

Minutes
of the
SIXTH GENERAL ASSEMBLY
of the
PRESBYTERIAN CHURCH
IN AMERICA

Part I
DIRECTORY
Of General Assembly
Committees And Officers

Part II
JOURNAL

Part III
APPENDICES

JUNE 19-23, 1978
GRAND RAPIDS, MICHIGAN

The *Minutes of the General Assembly* is published by the Committee for Christian Education and Publications of the Presbyterian Church in America as authorized by the Stated Clerk of the General Assembly.

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**The week of June 18, 1979
(The hour of convening to be determined.)
Northside Baptist Church
Charlotte, North Carolina**

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MINUTES
of the
SIXTH GENERAL ASSEMBLY
PRESBYTERIAN CHURCH IN AMERICA

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Calvin College
GRAND RAPIDS, MICHIGAN
JUNE 19-23, 1978

SUCCESSION OF MODERATORS

Assembly	Year	Name	Place of Assembly
1st	1973	Hon. W. Jack Williamson	Birmingham, AL
2nd	1974	Rev. Erskine L. Jackson	Macon, GA
3rd	1975	Judge Leon F. Hendrick	Jackson, MS
4th	1976	Rev. William A. McIlwaine	Greenville, SC
5th	1977	Hon. John T. Clark	Smyrna, GA
6th	1978	Rev. G. Aiken Taylor	Grand Rapids, MI

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After 1 December 1978:
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Director of Stewardship Ministries

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 Montgomery, Alabama 36117
 Phone: 205-277-2424

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 Greenville, South Carolina 29615

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 Ruston, Louisiana 71270

Gordon Reed, Southern Florida
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 Monroeville, Pennsylvania 15146

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 Route 1, Box 268
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Bruce Wideman, Mississippi Valley
 P. O. Box 4862
 Jackson, Mississippi 39216

Ruling Elders:

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 1138 St. Ann Street
 Jackson, Mississippi 39202

Class of 1981

Ralph Langford, Evangel
 109 Dalehaven Place
 Gadsden, Alabama 35901

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

Class of 1980

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 Woodville, Mississippi 39669

Class of 1979

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 Water Valley, Mississippi 38965

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 720 Chester Avenue, N.W.
 Roanoke, Virginia 24017

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

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 P. O. Box 3108
 Asheville, North Carolina 28802

The Immediate Past Moderator:

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 2724 Ingleside Avenue
 Macon, Georgia 31204

The Stated Clerk:

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P. O. Box 256
Clinton, Mississippi 39056

After 1 December 1978:
P. O. Box 312
Brevard, North Carolina 28712

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

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Pensacola, Florida 32507

Committee on Mission to the United States:

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Miami, Florida 33156

Committee on Mission to the World:

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Montgomery, Alabama 36104

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Asheville, North Carolina 28804

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Christian Education and Publications
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 High Point, North Carolina 27262

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Administration
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Class of 1983

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Class of 1982

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 Swannanoa, North Carolina 28778

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Coordinator

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ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

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Wheaton, Illinois 60187

George Calhoun, Grace
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Mt. Olive, Mississippi 39119

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Miami, Florida 33156

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Miami, Florida 33177

Class of 1979

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Alternates

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Walter Gwin, Mississippi Valley
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**BOARD OF TRUSTEES FOR THE
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION**

Class of 1982

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P. O. Box 367
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Thomas Leopard, Evangel
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Class of 1979:

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Sewickley, Pennsylvania 15143

Gordon Reed, Southern Florida
P. O. Box 565
Rosman, North Carolina 28772

PART II
JOURNAL
MINUTES — MONDAY AFTERNOON

June 19, 1978

First Session

6-1 The Assembly Called To Order

The Sixth General Assembly of the Presbyterian Church in America, meeting on the Campus of Calvin College, Grand Rapids, Michigan, hosted by the Christian Reformed Church in North America, was called to order at 1:30 p.m., June 19, 1978, by the Moderator, Mr. John T. Clark, who led the Assembly in an opening prayer, after which the Assembly engaged in a season of prayer. Moderator Clark preached the Retiring Moderator's sermon from Luke 12:32. The Rev. Donald R. Esty and the Rev. Todd W. Allen conducted the Communion Service with the assistance of Elders from each of the Presbyteries.

6-2 Report on Enrollment

The Stated Clerk announced that a quorum was present. The final enrollment of Commissioners is recorded as follows:

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

Town	Church	Teaching Elder	Ruling Elder
Akron, OH	Faith	<i>Carl W. Bogue, Jr</i>	<i>Peter Stazen, II</i>
Butler	Westminster	Stuart H. Perrin Daniel H. Perrin	<i>Charles H. Ross</i>
Gibsonia	Gospel Fellowship	Walter R. Kenyon	George M. Love
LaVale, MD	Koinonia	G. Dale Linder	
McKees Rocks	Providence	Arthur C. Broadwick F. Randall Johovich	John W. Todd, Jr.
Monroeville	Sovereign Grace	<i>Frank D. Moser</i>	<i>Warren F. Diven</i>
Pittsburgh	Covenant	K. Eric Perrin	David R. Brewer
Wheaton, IL	Grace	Douglas J. Culver Frank E. Coho, Jr. Paul M. Doriani Harry C. George, III Wayne F. Jamison David G. McKay <i>Samuel A. Mateer</i> <i>Douglas E. Murphy</i> Alvin W. Smith, Jr.	

CALVARY PRESBYTERY (All towns are in South Carolina)

Town	Church	Teaching Elder	Ruling Elder
Abbeville	Lebanon		Harold Jones
Abbeville	New Hope	<i>James L. Moss</i>	<i>John Latham</i>
Aiken	Grace	<i>J. Reginald Hill</i>	
Andrews	Andrews	James Hope	
Blair	Salem	Kenneth L. Barnes	
Cheraw	Faith		Claude Vernon
Chester	Trinity	Rhett Sanders	Ed Robeson

MINUTES OF THE GENERAL ASSEMBLY

Town	Church	Teaching Elder	Ruling Elder
Clover	Bethel	Vernon N. West (2)	Paul Boyd
Clover	Scherer Memorial	Vernon N. West (2)	<i>Hugh P. Love</i>
Columbia	Calvary	Robert Slimp	
Columbia	Covenant	W. Alan Mugler	Royce Waites Nolan Armstrong E. Wesley Graves, III
Columbia	Eau Claire	Harold R. Patteson	James K. Hope
Gaffney	Beech Street	James B. Moore	
Gaffney	Salem	<i>L. Byron Snapp</i>	<i>Ted Bankhead</i>
Greenville	Calvary	<i>John Smith, Jr.</i>	
Greenville	Second	<i>Paul G. Settle</i> <i>Hugh W. Tinsley</i>	John L. Richie Earl H. Russell, Jr.
Greenville	Reedy River	J. Gaynor Phillips	<i>Robert Edwards</i>
Greenwood	Rock	William C. Smith	
Greer	Fulton	Loren V. Watson	
Landrum	Philadelphia	O. F. Wiesmann	Harry Perkins
Lexington	Lexington	Eulice D. Thomas	
Moore	Center Point	Fred D. Thompson (2)	Robert MacAbee
Reidville	Reidville	Joseph D. Beale (2)	
Rock Hill	Hopewell		<i>Carl Barfield, Jr.</i>
Rock Hill	Westminster	C. Eugene Craven Hal E. McNeely	William White John Barnes Reid Roach
Roebuck	Mt. Calvary	William H. Benchoff	James C. Turner
Roebuck	Roebuck	Fred D. Thompson (2)	Louie Campbell
Spartanburg	Powell	F. Jack Giddings	
Spartanburg	Providence	R. Grady Love	<i>Lyle Campbell</i>
Van Wyck	Trinity		<i>Glenn Alexander</i>
Woodruff	Antioch	Joseph D. Beale (2) <i>David Linton</i> Hugh Powlison Gordon K. Reed <i>John Ropp, Jr.</i> Harry T. Schutte Jack F. Spears	Dan Kilgore

