, the Reformed divines tended to repeat the same arguments rather uncritically. In the literature assembled and on file with the committee, it is evident that a challenging case can be made for reversing the Reformed practice and for admitting little children to the Supper.

The case is made in a two-fold way. First, the analogy between the Passover and the Lord's Supper is appealed to. It is argued that since little children participated in the Passover feast, and in other sacrificial feasts, so, too, they should participate in the Passover feast of the New Covenant, the Lord's Supper. Participation in these covenantal meals is the right and privilege of those who are included in the covenant. Second, the parallel between the two New Covenant sacraments is stressed. Both are signs and seals of the covenant of grace. Neither adds any significant content that is not part of the covenant itself, and conveyed in the Word. If children have a right to be admitted to one sacrament, they have the same right to be admitted to the other. In both cases requirements must be made of adults that could not properly be made of children, but these requirements are the same: repentance and faith. If parents can claim for their children the promise of the covenant signified in the sacrament of baptism, they can equally claim for them the same promise signified in the sacrament of the Supper.

To the argument that Paul requires conditions for worthy participation in the Supper that little children cannot meet, a ready answer is found. Paul is writing to curb disorder at the Supper, and has adults in view. Paedobaptists would not deny baptism to children because requirements may be stated for adults that children cannot fulfill for themselves (Acts 2:38; Rom. 10:13, 14).

These arguments for infant communion have been polemically applied by some. The Reformed practice has been accused of admitting children to membership among the people of God only to excommunicate them without process by barring them from the table. Or the Reformers have been

<sup>1</sup> Herman Witsius, *The Economy of the Covenants between God and Man*, Vol. II, ET (London, 1837), p. 456.

<sup>2</sup> Herman Bavinck, *Gereformeerde Dogmatiek*, Vol. IV (Kampen: Kok, 1911), p. 642.

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.<sup>3</sup> 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

<sup>3</sup> James B. Jordan, "Theses on Paedocommunion," in the *Geneva Papers*, Special Edition (Tyler, Texas, 1982).

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.<sup>4</sup>

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.<sup>5</sup> An evident danger at once appears. If the quality of obedience to men (even parents) is made the condition of admission to the table rather than repentance and faith, the very meaning of the sacrament will be distorted.

Surely we must recognize not only the danger of regarding our children as outside the covenant of promise, but also the danger of minimizing the need for the active personal faith by which they claim for themselves those promises that have been claimed for them by believing parents.

The traditional Reformed practice has honored the active confession of faith that our Lord has made structural for the observance of the Supper. It has sought to prepare the child to show forth, with understanding, the Lord's death till he come. Admittedly, Reformed practice has at times unduly delayed the time when a child may be prepared to respond in this active way by professing his or her own faith. Yet the need for preparation to participate in the sacrament has stimulated the development of catechetical instruction in the church as well as in the home.

The emphasis on what the sacraments have in common is well founded. Bavinck and other Reformed theologians have appealed to it in defending a delay in admitting children to the Supper: no grace is withheld that is not signed and sealed in baptism. But an appreciation of how the sacraments differ is also important. Participation in the Supper both manifests and requires an understanding of the meaning of union with Christ in his death, an understanding that lies beyond the level of maturity that is attained in infancy or early childhood.

This difference is pointedly stated in the Larger Catechism:

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

<sup>4</sup> Christian L. Keidel, "Is the Lord's Supper for Children?" *Westminster Theological Journal* XXXVII, pp. 301-341.

<sup>5</sup> 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?



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."

That the Committee on Paedocommunion prepare an annotated bibliography of sources both for and against the practice, and that resources be collected by the Committee for distribution to those who request them (at the requesters' cost) to study this matter further.

### 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.<sup>1</sup> 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 reformation<sup>2</sup> 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.<sup>3</sup>

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 suppleant defectum aetatis. Minime tamen probandum est, quod pariter omnes aut plerique post decimum quartum aetatis annum... ad communionem recipiuntur.' [With respect to children we are not able to bind everyone to the same measure of age. There are those in whom spiritual knowledge, devotion to piety, and a serious and settled character make up for a lack of years.]

3 This is strikingly demonstrated in the treatment of the question in two of the most thorough and authoritative dogmatics of the mature Reformed theology. Turretin merely assumes that the supper is for adults and makes mention of the matter only in his discussion of another question: 'An ex Dei praecepto omnibus et singulis fidelibus adultis utrumque Eucharistiae Symbolum

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.

Witsius'<sup>4</sup> 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,<sup>5</sup> 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

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. Maastricht, on the other hand, directly addresses the question of who should communicate, but takes but nine words and a nod at 1 Cor. 11:28-29 to answer in the negative regarding children. *Theoretico-Practica Theologia*, 1725, Liber VII, Caput V, xiii.

4 *The Economy of the Covenants between God and Man*, Vol. II, ET: London, 1837, pp. 455-456.

5 Metrophanes, a Greek theologian of the 17th century, was sent by his patriarch to England in 1616 in order that he might receive instruction at Oxford in the doctrine of the Church of England. It was hoped that this would better equip him to defend the Orthodox Church against the influence of the Jesuits, who were enjoying some success in the east due, so the patriarch supposed, to the inability of the ill-educated orthodox clergy to counter their teaching. Metrophanes also visited several Lutheran Universities. He later became patriarch of Alexandria.

the body and the soul, of which infants are incapable, and therefore it belongs to those who are come to the years of discretion, and not to little children. 3rdly. Our Lord, John vi. 53, is not treating of a sacramental but of a spiritual and mystical eating by faith. For neither was the Eucharist then instituted or known; nor will any one readily urge such an absolute necessity for the eucharist as that without it none can be saved; which yet our Lord asserts of that eating of his flesh. 4thly. The example of the prophetess Anna, who consecrated Samuel a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents to give up their children as early as possible to the obedience and service of God. 5thly. And what they pretend concerning the dedication of the first-born of the Jews to God, is still more impertinent. For that dedication of the first-born, previously to the setting apart the tribe of Levi, showed that they were God's, and to be employed to his service; in them the other children were accounted to be consecrated, and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the eucharist.

Bavinck's<sup>6</sup> 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 Musculus<sup>7</sup> 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) Withholding the supper from children causes them 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.<sup>8</sup>

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.

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).<sup>9</sup> If young children were excluded from the passover because they were incapable of understanding and thus worthy partaking, it is difficult to explain why they were welcome at these other sacrificial meals.

2) An important argument advanced by both Witsius and Bavinck is that there is a great difference between the two sacraments: baptism being the sacrament of regeneration and thus in it the individual is passive; the supper being the sacrament of nourishment and thus requires intelligent participation on the part of anyone who receives it.

It is to be observed, in the first place, that as it is used by the opponents of paedocommunion this argument is an instance of the fallacy of *petitio principii*. The argument begs the question because it amounts to the conclusion which must be demonstrated rather than a demonstration of the conclusion. No doubt, if the two sacraments differ in nature in this way, child communion is excluded; but this difference is precisely the point at issue. As an argument, therefore, it is worthless.

It may be said, however, that this conclusion regarding the sacraments is dubious for a variety of reasons. There is no doubt that baptism may be designated the sacrament of initiation and the supper the sacrament of nutrition. But this nomenclature signifies nothing in regard to the passivity or activity of the recipient of each sacrament, a subject never raised and a distinction never made in Scripture. Further, though commonly enough so designated in the Reformed manuals,<sup>10</sup> 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 true 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).<sup>11</sup> The signification of the two sacraments cannot by appeal to Scripture be shown to be fundamentally different.<sup>12</sup> 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

<sup>9</sup> 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 sacrificial meals. Cf. Keidel, *op. cit.*, pp. 307ff.

<sup>10</sup> 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.

<sup>11</sup> 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.

<sup>12</sup> Bavinck himself seems to acknowledge this in the final sentence of the portion quoted from him above.