CAROLINA PRESBYTERY (All towns are in North Carolina)

Town	Church	Teaching Elder	Ruling Elder
Belmont	East Belmont	Willis D. Kerley	Frank Summerville
Burlington	Northside	Charles W. McNutt	John Roberts Charles Parks
Charlotte	New Life		John Sifford
China Grove	New Hope	<i>David Gullett</i>	
Denver	Lakeshore	Dewey D. Murphy	Eugene O. Wallace
Durham	Fuller Memorial	James G. Edwards	Edward Chappell
Gastonia	South Point		<i>Paul Ratchford</i>
Goldsboro	Antioch	<i>J. Lewis Baker (2)</i>	<i>Theron Capps</i>
High Point	Westminster	Charles Olim	Logan Porter

Town	Church	Teaching Elder	Ruling Elder
Locust	Carolina	R. Thomas Cheely	
Mooreville	Faith		<i>Robert C. Benfield</i>
Newbern	Village Chapel	Denver S. Blevins	
North Belmont	Goshen	Alfred A. Saleeby	
Princeton	Progressive	<i>J. Lewis Baker (2)</i>	
Raleigh	Calvary	Warren F. Thuston	
Stanley	First	W. Ted Smith	George Robinson
		<i>Joseph Armfield, Jr.</i>	
		<i>Charles L. Wilson</i>	
		Robert C. Wilson	

CENTRAL FLORIDA PRESBYTERY (All towns are in Florida)

Town	Church	Teaching Elder	Ruling Elder
Gainesville	Faith	Lauris Vidal	Harry George
Jacksonville	Westminster		<i>Jesse Colley</i>
Ocala	Grace	James R. Young, III	Gene Spaulding
Orlando	Orangewood	H. Charles Green, Jr.	Paul Zetterholm
Tampa	Seminole		<i>Kenneth Smith</i>
			<i>Glenn Dohle</i>
Wauchula	Faith	<i>Russell D. Toms</i>	<i>J. Emil Causey</i>
		<i>Richard Fraser</i>	
		Tommy Irby	
		Jack Hosman	
		William L. Thompson	

CENTRAL GEORGIA PRESBYTERY (All towns are in Georgia)

Town	Church	Teaching Elder	Ruling Elder
Augusta	Berachah	Don C. Sherow	
Augusta	First	John W. P. Oliver	Bruce Kitchen
		Victor A. Jones	Turner Murphey
Columbus	Westminster	<i>James P. Campbell, Jr.</i>	<i>Dan M. Moore</i>
Garden City	Chapel in the Gardens	<i>Paul E. Rowland</i>	Morris Glidewell
Macon	First	James M. Baird	Donald Comer
		G. Allen Fleece	<i>John T. Clark</i>
			Thurston D. Futch
Macon	Vineville	<i>Henry M. Hope</i>	<i>George Tuinstra</i>
Perry	Perry	James H. Stewart	Kyle Arnold
Savannah	Hull Memorial	Robert M. Canfield	George C. Smith
Savannah	Providence		James Luce
Valdosta	Westminster	Robert L. LaMay	Robert Montague
		James J. Alexander	
		<i>Don K. Clements</i>	
		Henry R. Gundlach, III	
		A. Dale Umbreit	

COVENANT PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Bassett, AR	Bassett	William P. Shows (2)	
Carrollton, MS	Carrollton	<i>Robert S. Hayes</i>	<i>Maurice Black</i>
Clarendon, AR	First	Robert E. Hays	
Columbus, MS	The Presbyterian Church	Stanley L. Hartman	<i>Thomas A. Pomeroy</i>
Houston, MS	Houston	Charles E. Champion	T. Carter Patch
Jackson, TN	Grace	Charles L. Skinner	Earl Jagers
Little Rock, AR	Covenant	<i>Robert C. Cannada, Jr.</i>	<i>C. G. Tarbell, Jr.</i>
Marks, MS	Marks	<i>Thomas R. Patete</i>	
Memphis, TN	Eastland	Robert L. Mabson	
Memphis, TN	Vanguard	<i>James E. Moore</i>	
Munford, TN	New Life		<i>Don Stark</i>
Osceola, AR	First	William P. Shows (2)	Arthur Rogers
Vaiden, MS	Blackmonton	Claude D. Gamble, Jr. (2)	
Vaiden, MS	Shongalo	Claude D. Gamble, Jr. (2)	
Water Valley, MS	First	<i>Edwin P. Elliott, Jr. (2)</i>	
Water Valley, MS	Oak Ridge	<i>Edwin P. Elliott, Jr. (2)</i>	
Winona, MS	First	Harold R. Richardson	
		Charles R. Coe, Jr.	
		T. J. Mercer	
		Charles C. West	
		Ford S. Williams	

EVANGEL PRESBYTERY (All towns are in Alabama)

Town	Church	Teaching Elder	Ruling Elder
Anniston	Faith		<i>Charles Coleman</i>
Benton	Good Hope	<i>William Mason (3)</i>	
Birmingham	Briarwood	Frank M. Barker, Jr.	Henry Drake W. D. Haskew W. C. Jernigan <i>T. F. Leopard</i> George Moss
Birmingham	Faith	Wayne C. Herring	
Clanton	Clanton	<i>Robert S. Allyn</i>	
Courtland	Courtland	Marvin R. White, Jr.	
Eufaula	Friendship	Alan McCall	
Gadsden	Eastside	Hubert C. Stewart	
Gadsden	First	James C. Bland, III Robert Hornick	Wallace Musselman Finis McCluney
Gadsden	Rainbow	Walter DeHart	
Greenville	First		W. J. Williamson
Hayneville	Hayneville	<i>William Mason (3)</i>	
Hope Hull	Friendship	<i>Robert Hollingsworth (2)</i>	
Hueytown	Continuing		Henry S. Thigpen
Huntsville	Ebenezer	<i>Stephen L. Parker</i>	
Lowndesboro	Lowndesboro	<i>William Mason (3)</i>	

Town	Church	Teaching Elder	Ruling Elder
Millbrook	Millbrook	William C. Dinwiddie	
Montgomery	Covenant	James B. Sherwood James A. (Tony) Bryant	James Harris
Montgomery	First	Neil Gilmour	Julian McRae
Montgomery	Oak Park	<i>James Hatch</i>	<i>Alton Courtney</i>
Montgomery	Providence	<i>Robert Hollingsworth (2)</i>	
Montgomery	Trinity	Robert J. Ostenson	Robert Carnes William Joseph C. M. Henderson Steve Fox
Opelika	Trinity	<i>Thomas Barnes</i>	<i>Richard Teague</i>
Ozark	Ozark	<i>Randall Yelverton</i>	
Prattville	First	Henry L. Smith	Newell Fife
Troy	First		Holman Johnson
		Glenn Camenisch David E. Crocker Dennis L. Disselkoe John Harris Langford Paul Long, Jr. James L. Lyons Harry N. Miller Ronald Siegenthaler Grady Simpson <i>Lee Roy Taylor</i>	

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

Town	Church	Teaching Elder	Ruling Elder
Bay Springs	Bay Springs	<i>James L. Shull</i>	
Brookhaven	Faith	Jack Ross	George H. Gulley Jr.
Centreville	Thompson Memorial	<i>Shelton Sanford</i>	
Collins	Collins	Norman A. Bagby	
Collins	McDonald	<i>John C. Wingard</i>	
Collins	Sleigo	French W. Tripp (2)	
Crystal Springs	First	Donald R. Hendricks	
Ellisville	Ellisville	J. Steve Wilkins	
Gloster	Bethany	<i>Eugene Case (2)</i>	
Hattiesburg	Bay Street	Edward A. Jussely	A. M. Waites
Hattiesburg	First	Edward Johnson	Norman Bagby, Sr.
Hattiesburg	Woodland	Gerald G. Morgan	Henry C. Hawes
Hazelhurst	First	<i>Thomas McClelland</i>	<i>William C. Bozeman</i>
Heidelberg	Heidelberg	Odell Fish	
Liberty	Liberty		E. L. Caston
Magee	Magee	<i>Craig R. Rowe</i>	
Magee	Sharon	Willard A. Smith	Ray Little
Metairie, LA	Grace	Richard H. Davies	
Monticello	Monticello	Tom Meyer (2)	
Moss Point	Moss Point	<i>John K. Reeves</i>	<i>Carl McLeod</i>
Mount Olive	Mount Olive		<i>George Calhoun</i>

Town	Church	Teaching Elder	Ruling Elder
Picayune	First	Billy G. Combs	
Prentiss	Prentiss	French W. Tripp (2)	
Slidell, LA	Trinity	James L. Long	
Taylorville	First	Charles C. Cox, Jr.	
Waynesboro	Waynesboro	<i>Vaughn E. Hathaway, Jr.</i>	
Wesson	Wesson	Tom Meyer (2)	
Woodville	First	<i>Eugene Case (2)</i> Larry Mills William H. Smith James G. Spencer <i>William J. Stanway</i>	

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

Town	Church	Teaching Elders	Ruling Elder
Cantonment	Pinewoods	John Findlay	Thomas Roberson
Chattahoochee	Chattahoochee	<i>James A. Routszong</i>	<i>Newton Brooks</i>
Ft. Walton Beach	Westminster	C. Don Darling	James Thompson
Gulf Breeze	Concord	William A. Fox, Jr.	R. L. Wilcox
Madison	Madison	Nathaniel S. Heeth	Kirby Reichmann
Mobile, AL	Trinity	<i>John W. Stodghill</i>	
Panama City	Covenant		<i>James R. Webb</i>
Pensacola	Fairfield	Warren W. West	
Pensacola	McIlwain	<i>Donald A. Dunkerley</i> <i>George B. Brengle</i>	<i>William R. Clay</i> <i>O. H. Smith III</i>
Pensacola	Warrington		<i>Eugene E. Smith</i>
Quincy	New Philadelphia	<i>George McGuire</i>	
Tallahassee	Westminster	John W. TerLouw	Carl Sikkema
Tallahassee	Wildwood	<i>F. Nigel Lee</i>	
Valparaiso	First		<i>Thomas G. Birt</i>
		Donald C. Graham	

LOUISIANA PRESBYTERY (All towns are in Louisiana)

Town	Church	Teaching Elder	Ruling Elder
Alexandria	Jackson Street	Robert B. Vincent	Richard Ayres
Baton Rouge	Monte Sano		Troy Shiek
Melville	Atchafalaya	George H. Taylor	
Opelousas	First	Edward H. Rutland	<i>D. Allen Long</i>
Ruston	John Knox	<i>Stanwood L. Bean</i>	<i>Oscar Barnes</i>
Shreveport	Grace	David H. Bryson	Joe Hunt
		Tom Hughes <i>James W. Lipscomb</i> <i>Robert L. Penny</i> <i>Dana Stoddard</i>	

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

Town	Church	Teaching Elder	Ruling Elder
Charlottesville	Trinity	Joseph F. Ryan, Jr.	James Mann
Chester	Centralia	Steve A. Race, Jr.	Eugene Friedline
East Orange, NJ	Community Church of Oranges	John P. Seery William T. Iverson	
Ellicott City, MD	Chapelgate	Robert C. Smoot, Jr.	Lawrence Strow
Hopewell	River's Edge Bible Church	Richard L. Brinkley	
Hopewell	West End	Samuel S. Cappel Frank Boswell	<i>Leland Nichols</i> Walter Lastovica
Hopewell	West Hopewell	Timothy J. Keller	Sidney Harrison
Lutherville, MD.	Valley	<i>Ronald C. Harding</i>	<i>J. Brookes Smith, Jr.</i>
Manassas	Reformed	<i>Edwin P. Elliott, Sr.</i>	<i>Francis Elliott</i>
Martinsburg, WV	Pilgrim	Robert L. Dalberth	<i>Ashton Stewart</i>
Norfolk	Calvary	<i>Leon F. Wardell</i> <i>Edward S. Wallace</i>	<i>Charles Parron</i>
Petersburg	Tabb Street	<i>James Allen</i>	<i>William Russell</i>
Richmond	Calvin		<i>Dan Ice</i>
Springfield	Harvester	<i>Ronald Bossom</i>	Arthur Matthews
Virginia Beach	New Covenant	<i>Robert C. Schoof</i>	<i>William Merriam</i>
West Chester, PA	Immanuel	O. Palmer Robertson Thomas D. Hudson Philip J. Adams E. Crowell Cooley Harold Kuhn <i>Lawrence Roff</i> Kennedy Smartt <i>Frank F. Smith</i>	Donald Mountain

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

Town	Church	Teaching Elder	Ruling Elder
Bailey	Bailey	George D. Roberts	
Belzoni	First	Michael H. Kettering, Jr.	
Brandon	Brandon	Robert Duhs	Howard Byron
Clinton	Mt. Salus	Basil P. Albert	Joe Treloar
DeKalb	Bloomfield	Alton M. Phillips (3)	
DeKalb	DeKalb	Alton M. Phillips (3)	
Delhi, LA	Delhi	<i>Paul Lipe</i>	
Jackson	Alta Woods	Bertil Ivar Anderson	Ferd Ingebretson Tom Sanford
Jackson	First	Donald B. Patterson	Frank Hagaman Ed Williford George Feild
Jackson	North Park	Brister H. Ware	Joe Bowden
Jackson	St. Paul	<i>Michael A. Schneider</i>	Kenny McCain
Jackson	Westminster	<i>Thomas Llewelyn</i>	Oliver Anderson
Kosciusko	First		Frank Buchanan
Louisville	First	Thomas A. Cook	Moses Triplett

Town	Church	Teaching Elder	Ruling Elder
Macon	First	M. Timothy Elder (2)	
Madison	Mt. Hermon	James Allen Carter	
Meridian	Westminster	<i>John Jamison</i>	
Pearl	Pearl	Henry J. Mueller	
Prairie Point	Center Point	M. Timothy Elder (2)	
Preston	Pleasant Springs	Alton M. Phillips (3)	
Raymond	Raymond	Henry Bishop	
Ridgeland	Pear Orchard	William Whitwer	Paul Yount
Tchula	Tchula	John W. Long, Jr.	
Terry	Wynndale	<i>Doyle Hulse</i>	
Vicksburg	Westminster	John T. Allen	<i>Grady Leese</i>
Yazoo City	First	William C. Hughes	William Carroll
Yazoo City	Second	David Jussely	Tommy Peaster
		John E. Kyle	
		Tom Lacey	
		Mark Lowrey, Jr.	
		<i>Douglas B. McCullough</i>	
		<i>Joseph Pipa, Jr.</i>	
		Clayton E. Quarterman	
		<i>Morton H. Smith</i>	
		<i>Joseph W. York</i>	