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,<sup>13</sup> 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.<sup>14</sup>

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.<sup>15</sup> The

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; DeMoore, *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 teniore infantia...*), can now take solid food."]; DeMoore, *op. cit.*, p. 643 ["...*Infantes recens baptizati...*"]; and Murray, *op. cit.*, pp. 77, 79 ["We can readily detect that there is in the elements used and the actions involved something that is not congruous with *early infancy.*"] (My italics)

Too frequently one encounters in our literature a complete failure to reckon with the implications of the difference between the nursing infant and the weaned child or of the difference between the beginnings of understanding and conviction and the maturity of faith. For example, William Ames has nothing more to say on the question of the participation of children in the Supper than this: "But the Supper is to be administered only to those who are visibly capable of nourishment and growth in the church. Therefore, it is to be given not to infants, but only to adults." *The Marrow of Theology*, ET: Boston, 1968, p. 212.

15 In the following collection of citations, the quoted material in every case (with the possible exception of Heidegger whose context I was unable to examine) represents the entire statement on paedocommunion to be found in the work in question. T. Beza, *Quaestionum et Responsionum 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 sibipsis 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 seipos probare et explorare, nec actualen habeant respicientiam, 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...isque 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 preparare 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 pratererunt, etiam infantibus caenam dominicam ad salutem necessariam esse judicaverunt.' [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 crederentur multi ex veteribus; nam maximum est discrimen inter Baptismum et Coenam. 1. Baptismus est sacramentum initiationis in Ecclesia; ad sacra Coena est sacramentum institutum ad nutriendam animam et confirmandam fidem, per commemorationem beneficiorum Christi; primi sunt capaces infantes; secundi tantum adulti. 2. Illud confirmatur ex eo quod Paulus exigit examen ab iis qui recipiunt sacram coenam, at examinatis non sunt capaces infantes, non autem magis mirum videret, Baptizatos infantes non admitti ad coenam, ac non mirandum erat, si circumcisi infantes olim Pascha non comedebant.' [The Supper ought not to be administered except to adults, especially not to infants, as many among the ancients thought; for there is a great difference between Baptism and the Supper. 1. Baptism is the sacrament of initiation into the church; but the holy Supper is the sacrament instituted for the nourishing of the soul and for confirming faith through the commemoration of the benefits of Christ. Of the first infants are capable, of the second only adults. 2. That is confirmed by the fact that Paul demands examination from those who receive the holy Supper, and infants are not capable of examination; moreover it does not seem more surprising that baptized infants should not be admitted to the Supper than it was surprising that formerly circumcised infants did not eat the passover.]; J. a Marck, *Medulla Christianae Theologiae*, Editio Prima

cumulative effect of this repeated rejection of paedocommunion on the sole basis of a perfunctory appeal to I Cor. 11:28 and without attention to possible objections to this argument is to establish two impressions: 1) the consensus against child communion was so complete and so much taken for granted that neither argument nor careful reflection was thought to be required and 2) the reformed consensus on this subject has *never* rested on a substantial biblical or theological foundation.

As the context makes clear and as the commentators confirm, Paul's remarks are specifically directed against an impious and irreverent participation (a true *manducatio indignorum*). Much more would need to have been said before it could be concluded that Paul was speaking to the general question of who may come to the table, or to the question of children's participation, or that he intended to exclude them from the supper. We do not understand Acts 2:38 to deny baptism to little children, Rom. 10:13-14 to deny them salvation, or 2 Thess. 3:10 to deny them food.

An appeal to I Cor. 11:28 is rendered all the more dubious an argument against paedocommunion by the incontestable fact the Old Testament contains similar warnings against faithless and hardhearted participation in the sacraments, similar calls to self-examination before participating, even (as in I Cor. 11:30) threats of death for such offenders (Isa. 1:10-20; Amos 5:18-27; Jer. 7:1-29). Yet these warnings can in no way be said to have invalidated the practice or the divine warrant for family participation in the sacral meals as prescribed in the law.

5) A further consideration arises from the Reformed definition of a sacrament as a sign and seal of the covenant of grace. The sacraments accompany promises made to members of the covenant community and the commandments of God which his people are summoned to obey. The sacraments do not add to the covenant revelation of God, they signify and confirm it. There is nothing in the sacrament which is not already and more comprehensively in the Word. Baptism is conferred upon covenant children precisely because God has made promises to them and summoned them to live for him even in their earliest days. On this understanding of the sacraments and without clear warrant otherwise in Scripture it appears difficult to justify withholding the seal and thus divorcing it from the promises which clearly have already been made and from the summons which has already been issued. The bearing of these considerations on the issue of child communion is illustrated beautifully by Bavinck's fifth argument, which appears to be less a reason than an apology for the exclusion of children from the table.<sup>16</sup> 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

Americana, 1824, p. 290: 'Ad Communionem hanc admittendi sunt, non...infantes baptizati, cum hi se ipsos probare, corpus Domini discernere, et Mortem eius annuicare 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.

<sup>16</sup> 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.

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.<sup>17</sup>

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,<sup>18</sup> 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

<sup>17</sup> 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.

<sup>18</sup> 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.'

generations been deaf to the Lord speaking in the Scriptures concerning the place of our children at his table. Nevertheless, it is a most fundamental conviction of our church that the supreme authority for doctrine and practice must be the Lord Christ speaking in the Scriptures. Such unqualified submission to the Word of God requires not only that we constantly subject our doctrine to the test of fidelity to the Scriptures but that we willingly receive correction from the Word. This should be much easier, of course, if, as I have maintained, the doctrine or the practice has never received anything more than superficial consideration.

All respect to the committee for a report which presents the case for retaining our traditional practice with considerably more sensitivity, imagination, and discrimination than one will find in our standard authorities. Nevertheless, I can only conclude that the committee report fails adequately to answer the gravamen of the charges lodged against the practice of excluding our children from the supper.

It is, of course, conceivable that in the era introduced by Christ and his apostles there was such a heightening of the degree of required maturity for participation in the second sacrament as the committee report maintains. This is precisely what baptists have argued in denying the support for infant baptism which we derive from the connection between circumcision and baptism. Our theologians have acknowledged that there are differences between the pre-Christian and Christian economies but have rightly insisted both that these differences concern the form only and not the substance of the covenant of God in Christ with his people and that the membership and participation of the children of believers in the covenant community, the church of God, belong not to the form but to the substance of God's covenant and of the workings of divine grace.

Further, while such a heightening as might have implications for the admission of covenant children to the table lacks any direct textual support, it surely cannot be contested that a *prima facie* case can be made for the relevance of the practice of including children in the passover and other sacrificial meals for the church's practice of the Lord's Supper. Indeed, the case can be made for paedocommunion in precisely the way we are accustomed to argue for paedobaptism (e.g. there is no statement in the New Testament invalidating the practice of the Old; the theology of children and the membership of covenant children in the church of God upon which Reformed understanding of paedocommunion is based are seconded in the New Testament; there is no instance in the New Testament of what would seem to be a prerequisite for the argument that the Old Testament order has been superseded, viz., a record of or at least some hint of a covenant child being prepared for admittance or being admitted to the table in his adolescence or young adulthood; etc.). In addition it may be noted that certain necessary concomitants of our present practice wholly lack textual support (e.g. that there are two types of members in Christ's church and that adolescent or young adult members of the covenant community are required to "profess faith" for entrance into the fulness of their covenant privileges).

We would do well to remember that the self-evidence of the correctness of the traditional application of I Cor. 11:27-28 to the issue of paedocommunion is seriously impeached by the widespread practice of paedocommunion in the western church until the twelfth century and in the eastern church to the present and by the fact that the Lord's Supper was lost to the church's children in the west not as a result of a purification of the church's practice of the sacrament but rather as the result of a horrible corruption of it.<sup>19</sup>

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,<sup>20</sup> 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).

<sup>19</sup> Cf. Keidel, *op. cit.*, pp. 301-304.

<sup>20</sup> Cf. Beckwith, *op. cit.*, p. 148.



You gave us his body to eat,  
His holy blood to drink  
What more could he have done for us?

Let us not deny it to little children  
Nor forbid them  
When they eat Jesus' body.

Of such is the kingdom of heaven  
As Christ himself told us,  
And holy David says also:

From the mouths of small children  
And of all innocent babes  
Has come forth God's praise  
That the adversary may be cast down.

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Praise God, you children  
You tiny babes,  
For he will not drive you away,  
But feed you on his holy body.<sup>21</sup>

That the Assembly find the minority report to be in agreement with the Scripture.

Robert S. Rayburn

<sup>21</sup> 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 U

**REPORT OF AD-INTERIM COMMITTEE  
TO STUDY AND MAKE RECOMMENDATIONS  
AS TO STRUCTURE AND PROCEDURE**

Your Ad-Interim Committee was instructed by the 12th General Assembly to "evaluate and make recommendations" in the following areas:

- (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 Stated Clerk, and the other General Assembly committees.

Your Ad-Interim Committee has previously reported its recommendations on (a) and (b), above. This Report is our recommendation as to (c).

Your Committee has consulted with many of you, with the sub-committee of COA studying these issues, and with most of the Permanent Committees and Agencies. Your Committee has considered many alternatives, but we believe that the basic structure God gave to PCA at its inception is still the best structure for the future. However, we believe that this basic structure needs some refinement so as to accomplish two primary purposes, to wit:

- (1) To implement the propositions set out in *BCO* Section 14-1 (3) that "the work of the church as set forth in the Great Commission is one work. . ."
- (2) Incorporate in the structure a mechanism for better coordination, cooperation, planning and accountability.

Attached as Exhibit "A" is our recommendation. This proposal relates to the manner by which the General Assembly implements its programs and policies through its Permanent Committees and Agencies. Therefore, we suggest that these matters of governance by General Assembly should be incorporated as Rules for Assembly Operations rather than as part of the *Book of Church Order*.

Attached as Exhibit "B" and "C" are schematic charts of this proposed Organizational Structure for General Assembly Committees and Agencies and for the Administrative Committee of the General Assembly.

You will notice that we are proposing the restructuring of the present COA to become the Administrative Committee of General Assembly. It seemed to us that the Agencies should be included in this process. As you know, there has been a much greater spirit of cooperation and coordination since the Coordinators have included in their meetings the chief administrative officers of the Agencies. So in 14.1, we have added to the present language in the RAO that the affairs and programs of General Assembly be conducted primarily through its Permanent Committees and Agencies, listing them.

Then in 14.3, we have suggested a change in the constituency of the Administrative Committee. An eighteen man Committee is proposed with the division within the Committee as follows, to wit:

- (a) Eight members at large
- (b) Moderator of General Assembly
- (c) One member of the Committee or Board of each of the Program Committees and Agencies.

You will further notice that we recommend that the chief administrative officers of the Program Committees and Agencies may attend the AC meetings, have the privilege of the floor, but not vote or be present in Executive Session.

If you try to see how the proposed AC Committee will be phased in, you will note that it will be out of balance until the expiration of the 1991 class. This is because of the fact that we did not feel it was wise to depose any of the members presently elected to COA. We felt this would cause additional conflict. Therefore, we propose to let these men continue until the expiration of the class of 1991. Thus beginning with the class of 1992, the General Assembly would elect one Ruling and one Teaching Elder for each class so as to eventually get the eight at large members in place.

Your Committee felt that it would be wise to have one individual as the chief administrative officer of the Administrative Committee. Our recommendation is that such position be filled by the Stated Clerk who would hire, with the approval of the AC, a Business Administrator. This Business Administrator would be in charge of the administrative functions of the AC and would report to the Stated Clerk. It is the Committee's intention that the Stated Clerk be freed from the mass of administrative detail so as to be able to spend most of his time as Minister at Large to the PCA, Consultant to the Permanent Committees and Agencies, and representative of PCA to the Church at large.

How do we propose to implement these proposals? We recommend that we make this a trial structure for four years. The recommendation in Item II deals with this matter. It is provided that we

will try it for four years. In the third year an Ad Hoc Committee of five men will be nominated and elected to evaluate the structure and make a final recommendation to the 20th General Assembly. Then after trying it for four years, the General Assembly could implement the structure by making changes in the *BCO* and *By-Laws* and Rules of Assembly Operation that would be necessary to make the structure consistent with the governance documents.

Item III of our recommendation is an effort to resolve conflict that might arise during this four year period between our proposals and other provisions in the existing governance rules.

We are fully aware that this reorganization of the COA composition in the forming of the new AC is in conflict with the present *BCO* composition of COA. We have discussed this with Dr. Morton Smith and he is of the opinion that we are on sound ground in the method we are recommending for gradual implementation of the membership in the Administrative Committee. We would point out that the COA is not yet down to sixteen men. The last reorganization provided for a gradual reduction of the then COA to the sixteen members. If you will look in the current minutes, you will find that there are still seventeen on this year's COA and it would not be reduced until next year to the sixteen. We also used this method for developing our *BCO* when the denomination was formed. We left it flexible for a few years until we could get it all settled as we liked. Hence we have these precedents for trying this method for governance for a four year period and see if we like it.

It could be possible that we will need to submit to you some supplemental recommendations. This will depend on how the presbyteries vote on the Judicial Procedure and/or the Nominations Procedure amendments. If the presbyteries adopt these, then we are going to need to make recommendations to you for suggested Rules for Assembly Operations to implement the same. But we do not know at this stage whether or not the amendments will be approved or not. So we will need to wait until that determination has been made and submit to you any such recommendation at a later date.

Your Ad-Interim Committee is still convinced that there is a great need for a general revision of our *By-Laws* and Rules for Assembly Operations. This would be a massive work for another committee. We would recommend that the General Assembly consider assigning such matter to a special committee at another date.

In this light, your Ad-Interim Committee feels that it has fulfilled the instructions given to it and is requesting that it be dismissed.

We are happy to report to you that the recommendations set out below are unanimous by the Ad-Interim Committee.

We, therefore, make the following recommendations for action by the 16th General Assembly, to wit:

#### RECOMMENDATIONS FOR ACTIONS

- (1) That the General Assembly approve the proposal for Amendment of Rules for Assembly Operations and implementation thereof as set out in Exhibit "A" to this report.
- (2) That the Ad-Interim Committee be dismissed.

Respectfully submitted,  
FOR THE COMMITTEE  
by W. Jack Williamson, Chairman

**EXHIBIT "A"****PROPOSED RECOMMENDATIONS OF THE AD INTERIM  
COMMITTEE PERTAINING TO THE PERMANENT  
COMMITTEES, THE AGENCIES AND THE OFFICE OF THE STATED CLERK**

The Ad Interim Committee recommends:

- I. The Rules for Assembly Operations be amended by adding the following:
- XIV. PERMANENT COMMITTEES AND OFFICE OF STATED CLERK**
- 14.1.** The affairs and programs of the General Assembly shall be conducted primarily through its Permanent Committees and Agencies. The Permanent Committees are:
- Christian Education and Publications (CE&P)
  - Mission to the World (MTW)
  - Mission to North America (MNA)
  - Administrative Committee (AC)
- The first three Permanent Committees shall be known as Program Committees.
- The Agencies are:
- Covenant Theological Seminary
  - Covenant College
  - Ridge Haven Conference Center
  - Insurance, Annuities and Relief
  - Investors Fund for Building and Development
  - PCA Foundation
- 14.2.** The chief administrative officer of the Administrative Committee of General Assembly shall be the Stated Clerk. The chief administrative officers of the three Program Committees shall be the Coordinators. (The office of Coordinator of COA is abolished.)
- 14.3.** The Administrative Committee of General Assembly shall consist of eighteen (18) men:
- (a) Eight (8) at large members
  - (b) The current Moderator of the General Assembly
  - (c) One (1) member of the Committee or Board of each of the following Program Committees and Agencies, to wit:
    - (1) Christian Education and Publication
    - (2) Mission to the World
    - (3) Mission to North America
    - (4) Covenant Theological Seminary
    - (5) Covenant College
    - (6) Ridge Haven Conference Center
    - (7) Insurance, Annuities and Relief
    - (8) Investors Fund for Building and Development
    - (9) PCA Foundation
- The eight (8) at large members shall be chosen and phased in as follows:
- (a) The present classes of 1989, 1990 and 1991 shall continue to serve until their terms expire.
  - (b) One Ruling Elder and one Teaching Elder shall be elected by the 16th General Assembly to the class of 1992.
  - (c) Thereafter one Ruling Elder and one Teaching Elder shall be elected by each General Assembly.
  - (d) Each at large member shall serve a term of four years.
- The Moderator of General Assembly shall automatically become a member of the Administrative Committee upon his election as Moderator and shall serve until the next Moderator is elected.
- Each Program Committee and Agency shall designate its member each year at the first stated meeting of the Committee or Board following the meeting of General Assembly.
- The chief administrative officers of the Program Committees and Agencies may attend any meeting of the Administrative Committee. They shall be entitled to the privilege of the floor but shall not have a vote and must be excluded when an executive session is called.
- The Chairman of the Administrative Committee shall be one of its at-large members.
- 14.4.** The Administrative Committee of General Assembly shall have the following authority and/or responsibility:

- (a) Shall be vested with the powers, duties, authorities, and responsibilities normally vested in and performed by a Board of Directors of an organization, subject to any specific restrictions, limitations, or instructions placed thereon by the General Assembly.
- (b) Shall be responsible for the proper and timely performance of all administrative functions of the denomination (Presbyterian Church in America, Inc.), not specifically assigned to some other committee or agency by the General Assembly.<sup>1</sup>
- (c) Shall have the authority to select and be responsible for the selection of an interim appointee for any officer of the General Assembly, (as distinguished from any officer of or member of any committee), in the event of the death or disability of such officer holder, it being understood that the Moderator and Stated Clerk are officers of the General Assembly and any other officers designated as such by a General Assembly.
- (d) Shall be authorized to make public statements for and on behalf of the denomination and to send representatives to meetings or gatherings.
- (e) Shall have authority to require each Permanent Committee and Agency to submit its annual proposed budget; shall independently evaluate each such proposed budget and report to the General Assembly its considered opinion thereof. Budgets of Committees and Agencies that are agreed upon by the Administrative Committee of General Assembly may be changed only by a two-thirds vote of the Assembly Commissioners present and voting at the time the budget is submitted for adoption. Otherwise a proposed budget may be changed by majority vote.
- (f) Shall be authorized to establish a subcommittee charged with the responsibility of continually examining and making recommendations to the General Assemblies pertaining to short and/or long-range planning for the denomination, including the formulation of recommendations pertaining to the raising of funds for the various ministries of this denomination and the allocation of those funds among the committees, agencies and institutions of this denomination. This Committee shall only have authority to make recommendations to the General Assembly in the areas covered by this paragraph; and this Committee shall have no authority to change or institute procedures or practices without approval of the General Assembly.
- (g) Shall have no authority, oversight, or supervision over any of the other permanent committees or agencies of this denomination; however, shall have the following authority and responsibility with reference thereto:
  - (i) Perform financial and/or policy and/or performance audits of all permanent committees and agencies; and<sup>2</sup>
  - (ii) Report to each General Assembly the results of such audits that are actually conducted and not previously reported on to the General Assembly together with the recommendations of this Administrative Committee growing out of and as a result of such audits. If any Permanent Committee or Agency disagrees with the report and/or recommendation of this Administrative Committee, such

<sup>1</sup> Illustrations of specific responsibilities assigned to other Committees:

(a) The General Assembly has specifically assigned to each Permanent Committee the responsibility "to raise the financial support for its work and distribute the funds through its own treasurers elected by each Committee" (1975 G.A. Minutes p.45). This Administrative Committee would have no administrative responsibility in relation thereto.

(b) The General Assembly has assigned certain duties to the various committees and agencies. For instance, the Christian Education and Publications Committee was assigned the duty "to publish official publications of the denomination" such as the "Messenger". (1974 G.A. Minutes p.73). Hence the CE&P has this responsibility to develop, staff, fund, print and distribute the "Messenger"; and this Administrative Committee has no administrative responsibility in relation thereto.

<sup>2</sup> The term "audit" is used in its common parlance as an examination and evaluation. This Administrative Committee shall have "no authority, oversight or supervision" over any Permanent Committee or Agency. Here is an illustration of how it should operate:

- (1) A subcommittee of the Administrative Committee examines the policies that are being followed by MNA.
- (2) This subcommittee reports to MNA that it believes MNA is not following a particular policy set by General Assembly.
- (3) If the issue cannot be resolved by agreement in discussions between the subcommittee and MNA, the issue would be taken to the full Administrative Committee.
- (4) If the issue cannot be resolved by agreement in discussions between the Administrative Committee and MNA, the issue may be carried by the Administrative Committee, with its recommendations, to the General Assembly.
- (5) At the time the issue and recommendation of the Administrative Committee are presented, MNA would have an opportunity to present its views so that the General Assembly would have the views of both before making a decision.
- (6) General Assembly would resolve the issue.
- (7) At no time in the process would the Administrative Committee have the authority to order or instruct MNA regarding the issue.

Permanent Committee or Agency shall have the privilege of the floor of General Assembly to present its position and recommendation so that the General Assembly will have before it both views before making a decision; and

- (iii) In conducting these audits the Committee shall be authorized to employ such person or persons as may be deemed necessary or desirable by the Committee on a part-time or full time basis.
- (h) The Administrative Committee shall report to each General Assembly and give an evaluation of the work of its staff and of the Committee as a whole.
- (i) Each four years the General Assembly shall appoint an ad hoc committee to evaluate the work of this Administrative Committee of General Assembly and its staff and report back to the following General Assembly the results of its investigation or examination.

**14.5.** As chief administrative officer of the Administrative Committee of General Assembly the Stated Clerk shall be responsible, under the supervision and subject to the direction of the Administrative Committee of General Assembly, for carrying out and executing the appropriate duties and responsibilities of said Committee. The Stated Clerk shall be authorized to employ, with the approval of the Administrative Committee of General Assembly, a Business Administrator. All other staff personnel for said Committee shall then be employed by the Business Administrator with the approval and consent of the Stated Clerk and such staff as may be employed shall be responsible to and report directly to the Business Administrator.

**14.6.** The Administrative Committee of General Assembly has the responsibility of nominating to the General Assembly the person to fill the office of the Stated Clerk. By a majority vote of the Commissioners present and voting at a General Assembly the floor may be opened for other nominations. The Stated Clerk shall be elected by the General Assembly for a term of four years with the provision that no person can serve as Stated Clerk for more than three consecutive four year terms. After three consecutive terms he cannot be re-elected unless during the third year of his third term he is re-elected by at least 75% of the General Assembly's commissioners present and voting.

**14.7.** That the qualifications for the person to fill the office of the Stated Clerk be as follows:

- (a) The person must be either a Teaching or Ruling Elder in the Presbyterian Church in America.
- (b) The person must be conversant with the history and distinctives of the Presbyterian and Reformed tradition and in particular of the history and distinctives of the Presbyterian Church in America.
- (c) The person must possess a competent knowledge of the *Book of Church Order* of the Presbyterian Church in America.
- (d) The person must have demonstrated managerial and organizational skills.
- (e) Such person must be loyal to the standards of the Presbyterian Church in America and be able to fairly represent the actions of each General Assembly. He must be conversant with the breadth of Reformed thinking in the Presbyterian Church in America and able to communicate with the members of Presbyterian Church in America and able to communicate with representatives of other Reformed denominations.
- (f) Such person must be able to work in a capable, sensitive manner with persons who are in positions of responsibility in the Presbyterian Church in America organization structure.
- (g) Such person must understand and be committed to the proposition set out in *BCO* 14-1(3):

"The work of the Church as set forth in the Great Commission is one work. . ."

Therefore, such person must recognize and be committed to implementing the important principle of the interdependency of each Court, Committee and Agency of the PCA.

- (h) Such person must have an appreciation of the whole church of the Lord Jesus Christ as defined in *BCO* 1-3 and thus be able to work with the leaders of all branches of this true Church.

**14.8.** That the person filling the position of the office of the Stated Clerk shall have the following responsibilities to the General Assembly:

- (a) He shall be the Minister-at-Large to the denomination in preaching, admonishing, advising and counseling.