NEW RIVER PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Charleston, WV	Faith	Norman Evans	
Charleston, WV	Kanawha Salines	John R. Dodd	Ralph Harris
Charleston, WV	Rebecca Littlepage	<i>James L. Fishel</i>	<i>John P. Jenkins</i>
Charleston, WV	South Ruffner	William Fitzhenry	Coy Hughes
Roanoke, VA	Westminster	Michael D. Bolus	Robert H. Miller
St. Albans, WV	Covenant	Rod S. Mays	Lamar Pruitt
		George B. Alder II	

NORTH GEORGIA PRESBYTERY (All towns are in Georgia)

Town	Church	Teaching Elder	Ruling Elder
Atlanta	Chalcedon	<i>Joseph C. Morecraft III</i>	Henry Dekker
Atlanta	Emmanuel	Clifford Brewton	R. E. Bolton
Atlanta	North Atlanta	A. Bernard Kuiper	Seixas Milner
Chestnut Mountain	Chestnut	<i>Robert D. Fittler</i>	<i>Ray Jones</i>
Lithonia	Wee Kirk	<i>Robert Valentine</i>	Marvin Sims
Powder Springs	Midway	Wilson Smith	Lloyd Granburg
Smyrna	Smyrna	Joe C. Gardner, Jr.	<i>Alexander Purdie</i> <i>Olen Hall</i>
Stone Mountain	Grace	Edwin E. Cunningham, Jr.	James Graden
		David Clowney	
		Charles H. Dunahoo	
		Mitchell Hall	
		Randy Pope	
		Michael C. Woodham	

PACIFIC PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Bellevue, WA	Bellewood	Donald R. Esty	George Kipper
Glendale, CA	Calvary	J. Philip Clark	
Los Alamos, NM	Sangre de Cristo Covenant	Wayne A. Buchtel	Duane Harder
Prescott, AZ	Prescott	Charles E. Turner	
Scottsdale, AZ	Trinity	Gerritt DeYoung	
Tucson, AZ	Desert Springs Evangelical PCA	John H. Evans	
		Ralph Didier Paul McKaughan George Miller Jack Myerscough James L. Rohrbaugh William F. Woodhall	

SOUTHERN FLORIDA PRESBYTERY (All towns are in Florida)

Town	Church	Teaching Elder	Ruling Elder
Boca Raton	Spanish River	P. David Nicholas Reggie McReynolds Kidd	Albert Coty Kinnis Schumacher
Coral Gables	Granada	Leonard H. Bullock S. Michael Preg	Jennings Hill William Buiten Henry C. Boss
Delray Beach	Seacrest	Joseph A. Warner	Gerret Hagedorn
Ft. Lauderdale	Calvary	Thomas H. Rayside	
Ft. Lauderdale	Coral Ridge	D. James Kennedy Bob Koren Kenneth Wackes	Wayne L. Tucker Clark Bennett Richard Dodge Ralph Mittendorff
Ft. Lauderdale	Covenant	Daniel D. Sulc	Joseph High
Key Biscayne	Key Biscayne	Steve Brown Les Thompson	Bill Cole
Lake Worth	Lake Osborne	Richard L. Downing Richard Jennings	William Vier
Miami	Kendall	George Kuiper	Robert Eberst Dan DeLange
Miami	Immanuel	Terry Gyger	Robert J. Boerema
Miami	Lejeune		William Swain
Miami	Pinelands	Harold Borchert	Sherrill Brown
Miami	Shenandoah	Todd W. Allen	John Pascalis Jules Vroon
Miami	Trinity	Cecil A. Brooks	Wallace Krohm
Plantation	First		Arden Hawkins
		James M. Bowen, Jr. William C. Carlson Raymond B. Dillard Charles McClure Timothy A. McKeown Roland Morrell Luder G. Whitlock	

MINUTES OF THE GENERAL ASSEMBLY

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

Town	Church	Teaching Elder	Ruling Elder
Alcoa	Trinity	William H. Bell	
Bowling Green, KY	Westminster	<i>Larry Sharp</i>	<i>Larry DeBert</i>
Chattanooga	Brainerd Hills	Fred E. Manning, Jr.	Gene Hayes
Chattanooga	First		<i>Nathaniel Hughes</i> <i>Arthur Allen</i> L. B. (Pete) Austin <i>Sam Chester</i>
Chattanooga	St. Elmo	<i>Frederick T. Marsh</i>	<i>Lou Voskuil</i>
Chattanooga	Westminster	Michael Vitullo	<i>Luther Allin, Jr.</i>
Columbia	Zion	<i>Roland M. Travis</i>	<i>Robert Stoops</i>
Knoxville	Ebenezer	David G. K. Howe	Horace E. Rivers
Knoxville	West Hills	Frederick C. Fowler III	
Louisville, KY	Westminster	<i>Michael R. Williams</i>	Charles W. Morris
Signal Mountain	Wayside	Richard R. Harris William Link	

TEXAS PRESBYTERY (All towns are in Texas, except as indicated)

Town	Church	Teaching Elder	Ruling Elder
Dallas	John Knox	Charles H. Cobb, Jr.	A. R. Sanders
Dallas	Lakewood		Robert Schmitz
Houston	Covenant	Laurie V. Jones	Lew Luttrell
Houston	Oaklawn		L. J. Canniff
Houston	Providence	Lewis E. Buckeley, III	
(Seabrook)	Westminster	<i>John S. McNicoll</i>	
Irving	Irving	Dale L. Smith	Joseph Borden
Olathe, KN	Olathe Community	Robert Baxter John E. Kapple	Willis Hanlon Kenneth Hite
Tyler	Fifth Street	Dan H. McCown John Knox Bowling Thomas E. Hoolsema Ray Sutton	Robert DeHaven

WARRIOR PRESBYTERY (All towns are in Alabama)

Town	Church	Teaching Elder	Ruling Elder
Akron	Akron	Marvin L. Harris (3)	
Aliceville	First	Thomas G. Kay (2)	Claude Robinson
Brent	Brent	G. David Russell	
Camden	First	Fred Carr	
Centreville	First	Leonard Van Horn	
Eutaw	Pleasant Ridge	Thomas G. Kay (2)	
Greensboro	First	Marvin L. Harris (3)	
Marion	Marion	<i>F. Allan Story, Jr.</i>	
Newbern	First	Marvin L. Harris (3)	
Selma	Crescent Hill	Cecil Williamson	
Selma	Woodland Heights	<i>William H. Rose, Jr.</i>	<i>John Van Derveer</i>

Town	Church	Teaching Elder	Ruling Elder
Sumterville	Bethel		<i>John Lavender</i>
Tuscaloosa	Riverwood	<i>John Robertson</i>	
York	Covenant	<i>Charles Young III</i>	<i>Tracy Treadaway</i>

WESTERN CAROLINAS PRESBYTERY (All towns are in North Carolina)

Town	Church	Teaching Elder	Ruling Elder
Asheville	Trinity	<i>Robert G. Sweet</i>	<i>Charles E. Boyce</i>
Black Mountain	Friendship	Joseph P. McGhan, Jr.	
Marion	Calvin		
Marion	Story Memorial	Rodney King	
Swannanoa	Swannanoa Valley	Wayne Rogers	
Waynesville	Covenant	<i>A. Boyce Spooner</i>	<i>Joseph Russell</i>
		David Calhoun	
		<i>James A. McAlpine</i>	
		<i>G. Aiken Taylor</i>	