- (b) He shall be responsible for the recording of the transactions of each General Assembly.
- (c) He shall carefully preserve all of the records of each General Assembly.
- (d) He shall obtain and grant abstracts from the Assembly records whenever properly required or requested.
- (e) He shall prepare and distribute a handbook for commissioners prior to the meeting of each General Assembly.
- (f) He shall gather and assemble the items of business that come before each Assembly and refer such items of business to the proper committee or committees.
- (g) He shall be responsible for publishing the minutes and statistical reports of the Presbyterian Church in America and periodically updating the digest of the minutes.
- (h) He shall be the Parliamentarian of the General Assembly but may fulfill this function through the use of Assistant Parliamentarians whom he recommends to the Moderator for his appointment.
- (i) He shall be a non-voting ex officio member of the Committee on Interchurch Relations.
- (j) He shall be available to give advice to the boards and agencies of the Presbyterian Church in America if, as, and when so requested.
- (k) He shall be responsible for the oversight of the Archives of the Presbyterian Church in America.
- (l) Under the supervision of the Administrative Committee of General Assembly, he shall propose the docket of the General Assembly and shall be available to advise the General Assembly on means to expedite and complete the business of the General Assembly.
- (m) He shall be responsible for notifying all appropriate persons of the decisions of the General Assembly.
- (n) He shall serve as the secretary and treasurer of Presbyterian Church in America.
- (o) He shall fulfill all obligations assigned by the Bylaws of Presbyterian Church in America.
- (p) He shall receive progress reports and/or minutes from the committees appointed by the General Assembly, including special committees.
- (q) He shall provide information and advice as requested regarding matters which come to the floor of the General Assembly.
- (r) He shall serve as custodian of the rolls of each General Assembly.
- (s) He shall be the correspondent with the lower courts of the church.
- (t) He shall complete such other tasks as directed or assigned to him by the General Assembly.

14.9. The person filling the office of the Stated Clerk shall have responsibility to the Administrative Committee of General Assembly as follows:

- (a) He shall work under the supervision of the Administrative Committee of General Assembly between the meetings of General Assembly. He shall be elected by the General Assembly.
- (b) He shall perform such duties as the Administrative Committee of General Assembly shall direct.
- (c) He shall recommend a person to fill the office of Business Administrator, such recommendation to be made to the Administrative Committee of General Assembly. He shall employ such Business Administrator, with the prior approval of this Administrative Committee. The person filling the office of Business Administrator shall be responsible directly to the Stated Clerk, and through the Business Administrator the necessary personnel and equipment shall be obtained and utilized-all under the overall oversight of the Administrative Committee of General Assembly.
- (d) He shall make a full report to the Administrative Committee of General Assembly each year pertaining to his assessment of and evaluation of the performance by himself and those under his supervision and control during the year, which full report shall be submitted by this Administrative Committee to the General Assembly. This Administrative Committee shall have the responsibility of adding its comments, recommendations and suggestions to such report which shall include an evaluation of the performance of the person filling the office of the Stated Clerk.

- II. This Amendment be adopted for a specific period of four (4) years and will automatically expire at the beginning of the 20th General Assembly. At the 19th General Assembly, an Ad Hoc Committee of five (5) men shall be nominated and elected through the normal process of nomination and election. This Committee shall study, evaluate and make recommendation to the

20th General Assembly regarding this structure and its modification and/or continuance. The 20th General Assembly shall then take such action as may be necessary to propose those changes in our governance documents as may be necessary to effectuate this structure and make all such documents consistent therewith.

- III. During this 4 year trial period, this provisional structure and these provisions for its operation shall take precedent over any other provisions for governance in conflict therewith. Where not in conflict, the existing provisions for governance shall continue in full force and effect.



EXHIBIT "B"

ORGANIZATIONAL STRUCTURE OF GENERAL ASSEMBLY AND ITS PERMANENT COMMITTEES AND AGENCIES

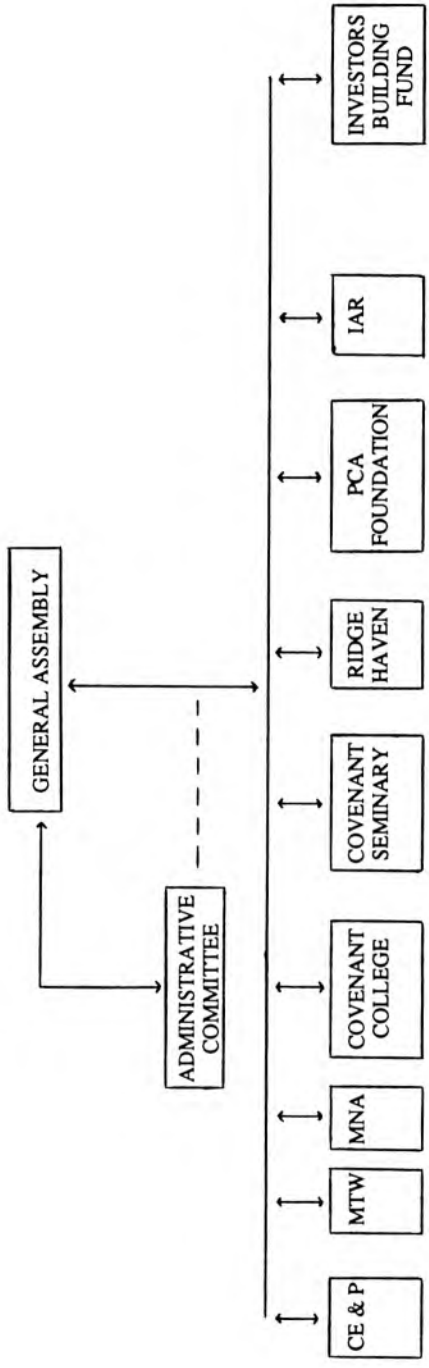
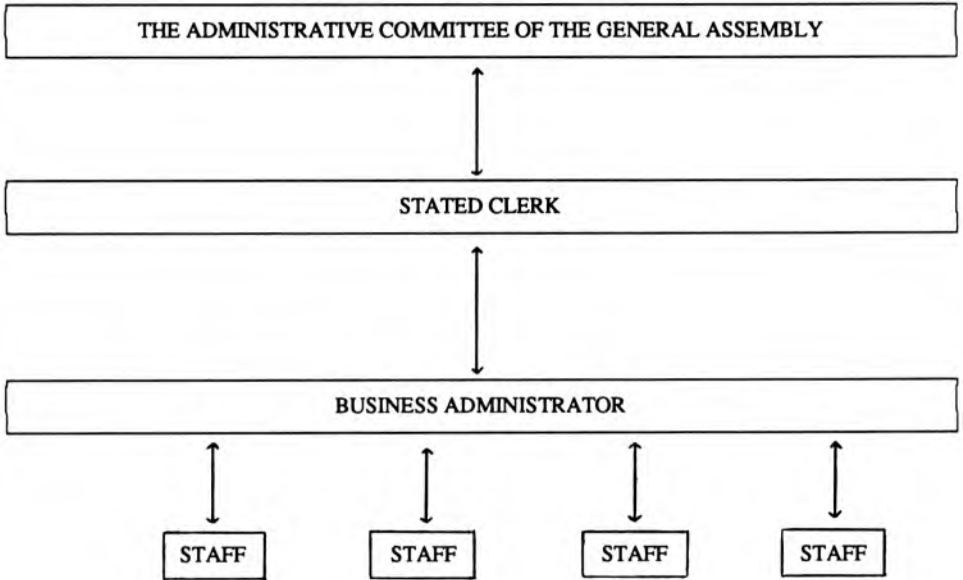


EXHIBIT "C"

ORGANIZATIONAL STRUCTURE OF ADMINISTRATIVE COMMITTEE OF THE GENERAL ASSEMBLY



## SUPPLEMENTAL REPORT

In order to avoid the possibility that our recommendations become the subject of a matter of constitutional debate and not be considered on the merits of their content, we are proposing these supplemental recommendations.

First, we propose deleting the provision of the *BCO* relating to the size and constituency of the COA, now to become the Administrative Committee of General Assembly. It is our conception of this Committee that it should deal primarily with administrative functions. Thus we believe its size and constituency should be left to the flexibility provided by the Rules of General Assembly rather than be a matter of constitutional provision.

Since it will take a year for this *BCO* change to be approved, we are recommending that our proposed restructure of the COA to the AC become effective only after such approval. For this next year, we are recommending that the chief administrative officers of the Program Committees and the Agencies begin sitting with COA in the spirit of cooperation presently existing on an informal basis.

Therefore, we substitute for our recommendations on page 1902 of the *Handbook for Commissioners* the following:

- (1) That the *BCO* be amended by substituting the words "Administrative Committee of General Assembly" wherever the words "Committee on Administration" appear and by deleting the 2nd paragraph of *BCO* 14-1 (12) which begins with the words "The Committee on Administration shall consist..." and ends with the words "that may occur during the year in its at-large membership."
- (2) That the General Assembly approve the proposal for Amendment of Rules for Assembly Operations and implementation thereof as set out in Exhibit "A" to this report to become effective at the 17th General Assembly only upon the final approval of the *BCO* change recommended in Recommendation 1 above.
- (3) That the Stated Clerk elected by this 16th General Assembly serve as Co-ordinator of COA until the 17th General Assembly and that he have authority to appoint a business manager/treasurer with the approval of COA.
- (4) That during this year between the 16th and 17th General Assembly the chief administrative officers of the Program Committees and Agencies, at their own expense, may attend any meeting of COA, shall be entitled to the privilege of the floor, but shall not have a vote and must be excluded when an executive session is called.
- (5) That the Ad-Interim Committee be dismissed.

Respectfully submitted,  
FOR THE COMMITTEE  
by W. Jack Williamson  
Chairman

AMENDMENT TO  
EXHIBIT "A"  
PAGE 1906

- II. Substitute "21st" for "20th" and "20th" for "19th".

**MINORITY REPORT**

RECOMMENDATION 1. A substitute motion, for (2), p. 1909.

That EXHIBIT "A" pp. 1903-1906, be approved as in Committee Recommendation (2), SUPPLEMENTAL REPORT, p. 1909, with the following amendments:

14.4.(a). Add, after words "Board of Directors of an...", the word "secular" so that the sentence reads, "Boards of Directors of a secular organization..."

Add after the words "thereon by the General Assembly." a new sentence, "The Administrative Committee of General Assembly shall not be considered a board so far as the ecclesiastical affairs of the church are concerned, and shall not have any powers, duties or responsibilities with regard to the ecclesiastical affairs of the church other than those specifically assigned by the General Assembly."

14.4.(d). Add, after the words "on behalf of the denomination", the words "only insofar as such statements are warranted on the basis of specific actions of the General Assembly." so that the sentence reads, "Shall be authorized to make public statements for and on behalf of the denomination only insofar as such statements are warranted on the basis of specific actions of the General Assembly."

14.6. Strike the second sentence, "By a majority vote of the Commissioners present and voting at a General Assembly the floor may be opened for other nominations."

14.8.(a). Strike, "He shall be the Minister-at-Large to the denomination in preaching admonishing, advising and counseling."

Add in its place, "In his office as an Elder he shall, upon invitation, minister to the church in preaching, admonishing, advising and counseling."

Respectfully submitted,  
David F. Coffin, Jr.

**APPENDIX V****REPORT OF THE AD HOC COMMITTEE REGARDING  
THE KOREAN PRESBYTERIAN CHURCH OF WASHINGTON**

The Fifteenth General Assembly, through the Stated Clerk, named a committee to look into the conduct of some business in the Korean Presbyterian Church of Washington, D.C.

The committee met on May 10, 1988, in Randallstown, Maryland. Committee members present included RE Robert Bain, RE Charles Baker, TE Michael Coleman, and TE Daniel Osborne. TE Gary Nantt translated the records and had input to the committee by correspondence but could not be present for this meeting.

After reviewing the records, the committee found the Korean Southeastern Presbytery and the Session of Korean Presbyterian Church to have acted in order. Records indicate that there were reasons given for the discipline handed down in the congregation. They also show that Presbytery met with the dissident church members, but the members were not cooperative.

Therefore, the committee is unanimous in this assessment and does not recommend that General Assembly set up a judicial commission to further investigate.

Respectfully submitted,  
Daniel G. Osborne, Chairman

## APPENDIX W

### RULES FOR ASSEMBLY OPERATIONS

#### As Amended by the Sixteenth 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 and Publications	Permanent Committee	Touching Christian Education Publications
4. Covenant College	Trustees	Touching Covenant College



5. Covenant Seminary	Trustees	Touching Covenant Seminary
6. Insurance & Annuities	Trustees	Touching insurance & annuities
7. Interchurch Relations	Permanent Committee	Touching comity, cooperation relations to other churches
8. Judicial Business	Permanent Committee	Touching Constitution
9. Mission to North Am.	Permanent Committee	Touching home missions
10. Mission to the World	Permanent Committee	Touching world missions
11. PCA Foundation	Trustees	Touching PCA Foundation
12. Ridge Haven	Trustees	Touching Ridge Haven

**8-2** Each Presbytery shall, prior to the meeting of the Assembly, elect one of its commissioners to each of the Committees of Commissioners, dividing them as to ruling and teaching elders by a formula established by the Stated Clerk. In the event that Presbytery does not have sufficient teaching elders to supply the Committees thus assigned, the Presbytery may, at its own discretion, elect ruling elders to these Committees. In the event that Presbytery is not able to supply members for all the Committees, the Presbytery may select the Committees to which they wish to appoint representatives. Commissioners serving on Permanent Committees or Sub-Committees of the Assembly or the staffs thereof are not eligible to serve on any Committees of Commissioners.

**8-3** The Conveners of the Committees shall be designated by the Moderator.

**8-4** The Committee may be scheduled to meet prior to the opening session of the Assembly to handle the business referred by the Stated Clerk, as published in the **Handbook**.

**8-5** The Committee of Commissioners shall proceed as follows:

- (1) At the proper time each Committee shall assemble in its assigned room, elect a chairman and a secretary, review material in hand, appoint sub-committees as may be necessary, and begin its work.
- (2) Each Committee shall be available to reconvene to consider additional references that may come from the floor of the Assembly.

Meetings of a Committee of Commissioners shall ordinarily be open to the public as non-participating visitors, to the extent made possible by the physical facilities of the available meeting room. If such visitors desire the Committee to consider a proposal on some item of business that is before the Committee, this must be presented in writing. No new items of business, not referred to the Committee by the Assembly, may be considered by the Committee. The Chairman and representatives of the Permanent Committee, and the Coordinator and appropriate staff members shall be available for consultation with the Committee of Commissioners reviewing their work. After the Committee of Commissioners has received input from the Permanent Committee, Coordinator, staff members and visitors, it should then go into executive session as it frames and adopts its report to the General Assembly. It must be in executive session when it actually adopts the report. The Committee of Commissioners may invite other persons for consultative purposes, when this is felt necessary to the Committee's performance of its business.

**8-6** The report of the Committee of Commissioners shall be brief and concise. It shall include the following:

- (1) A list of all items referred to and considered by the Committee.
- (2) A statement of the issues discussed.
- (3) A report of all recommendations contained in an agency or Committee report under consideration. (If any of the recommendations contained in a report were not approved, this shall be reported with reasons. New recommendations may be added, with words of explanation. Amendments to original recommendations shall be reported and explained.)
- (4) A Statement of the division of the vote on every official recommendation made to or by the Committee.
- (5) Reference to overtures by number with brief statement of content and recommended answer.
- (6) Reference to communications by number with brief statement of content and recommended answer.
- (7) Only such portions of narrative sections of the printed reports as are necessary to make the report of the Committee of Commissioners intelligible.
- (8) A note that the audit of the reporting Committee has been received and that the Committee is taking any necessary action on any recommendation of its audits.
- (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.