WESTMINSTER PRESBYTERY

Town	Church	Teaching Elder	Ruling Elder
Abingdon, VA	Abingdon	J. Edsel Farthing	James Cumba
Bristol, TN	Beidleman	<i>George Felton</i>	
Bristol, TN	Eastern Heights	<i>Daniel F. Barr</i>	Conrad Friede
Bristol, TN	Edgemont	Morse UpDeGraff	Marvin Wallace
Bristol, VA	King Memorial	A. Bert Edwards (2)	Robert Gilbert
Bristol, VA	Lippincott	A. Bert Edwards (2)	
Greenville, TN	Meadow Creek	Richard Rosser	Ivan Ward
Johnson City, TN	Asbury	Frank K. Chapo	
Jonesboro, TN	Midway	Kenneth Gentry	Woodrow Runyon
Kingsport, TN	Bridwell Heights	Bruce Garriss	Robert Lane
Kingsport, TN	Providence		Ralph Boy
Kingsport, TN	Westminster	Kerry W. Hurst	John Thompson
Pulaski, VA	Brookmont	Kenneth Pollock	
Pulaski, VA	Pulaski	David F. Osborne	
		James Pakala	

By order of the General Assembly this roll reflects in italics those who were present at the time of adjournment, Friday evening, 10:30 P.M.

Totals:

Teaching Elder Commissioners	353
Ruling Elder Commissioners	216
Ruling Elder Alternates	0
Churches Represented	295
Total Enrollment	569

EXCUSES FOR ABSENCE

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

Howard Allen	Jong Sam Lee
Harry Barnett	Verne McCort
David Brown	William A. McIlwaine
Walter H. Cathey	George K. McLeod
William Dever	Eric McQuitty
Robert Duke	Frederic E. Manning, Sr.
Terrence Flanagan	Theodore Martin
William Frisbee	William Mason
W. B. Gibbs, Jr.	James N. Mathison
David Gullett	Arnie Maves
Oliver Hamby	James Archie Moore, Jr.
James M. Hatch	John Morrison
William E. Hill	William S. Porter
C. E. Hornsby, Jr.	James G. Priddy
Samuel B. Hoyt, Jr.	John E. Richards
N. D. Hunt	David Roberts
Iain Inglis	Julian Stennis
David Karlberg	Leonard Van Horn
Robert C. Korn	Linwood G. Wilkes
James Lawler	

6-3 Election of the Moderator

The following were nominated for the office of Moderator:

- Rev. Fred E. Manning, Jr., Tennessee Valley Presbytery
- Rev. William T. Iverson, Mid-Atlantic Presbytery
- Rev. James E. Moore, Covenant Presbytery
- Rev. G. Aiken Taylor, Western Carolinas Presbytery

The Rev. G. Aiken Taylor was elected.

6-4 Request for Excuse

The Committee of Commissioners on Review and Control of Presbyteries was excused from the Assembly to finish its report.

6-5 Election of Recording Clerks

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

- Rev. Edwin P. Elliott, Jr., Covenant Presbytery, Recording Clerk
- Ruling Elder Walter Lastovica, Mid-Atlantic Presbytery, Timing Clerk

Mr. James B. Jordan, Assistant Recording Clerk

6-6 Election of Assistant Clerks

The following Assistant Clerks were elected:

- Rev. Norman Bagby, Jr., Grace Presbytery
- Rev. Fred Carr, Warrior Presbytery
- Rev. David Gullett, Carolina Presbytery
- Rev. Henry Gundlach, Central Georgia Presbytery
- Rev. Jack Hosman, Central Florida Presbytery
- Rev. David G. K. Howe, Tennessee Valley Presbytery
- Rev. John W. Jamison, Jr., Mississippi Valley Presbytery
- Rev. Douglas McCullough, Mississippi Valley Presbytery
- Rev. Samuel A. Mateer, Ascension Presbytery
- Ruling Elder Earl Mizell, Southern Florida Presbytery
- Rev. Stephen L. Parker, Evangel Presbytery
- Rev. Robert Penny, Louisiana Presbytery
- Rev. James A. Routsong, Gulf Coast Presbytery
- Ruling Elder Kinnis Schumacher, Southern Florida Presbytery
- Rev. William Woodhall, Pacific Presbytery

6-7 Adoption of the Docket

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

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

Monday, June 19, 1978

- | | |
|-----------------------|---|
| 1:30 p.m. | Opening Session of General Assembly
Call to Order by the Moderator — Opening with Prayer
Worship Service (including a season of prayer)
Retiring Moderator's Sermon
Observance of the Lord's Supper
(Interschurch Relations Committee)

Report on Enrollment and Determining of Quorum
Election of Moderator
Election of Recording and Assistant Clerks and Assistant Parliamentarians
Presentation of Docket
Welcome of Host Church
Report of Retiring Moderator
Report of Stated Clerk — Assignment of Business
Partial Report of the Committee of Commissioners on Administration
Partial Report of the Committee of Commissioners on Judicial Business
Orientation to the Assembly Operations |
| 4:30 p.m. | Recess |
| 6:30 p.m. | Committees of Commissioners Reconvene to Approve Final Report (if necessary) |
| 7:30 p.m. - 9:30 p.m. | Joint Worship Service with Other Denominations |

Tuesday, June 20, 1978

- | | |
|------------|--|
| 8:00 a.m. | Assembly Reconvened
Minutes of Previous Session Read
Special Order — Mission to the World Program
Presentation (maximum 1 hour)
Report of Committee of Commissioners on Mission to the World |
| 11:30 a.m. | Worship Service
(Mission to the United States) |
| 12:00 Noon | Recess for Lunch |
| 1:30 p.m. | Assembly Reconvened
Report of the Assembly Theological Examining Committee
Report of the Committee of Commissioners on Conference Center |

Reports of Ad-Interim Committees
 Offices
 Constitutional Documents
 (Editorial Sub-Committee)
 Abortion
 Biblical Basis of Church Union
 Divorce

Reports of Committees of Commissioners
 Interchurch Relations
 Judicial Business
 Review and Control of Presbyteries
 Stewardship
 PCA Foundation
 (The order of these reports will be determined
 by the Stated Clerk and announced at
 the beginning of each session)

5:00 p.m. Recess for Dinner
 7:30 p.m. - 9:30 p.m. Assembly Reconvened
 Adjournment of this Session is the Deadline for the
 Introduction of New Business

Wednesday, June 21, 1978

8:00 a.m. Assembly Reconvened
 Minutes of Previous Sessions Read
 Special Order — Mission to the United States
 Program Presentation (maximum 45 minutes)
 Report of the Committee of Commissioners on
 Mission to the United States
 Committee Reports Continued

11:30 a.m. Worship Service
 (Mission to the World)

12:00 Noon Recess for Lunch

1:30 p.m. Assembly Reconvened
 Reports of Committees Continued

5:00 p.m. Recess for Dinner

7:30 p.m. - 9:00 p.m. Assembly Reconvened
 Special Order — Report of the Committee of
 Commissioners on Bills and Overtures

9:00 p.m. Dessert and Informal Fellowship —
 All Denominations

Thursday, June 22, 1978

8:00 a.m. Assembly Reconvened
 Minutes of Previous Session Read
 Special Order — Christian Education &
 Publications Program Presentation (maximum
 45 minutes)