**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 (together with specific reference to Presbytery's action as recorded in its Minutes) in this manner:
    - a) Presbytery agrees with the exceptions and corrects its record (if possible), corrects its actions (if possible) and promises to be more careful in the future. Or,
    - b) Presbytery respectfully disagrees with the exception, states its grounds and refers the exception back to the Assembly for action.
  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 according to the following guidelines:
  - a) That all Commission members be nominated by the Committee of Commissioners on Judicial Business on behalf of the General Assembly;
  - b) That at least 1 1/2 times the required number of commission members be submitted (*BCO* 15-3);
  - c) That highest priority be given to structuring the commissions to achieve geographical balance;
  - d) That Commission members be chosen by way of drawing for names;
  - e) That Commissioners not include a floor clerk of the Assembly nor a member of a Committee of Commissioners;
  - f) That Commission members be chosen from a list of the actually registered commissioners constructed no later than noon of the opening day of the Assembly, which list will be supplied by the Committee on Administration.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
  - a. the election of a chairman;
  - b. the election of a clerk;
  - c. the enrollment of the commission and the certification of a quorum;
  - d. the announcement by the chairman that the court (*i.e.*, the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See *BCO* 32-12.
5. The entire record of the case *shall be read*, except those parts omitted by the consent of both parties.
6. Either party may object to the record as being incorrect or defective and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
7. The complainant shall present his opening argument.
8. The respondent shall present his opening argument.
9. The commission members shall pose such inquiries as may be desired to clarify the case.
10. The respondent shall give his closing argument.
11. The complainant shall give his closing argument.
12. The court should go into closed session to discuss and consider the merits of the complaint and to vote.
13. Opportunity shall be given each member of the commission to express his opinion.
14. The vote shall then be taken, without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
15. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
16. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
  - a. annul the whole or any part of the action of the lower court against which complaint was sustained.
  - b. send the matter back to the lower court with instructions for a new hearing. The complainant and respondent shall be notified of the court's decision.
17. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case.
18. Any member or members dissenting from the majority are entitled to submit a dissent.

19. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
20. The commission shall adjourn with prayer.
21. The commission shall divide its report to the Assembly, as follows:
  - a. There shall be a report on the case in the following or similar format:
    - I. Statement of the Fact(s)
    - II. Statement of the Issue(s)
    - III. Judgment of the Case (as to the specifications complained against) and Amends (if any)
    - IV. An Explanatory Opinion (if desired)
 This report shall be presented with the motion that it be regarded and treated as the action and judgment of the court. When the report is adopted by the Assembly, it shall be printed in the body of the Minutes of that Assembly.
  - b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly shall be printed in the Appendix of the Minutes of that Assembly.

**B. The Guidelines for Judicial Commissions to Adjudicate Appeals**

1. The General Assembly finds the appeal in order and appoints a commission to adjudicate the matter.
2. The convener calls the commission to meet at a time and place specified, citing both parties to be present.
3. The convener calls the commission to order, constituting the commission with prayer offered by a member of the commission.
4. The commission shall organize itself by:
  - a. the election of a chairman
  - b. the election of a clerk
  - c. the enrollment of the commission and the certification of a quorum.
  - d. the announcement by the chairman that the court (*i.e.*, the commission) is about to pass to the consideration of the case, enjoining the members to recollect and regard their high character as judges of the court of Jesus Christ and the solemn duty in which they are about to engage. See *BCO* 32-12.
5. The entire record of the case *shall be read*, except those parts omitted by the consent of both parties.
6. The court shall determine the length of time to be allotted to each party for oral argument.
7. Either party may object to the record as being incorrect or defective, and, if the court finds the record to be incorrect or defective, it may remit the matter to the lower court for the purpose of amending the record.
8. The appellant shall present his opening argument, using the portion of his allotted time he desires.
9. The appellee shall present his opening argument, using the portion of his allotted time he desires.
10. The commission members shall pose such inquiries as may be desired to clarify the case.
11. The appellee shall present his closing argument, not exceeding the total time allotted to him.
12. The appellant shall present his closing argument, not exceeding the total time allotted to him.
13. The court should go into closed session to discuss and consider the merits of the appeal and to vote.
14. Opportunity shall be given each member of the commission to express his opinion.
15. The vote shall then be taken without further debate, on each specification, in this form: "Shall this specification of error be sustained?"
16. If no specification of error is sustained by majority vote, the commission shall, upon motion, vote to confirm the decision of the lower court.
17. If any or all of the specifications are sustained by majority vote, the commission shall proceed to vote to:
  - a. reverse the decision in whole or in part
  - b. render the decision that should have been rendered
  - c. remand the case to the lower court for a new trial.
18. If the court thinks it wise, it may adopt a minute explanatory of its action which shall become a part of its record of the case. It shall adopt a written statement of opinion.
19. Any member or members dissenting from the majority are entitled to submit a dissent.
20. The commission shall prepare a full report of its proceedings which shall be read and approved by the commission.
21. The commission shall adjourn with prayer.
22. The commission shall divide its report to the Assembly, as follows:
  - a. There shall be a report on the case in the following or similar format:



- I. Statement of Facts
  - II. Statement of the Issue(s)
  - III. Judgment of the Case (as to the specifications appealed) and Amends (if any)
  - IV. Minute Explanatory (if desired) and Opinion
- b. There shall be a full report of the minutes and proceedings of the commission, which when received by the Assembly, shall be printed in the Appendix of the Minutes of that Assembly.
  - c. The decision, together with a written opinion, will be delivered personally or mailed to the appellant and to the lower court with a written receipt required.

#### XI. Assembly Expenses

11-1 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.

#### NEW XIV. *PERMANENT COMMITTEES AND OFFICE OF STATED CLERK*<sup>1</sup>

*14.1. The affairs and programs of the General Assembly shall be conducted primarily through its Permanent Committees and Agencies. The Permanent Committees are:*

*Christian Education and Publications (CE&P)  
Mission to the World (MTW)  
Mission to North America (MNA)  
Administrative Committee (AC)*

*The first three Permanent Committees shall be known as Program Committees.*

*The Agencies are:*

*Covenant Theological Seminary  
Covenant College  
Ridge Haven Conference Center  
Insurance, Annuities and Relief  
Investors Fund for Building and Development  
PCA Foundation*

*14.2. The chief administrative officer of the Administrative Committee of General Assembly shall be the Stated Clerk. The chief administrative officers of the three Program Committees shall be the Coordinators. (The office of Coordinator of COA is abolished.)*

*14.3. The Administrative Committee of General Assembly shall have the following authority and/or responsibility:*

- (a) *Shall be vested with the powers, duties, authorities, and responsibilities normally vested in and performed by a Board of Directors of a secular organization, subject to any specific restrictions, limitations, or instructions placed thereon by the General Assembly. The Administrative Committee of General Assembly shall not be considered a board so far as the ecclesiastical affairs of the church are concerned, and shall not have any powers, duties or responsibilities with regard to the ecclesiastical affairs of the church other than those specifically assigned by the General Assembly.*

<sup>1</sup> The new chapter 14 of the RAO adopted at the Sixteenth General Assembly does not go into effect until the BCO 14-1(12) changes have been enacted. See 16-58.

- (b) *Shall be responsible for the proper and timely performance of all administrative functions of the denomination (Presbyterian Church in America, Inc.), not specifically assigned to some other committee or agency by the General Assembly.*
- (c) *Shall have the authority to select and be responsible for the selection of an interim appointee for any officer of the General Assembly, (as distinguished from any officer of or member of any committee), in the event of the death or disability of such office holder, it being understood that the Moderator and Stated Clerk are officers of the General Assembly and any other officers designated as such by a General Assembly.*
- (d) *Shall be authorized to make public statements for and on behalf of the denomination and to send representatives to meetings or gatherings.*
- (e) *Shall have authority to require each Permanent Committee and Agency to submit its annual proposed budget; shall independently evaluate each such proposed budget and report to the General Assembly its considered opinion thereof. Budgets of Committees and Agencies that are agreed upon by the Administrative Committee of General Assembly may be changed only by a two-thirds vote of the Assembly Commissioners present and voting at the time the budget is submitted for adoption. Otherwise a proposed budget may be changed by majority vote.*
- (f) *Shall be authorized to establish a subcommittee charged with the responsibility of continually examining and making recommendations to the General Assemblies pertaining to short and/or long-range planning for the denomination, including the formulation of recommendations pertaining to the raising of funds for the various ministries of this denomination and the allocation of those funds among the committees, agencies and institutions of this denomination. This Committee shall only have authority to make recommendations to the General Assembly in the areas covered by this paragraph; and this Committee shall have no authority to change or institute procedures or practices without approval of the General Assembly.*
- (g) *Shall have no authority, oversight, or supervision over any of the other permanent committees or agencies of this denomination; however, shall have the following authority and responsibility with reference thereto:*
  - (i) *Perform financial and/or policy and/or performance audits of all permanent committees and agencies; and*
  - (ii) *Report to each General Assembly the results of such audits that are actually conducted and not previously reported on to the General Assembly together with the recommendations of this Administrative Committee growing out of and as a result of such audits. If any Permanent Committee or Agency disagrees with the report and/or recommendation of this Administrative Committee, such Permanent Committee or Agency shall have the privilege of the floor of General Assembly to present its position and recommendation so that the General Assembly will have before it both views before making a decision; and*
  - (iii) *In conducting these audits the Committee shall be authorized to employ such person or persons as may be deemed necessary or desirable by the Committee on a part-time or full time basis.*
- (h) *The Administrative Committee shall report to each General Assembly and give an evaluation of the work of its staff and of the Committee as a whole.*
- (i) *Each four years the General Assembly shall appoint an ad hoc committee to evaluate the work of this Administrative Committee of General Assembly and its staff and report back to the following General Assembly the results of its investigation or examination.*

**14.4.** *As chief administrative officer of the Administrative Committee of General Assembly the Stated Clerk shall be responsible, under the supervision and subject to the direction of the Administrative Committee of General Assembly, for carrying out and executing the appropriate duties and responsibilities of said Committee. The Stated Clerk shall be authorized to employ, with the approval of the Administrative Committee of General Assembly, a Business Administrator. All other staff personnel for said Committee shall then be employed by the Business Administrator with the approval and consent of the Stated Clerk and such staff as may be employed shall be responsible to and report directly to the Business Administrator.*

**14.5.** *The Administrative Committee of General Assembly has the responsibility of nominating to the General Assembly the person to fill the office of the Stated Clerk. Additional nominations may be made from the floor of the Assembly through the regular process for additional nominations. The Stated Clerk shall be elected by the General Assembly for a term of four years with the provision that no person can serve as Stated Clerk for more than three consecutive four year terms.*

*After three consecutive terms he cannot be re-elected unless during the third year of his third term he is re-elected by at least 75% of the General Assembly's commissioners present and voting.*

**14.6.** *That the qualifications for the person to fill the office of the Stated Clerk be as follows:*

- (a) *The person must be either a Teaching or Ruling Elder in the Presbyterian Church in America.*
- (b) *The person must be conversant with the history and distinctives of the Presbyterian and Reformed tradition and in particular of the history and distinctives of the Presbyterian Church in America.*
- (c) *The person must possess a competent knowledge of the Book of Church Order of the Presbyterian Church in America.*
- (d) *The person must have demonstrated managerial and organizational skills.*
- (e) *Such person must be loyal to the standards of the Presbyterian Church in America and be able to fairly represent the actions of each General Assembly. He must be conversant with the breadth of Reformed thinking in the Presbyterian Church in America and able to communicate with the members of Presbyterian Church in America and able to communicate with representatives of other Reformed denominations.*
- (f) *Such person must be able to work in a capable, sensitive manner with persons who are in positions of responsibility in the Presbyterian Church in America organization structure.*
- (g) *Such person must understand and be committed to the proposition set out in BCO 14-1(3):  
"The work of the Church as set forth in the Great Commission is one work. . ."  
Therefore, such person must recognize and be committed to implementing the important principle of the interdependency of each Court, Committee and Agency of the PCA.*
- (h) *Such person must have an appreciation of the whole church of the Lord Jesus Christ as defined in BCO 1-3 and thus be able to work with the leaders of all branches of this true Church.*

**14.7.** *That the person filling the position of the office of the Stated Clerk shall have the following responsibilities to the General Assembly:*

- (a) *In his office as an elder he may as appropriate, advise and counsel, and upon invitation, preach.*
- (b) *He shall be responsible for the recording of the transactions of each General Assembly.*
- (c) *He shall carefully preserve all of the records of each General Assembly.*
- (d) *He shall obtain and grant abstracts from the Assembly records whenever properly required or requested.*
- (e) *He shall prepare and distribute a handbook for commissioners prior to the meeting of each General Assembly.*
- (f) *He shall gather and assemble the items of business that come before each Assembly and refer such items of business to the proper committee or committees.*
- (g) *He shall be responsible for publishing the minutes and statistical reports of the Presbyterian Church in America and periodically updating the digest of the minutes.*
- (h) *He shall be the Parliamentarian of the General Assembly but may fulfill this function through the use of Assistant Parliamentarians whom he recommends to the Moderator for his appointment.*
- (i) *He shall be a non-voting ex officio member of the Committee on Interchurch Relations.*
- (j) *He shall be available to give advice to the boards and agencies of the Presbyterian Church in America if, as, and when so requested.*
- (k) *He shall be responsible for the oversight of the Archives of the Presbyterian Church in America.*
- (l) *Under the supervision of the Administrative Committee of General Assembly, he shall propose the docket of the General Assembly and shall be available to advise the General Assembly on means to expedite and complete the business of the General Assembly.*
- (m) *He shall be responsible for notifying all appropriate persons of the decisions of the General Assembly.*
- (n) *He shall serve as the secretary and treasurer of Presbyterian Church in America.*
- (o) *He shall fulfill all obligations assigned by the Bylaws of Presbyterian Church in America.*
- (p) *He shall receive progress reports and/or minutes from the committees appointed by the General Assembly, including special committees.*
- (q) *He shall provide information and advice as requested regarding matters which come to the floor of the General Assembly.*
- (r) *He shall serve as custodian of the rolls of each General Assembly.*
- (s) *He shall be the correspondent with the lower courts of the church.*

- (i) *He shall complete such other tasks as directed or assigned to him by the General Assembly.*
- 14.8.** *The person filling the office of the Stated Clerk shall have responsibility to the Administrative Committee of General Assembly as follows:*
- (a) *He shall work under the supervision of the Administrative Committee of General Assembly between the meetings of General Assembly. He shall be elected by the General Assembly.*
  - (b) *He shall perform such duties as the Administrative Committee of General Assembly shall direct.*
  - (c) *He shall recommend a person to fill the office of Business Administrator, such recommendation to be made to the Administrative Committee of General Assembly. He shall employ such Business Administrator, with the prior approval of this Administrative Committee. The person filling the office of Business Administrator shall be responsible directly to the Stated Clerk, and through the Business Administrator the necessary personnel and equipment shall be obtained and utilized-all under the overall oversight of the Administrative Committee of General Assembly.*
  - (d) *He shall make a full report to the Administrative Committee of General Assembly each year pertaining to his assessment of and evaluation of the performance by himself and those under his supervision and control during the year, which full report shall be submitted by this Administrative Committee to the General Assembly. This Administrative Committee shall have the responsibility of adding its comments, recommendations and suggestions to such report which shall include an evaluation of the performance of the person filling the office of the Stated Clerk.*

#### **XIV. Appointment and Financing of Ad Interim Study Committees of the General Assembly**

Only two (2) ad interim study committees may be appointed or continued in any given year, (with no committee continuing with undesignated COA funding beyond the third year of its inception and no more than two (2) committees existing in any one (1) year). The total number of committee members per committee is not to exceed seven (7) members. Each committee's appointment and/or extension must be ratified by a majority vote of the commissioners, and any additional committees would have to be approved by a two-thirds vote of commissioners, with financing provided for outside the COA budget.

#### **XV. 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 Sixteenth 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 XIII,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.
6. The Interchurch Relations Committee members may serve two consecutive, three-year terms of office. Provisions for the membership of the committee other than those of term shall be limited to the same constitutional provisions (*BCO* 14-1-12) as those of the Permanent Committees.
7. The Board of Trustees of the PCA Foundation shall be comprised of four classes of two men each who may be Teaching Elders, Ruling Elders or Deacons of the PCA. At least two members of the total Board must be Teaching Elders.

#### 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.**

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204 Under 8.b., should read, "September 11-13, 1986".

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