	Report of Committee of Commissioners on Christian Education and Publications Report of Committees Continued
11:30 a.m.	Worship Service (Administration)
12:00 Noon	Recess for Lunch
1:30 p.m.	Assembly Reconvened
5:00 p.m.	Recess for Dinner
7:30 p.m.- 9:30 p.m.	Assembly Reconvened Special Order — Nominating Committee

Friday, June 23, 1978

8:00 a.m.	Assembly Reconvened Minutes of Previous Day's Sessions Read Special Order — Committee of Commissioners on Administration Program Presentation (maximum 30 minutes) Reports of Committees Continued
11:30 a.m.	Worship Service (Christian Education and Publications)
12:00 Noon	Recess for Lunch
1:30 p.m.	Assembly Reconvened Special Order — Committee of Commissioners on Insurance and Annuities Reports of Committees Continued
5:00 p.m.	Recess for Dinner
7:30 p.m.	Assembly Reconvened Special Order — Last Item of Business — Report of Thanks Committee

6-8 New Business

Ruling Elder W. Jack Williamson presented **Resolution 1**, which was referred to the Committee on Judicial Business. That the *Book of Church Order* §15-1-12 be amended to read as follows:

"The Assembly permanent committees are Committee on Administration, Committee for Christian Education and Publications, Committee on Mission to the United States, Committee on Mission to the World. Each Committee shall be composed of twelve members divided into four classes of three men with four year terms."

EXPLANATORY NOTE:

This eliminates the provision that a person who had served a full term or two years of a partial term would not be eligible for re-election to an Assembly Committee until one year has elapsed.

Answered in the negative, §6-111, III. 22; p. 113.

6-9 Welcome from Calvin College

The Rev. Gerard Bouma, pastor of the East Paris Christian Reformed Church, Grand Rapids, Michigan, welcomed the Assembly to Calvin College.

6-10 Report of the Retiring Moderator

The Retiring Moderator made an oral report to the Assembly.

6-11 Report of the Stated Clerk

The Stated Clerk explained that the following items of business had already been referred to the Committees of Commissioners as indicated. In addition, a late Overture (35) from Pacific Presbytery was received, and was referred by the Assembly to the Committee of Commissioners on Mission to the United States.

A. OVERTURES TO THE 1978 GENERAL ASSEMBLY**To the Committee of Commissioners on Administration****Overture 3. From Tennessee Valley Presbytery**

Whereas, the presbyterian form of church government is comprised of a system of courts through which all actions are to be ordinarily taken;

Whereas, provision is made for the calling of presbytery meetings on relatively short notice (BOCO 14-9);

Whereas, Paragraph 5-2 of "Rules for Assembly Operations" specifically states "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;"

Whereas, some personal resolutions were introduced to the Fifth General Assembly, which were responses to discussions and actions of the Assembly rather than new business brought prior to the opening of the Assembly;

Therefore, the Tennessee Valley Presbytery respectfully overtures the Sixth General Assembly to amend its rules of operation so as to preclude coming before the Assembly any personal communication initiated by an individual which is not presented by the Assembly Committee or Presbytery except in cases of appeal.

Adopted (unanimously) by Tennessee Valley Presbytery on January 14, 1978.

Respectfully submitted,
Richard R. Harris
Stated Clerk
Tennessee Valley Presbytery

Answered in the negative, §6-87, III. 20; p. 100.

Overture 13: From the Presbytery of Louisiana

At the Seventh Stated Meeting of the Presbytery of Louisiana, meeting on the 10th and 11th of March, 1978 at the Jackson Street Presbyterian Church of Alexandria, Louisiana, the following Overture was adopted by Presbytery unanimously.

May it come to be stated in the rules of General Assembly that no bill or overture 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 the publication of the Commissioners Handbook for the General Assembly lest said matter receive 3/4 vote of the assembled commissioners.

Attest:
William E. Frisbee, Sr.
Stated Clerk

Amended and answered in the affirmative, §6-87, III. 21; p. 100.

Overture 24. From Calvary Presbytery

Whereas, during the opening sessions of the General Assembly when the business may be of lesser importance yet debated long because the Commissioners are fresh and do not feel the press of time, and

Whereas, toward the end of the General Assembly when the Permanent Committee reports are given the rules are suspended thus limiting debate on some of the more important matters because the Commissioners are tired and looking forward to leaving, and

Whereas, the above make it possible for some items which need to be discussed in greater detail to be slighted, and

Whereas, it is possible to want to limit debate on an amendment or substitute but continue debate on the main motion;

Therefore, we the Session of Grace Presbyterian Church, Aiken, South Carolina, request Calvary Presbytery to overture the Sixth General Assembly to amend the Rules For Assembly Operation as follows:

Item 9-4(4) delete "15 minutes . . ." to the end of the sentence and amend to read: "10 minutes the Moderator shall inquire:

- (a) If no amendment or substitute has been made, "All those in favor of extending debate."
- (b) If an amendment or substitute has been made, "All those in favor of extending debate on the amendment or substitute."
- (c) After voting on the amendment or substitute, the Moderator shall again put the question to the floor regarding extension of time on the main motion.
- (d) All extensions shall be for 10 minutes, at which time the Moderator shall inquire of the floor its wishes as outlined above.

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Amended and answered in the affirmative, §6-87, III, 22; p. 100.

Overture 25. From Calvary Presbytery

Whereas, the Stated Clerk of the General Assembly is usually very busy handling the business of the Assembly and is interrupted during the various sessions of the Assembly, and

Whereas, the Moderator is not elected on the basis of his knowledge of Robert's Rules of Order and Parliamentary Procedure, and

Whereas, the Assembly at times finds itself lost as to just where it is on a particular motion or amendment;

Therefore, we the Session of Grace Presbyterian Church request Calvary Presbytery to overture the Sixth General Assembly to amend the "Rules for Assembly Operation" as follows:

Delete para 3-8 "The Stated Clerk shall be the Parliamentarian of the General Assembly."

And add para 1-6 "The second order of business shall be the election of the Parliamentarian for the General Assembly. The same rules shall apply for his election as in 1-3 and 1-4 above for the Moderator."

Adopted at the Stated Winter Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Answered in the negative, §6-87, III, 23; p. 101.

Overture 26. From Calvary Presbytery

Whereas, there were several items of new business presented to the Stated Clerk relating to matters discussed on the floor of the Fifth General Assembly, and

Whereas, these items proved burdensome to the committees they were referred to and ended up being postponed to the Sixth Assembly;

Therefore, the Session of Grace Presbyterian Church, Aiken, South Carolina, request that Calvary Presbytery overture the Sixth General Assembly to amend the "Rules for Assembly Operation" as follows:

Para 7-2 delete ". . . the close of the second day of business."

And add "12:00 noon of the day following the opening session."

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Not answered by the Assembly, §6-87, III. 24; p. 101.

Overture 27. From Calvary Presbytery

Whereas, the Fifth General Assembly suffered greatly in allotment of time to various items of business and Parliamentary procedure, and

Whereas, the business of the whole Assembly will be affected by these overtures;

Therefore, we the Session of Grace Presbyterian Church overture Calvary Presbytery to send a cover letter with these the above overtures asking that they be presented as early as possible in the business of the Sixth General Assembly.

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Answered in the negative, §6-87, III. 25; p. 101.

Overture 28. See under Committee of Commissioners on Insurance and Annuities below.

Overture 29. From Calvary Presbytery

Whereas, the "Bylaws of the Presbyterian Church in America" in Article IV, Section 1, state that "The Committee on Administration shall be composed of six Teaching Elders and six Ruling Elders elected as prescribed by the General Assembly, plus the Moderator of the General Assembly, the immediate past Moderator, the Stated Clerk and the Chairman of the other three Permanent Committees";

Whereas, there is no provision for the other Permanent Committees to be represented if their Chairman is unable to attend;

Whereas, the other Permanent Committees may for good and practical reasons desire to be represented by someone other than their Chairman;

Therefore, be it resolved that the Session of Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to amend the Bylaws by deleting from the second sentence "the Chairman of the other three Permanent Committees" and adding in its place "one representative from each of the other three Permanent Committees who shall be elected by the respective committees."

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Amended and answered in the affirmative, §6-87, III. 26; p. 101.

Overture 30. From Calvary Presbytery

Whereas, the "Bylaws of the Presbyterian Church in America" in Article IV, Section 7 state that "The Chairman and the Secretary of each Permanent Committee shall be elected annually at the first meeting of the Committee following the General Assembly";

Whereas, the present practice is for most Permanent Committees to meet prior to the end of General Assembly to elect the Chairman and Secretary for the next year;

Whereas, the newly nominated Ruling Elders in many instances are not in attendance at the General Assembly and thus are precluded from participating in the election of the Chairman and the Secretary;

Therefore, be it resolved that the Session of Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to amend the Bylaws in Article IV, Section 7 by inserting as the second sentence the following: "The first meeting of the Committee shall not take place until after 10 days notice of the proposed meeting has been given to all newly nominated members and all continuing members."

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Amended and answered in the affirmative, §6-87, III. 27; p. 101.

To the Committee of Commissioners on Bills and Overtures

Overture 7. From the Presbytery of North Georgia

The North Georgia Presbytery respectfully overtures the General Assembly to set up an Ad Interim Committee for the purpose of studying the relationship between dispensationalism and covenant theology.

Adopted by North Georgia Presbytery at its stated meeting, January 21, 1978.

Attest:
Robert G. Valentine
Stated Clerk

Answered by reference to the Committee for Christian Education, §6-63, II. A. p. 80.

Overture 32. From Tennessee Valley Presbytery

Whereas, there is a widespread and growing practice of abortion in our country; and **Whereas**, abortion is contrary to God's revealed will, the moral law (Exodus 20:13), in that it consists of murder, shedding the blood of an unborn human being created in the image of God, (Genesis 1:27, 9:4-6); and

Whereas, it is the duty of the state to protect all its citizens through law, including unborn human beings created in the image of God, (2 Samuel 23:3, Romans 13:3-4, I Peter 2:13-14); and

Whereas, the state protects its citizens by establishing laws that declare murder unlawful and by punishing those who take human life, (Romans 13:3-4, 6); and

Whereas, the rights of unborn citizens are being flagrantly violated in our nation, through the action of the Supreme Court on January 22, 1973, when the court struck down the rights of the states to prohibit abortions during the first trimester; and

Whereas, it is the responsibility of every Christian to defend the poor and fatherless, and to do justice to the afflicted and needy, (Psalm 82:3-4), and to address the state concerning public sin, (Psalm 2:10-12), and to address to the world the revealed will of God, (Psalm 2:10-12; see also WCF XXXI, P.5.)

Therefore, be it resolved that Tennessee Valley Presbytery respectfully overture the Sixth General Assembly of the PCA to:

1. Endorse the Human Life Amendment to the United States Constitution, which states, "No unborn person shall be deprived of life by any person; provided, however, that nothing in this article shall prohibit a law permitting only those medical procedures required to prevent the death of the mother."
2. Encourage the PCA churches to pray fervently and work toward the establishing of this Amendment as a part of the United States Constitution in order that the murder of unborn image bearers of God will be halted.

Adopted at Spring Stated Meeting, May 9, 1978.

Rev. Richard R. Harris
Stated Clerk

Answered in the negative, §6-63, II. B. p. 80.

To the Committee of Commissioners on Christian Education**Overture 20. From Covenant Presbytery**

Covenant Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America to replace the bi-monthly *PCA Messenger* with a monthly tabloid newspaper (similar to *The Herald Of The Covenant* of Covenant Presbytery);

and as soon as possible to make it a twice monthly publication;

and so that it can be equally responsive to each General Assembly program committee, that a separate and distinct sub-committee be formed by the permanent Committee for Christian Education to oversee said publication;

and that the editor of said publication be responsible to the permanent Committee for Christian Education.

Adopted: April 18, 1978

Attest:

T. R. Patete, Stated Clerk

Answered in the negative, §6-75, III. 22; p. 89.

Overture 21. From Covenant Presbytery

Covenant Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America to direct the Committee for Christian Education to immediately pursue the reprinting of the theological standards of the denomination.

Adopted: April 18, 1978

Attest:

T. R. Patete, Stated Clerk

Accomplished by the Permanent Committee, §6-75, III. 23; p. 89.

To the Committee of Commissioners on Insurance and Annuities

Overture 9. From the Presbytery of Southern Florida

"It was moved to properly overture the Trustees of Insurance of the General Assembly for a dental insurance program for ministers and other employees. Motion carried."

Earl S. Mizell, Stated Clerk
Presbytery of Southern Florida

Answered in the negative, §6-104, III. 8; p. 108.

To the Committees of Commissioners on Insurance and Annuities and of Administration

Overture 28. From Calvary Presbytery

Whereas, the 1976 General Assembly took action to "authorize the Committee on Administration to study and implement the funding of transportation, lodging, and meals for retired ministers so that they may attend the General Assembly without personal expense";

Whereas, the 1977 General Assembly adopted the recommendation "that the Assembly approve the action of paying expenses of retired ministers to the General Assembly as within the discretionary authority of the Trustees" of the Insurance and Annuity Fund;

Whereas, the funds collected during the Christmas season and at other times for ministerial annuities and relief are not normally thought of by the contributors as being given to provide travel funds but rather to provide adequate retirement benefits for retired ministers for their normal day-to-day care and keeping;

Whereas, in years to come the number of retired ministers will increase considerably, their places of residence may very likely be far removed from the location of the meeting of the General Assembly, and expenses of travel and lodging may very possibly total thousands of dollars for each General Assembly;

Whereas, no funds exist for providing transportation and lodging for retired Ruling Elders or Elders Emeritus, nor is such a program practical.

Whereas, retired ministers are members of their respective Presbyteries and their attendance and expenses at Church Court meetings should properly be a concern and responsibility of the appropriate Presbytery;

Therefore, be it resolved that the Session of the Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to instruct the Committee on Administration to cease any activities designed to fund the expenses of retired ministers attending General Assembly and be it further resolved that the separate Presbyteries of the Presbyterian Church in America be informed that retired ministers are the Presbytery's individual responsibility as to their attendance at General Assembly.

Adopted at the Winter Stated Meeting, January 18, 1978.

Attest:
W. C. Plowden, Jr.
Stated Clerk

Amended and answered in the affirmative, §6-87, III. 7; p. 108.

To the Committee of Commissioners on Judicial Business

Overture 4. From the Presbytery of Southern Florida

Whereas, the experience of some churches within the Presbyterian Church in America (hereinafter referred to as PCA) has shown that the current PCA *Book of Church Order* (hereinafter referred to as BCO) is lacking or incomplete in certain membership procedures, including procedures for receiving and dismissing church members, procedures for the administration of certificates of dismissal, and procedures for the maintenance of church rolls;

Therefore, the Presbytery of Southern Florida hereby overtures the Sixth (1978) General Assembly to take actions as follows:

1. Initiate a study to determine the desirability of and the need for changes in Parts I and II of the current PCA BCO, such study to be completed at the earliest practicable date and to be confined to the following matters and any related thereto as may be deemed appropriate:
 - a. Clarification and expansion of the definitions of the types of church members, including their rights and privileges.
 - b. More specific and complete procedures for receiving church members (profession of faith and baptism, reaffirmation of faith, and certificate of dismissal).

- c. More specific and complete procedures for dismissing members to other churches (administration of certificates of dismissal).
 - d. More specific and complete procedures for the maintenance of church rolls.
 - e. Inclusion of provision for taking the disciplinary action of removing a member's name from the church roll for inactivity without disciplinary process being required for such action.
 - f. Inclusion of provision for removing the name of a member in good standing from the church roll upon his or her request, such action not to be disciplinary.
2. Make provision that, if the study delineated above shows that BCO changes are desirable and needed, and if feasible, the wording for such changes be formulated in coordination with the editing of the entire BCO now in progress and be incorporated into the final editorialized BCO prior to its submission to the General Assembly.

Item 1 answered in the affirmative, item 2 in the negative, §6-111, III. 8; p. 110.

Overture 5. From the Presbytery of Western Carolinas

Whereas, the sessions of individual churches are the sending agencies for non-ordained missionaries, and

Whereas, the *Book of Church Order*, Chapter 16, "Ecclesiastical Commissions," is not clear regarding the authority of a church session to constitute a commission to set apart non-ordained persons to mission or other church vocation, and

Whereas, sessions are lawful courts of the Presbyterian Church in America, and should generally be given authority to exercise power within their sphere of interest commensurate with the authority granted presbyteries and general assemblies within their respective spheres; now

Therefore, the Presbytery of the Western Carolinas asks the Sixth General Assembly to approve in principle and so instruct its committees on constitutional documents to include language regarding the commissioning of non-ordained church workers in sections of the *Book of Church Order* specifying the authority of commissions.

Adopted this 17th day of January, 1978 in regular stated session at the Friendship Presbyterian Church, Black Mountain, N.C.

Attest:
 Mr. J. T. Russell
 Moderator
 A. Boyce Spooner
 Stated Clerk

Answered, §6-111, III. 3; p. 110.

Overture 6. From the Presbytery of Western Carolinas

Whereas, the service of ordination marks the first major milestone in the vocational life of a minister, and

Whereas, many candidates have a close relative or friend whom they would like to have presbytery invite to preach the sermon at their ordination service, and

Whereas, Section 22-5 of the *Book of Church Order* of the Presbyterian Church in America restricts the preaching of a sermon to a member of the local presbytery; now

Therefore, the Presbytery of the Western Carolinas overtures the Sixth General Assembly of the Presbyterian Church in America to change section 22-5 of the *Book of Church Order* so that the first sentence and the first part of the second sentence will read:

"The day appointed for the ordination having come, and the Presbytery being convened, a sermon suitable for the occasion will be preached by a person appointed or invited by the presbytery. The presbytery member appointed to preside shall afterwards..."

The remainder of the section shall continue as presently written.

Adopted this 17th day of January, 1978 in regular stated session at the Friendship Presbyterian Church, Black Mountain, N.C.

Attest:
 Mr. J. T. Russell
 Moderator
 A. Boyce Spooner
 Stated Clerk

Answered in the affirmative, §6-111, III. 4; p. 110.

Overture 10. From the Presbytery of the Evangel

Evangel Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America to instruct the Permanent Theological Committee to answer the following question:

When a congregation comes into the Presbyterian Church in America from another Presbyterian body, are the ordinations of their Elders and Deacons in this former denomination accepted as completely valid in the Presbyterian Church in America?

Adopted at the Winter Stated Meeting on February 4, 1978.

Hubert C. Stewart
Stated Clerk

Referred to the Permanent Sub-Committee on Judicial Business, §6-111, III. 9; p. 110.

Overture 11. From the Presbytery of Mississippi Valley

Whereas, the Presbytery of Mississippi Valley has within its bounds a Theological Seminary at which a large number of Presbyterian Church in America ministerial candidates study for the gospel ministry, and

Whereas, a number of these candidates desire to minister the Word to congregations in this Presbytery, while remaining affiliated with their home churches and Presbyteries, and,

Whereas, there is ambiguity in the *Book of Church Order* in various passages as to the requirements of whether a candidate of one Presbytery may be licensed by another Presbytery, and if so, what conditions must be met (See BCO 19-2; 19-7; 20-1; 20-4);

Therefore, the Presbytery of Mississippi Valley overtures the General Assembly to refer this matter to the Permanent Committee on Judicial Business for study, with the request that the Committee prepare amendments to remove this ambiguity. The Committee is to provide language for both options, namely, one, to eliminate the possibility of a candidate being licensed by another Presbytery, or second, to provide for this possibility with the requirements that are to be met clearly set forth.

Attest: Thomas Cook
Stated Clerk

Answered, §6-111, III. 5; p. 110.

Overture 12. From Warrior Presbytery

Whereas, God in His providence called into being the Presbyterian Church in America in December of 1973, and

Whereas, God has called us to preach the distinctives of Reformed Christianity, and because we are a Presbyterian denomination in which Jesus Christ is preached in His fullness;

Therefore, Warrior Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America, to encourage our churches to use the denominational name on their signs, stationery, newspaper, Yellow pages, etc., so that the public may know our churches form a distinctive and different branch of the Reformed Faith.

Frederick S. Carr
Stated Clerk
24 January 1978

Answered in the negative, §6-111, III. 18; p. 113.

Overture 14. From Central Georgia Presbytery

Whereas, the work of the Nominating Committee of the General Assembly of the Presbyterian Church in America is of the utmost importance to provide the very best qualified men to serve on permanent committees of the church, and,

Whereas, conducting this important work requires a degree of knowledge of the structure and makeup of the committees, various requirements and desired qualities of members, and particularly the working of the Nominating Committee itself, and,

Whereas, the current procedures of having an entirely new Nominating Committee each year has proven to be less than ideally efficient in conducting the business of the Church, and

Whereas, it is still essential that the members of the Nominating Committee be elected only by the Presbyteries and with regular changes in membership, therefore:

Be it resolved, that the Central Georgia Presbytery respectfully overtures the Sixth General Assembly of the Presbyterian Church in America to adopt the following change to the *Book of Church Order*:

“Change 15-1, Principle No. 11, to read as follows: ‘A nominating committee shall be comprised of one representative elected by each Presbytery in the following manner. Each Presbytery shall be assigned a lineal number by the Stated Clerk based on its date of formation. In odd number years, odd number presbyteries will elect members, alternating between Teaching Elders and Ruling Elders, respectively. In even number years, even number presby-

teries will elect members, alternating between Ruling Elders and Teaching Elders, respectively. The term of each member shall be two years. When necessary, unexpired terms shall be filled by an Elder of the same class, Teaching or Ruling. This committee is to present all nominations for which it is responsible to the next meeting of the Assembly from a slate of men nominated by the Presbyteries. Each Presbytery shall through its representative present the Nominating Committee the name of one Ruling and one Teaching Elder for each committee of the church, utilizing the nominating forms provided for this purpose by the Stated Clerk. In addition to nominees for expired terms the 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. Each alternate should attend each meeting and fill any vacancies necessary to meet a quorum. In addition to the new nominees from the 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."

NOTE: The following understandings and sample schedule apply to the above overture:

- 1) Since a *Book of Church Order* change requires the action of two General Assemblies, this change cannot begin until the Nominating Committee which will serve the 8th General Assembly.
- 2) The Stated Clerk will guide the Presbyteries through the transition years following this sample:

	1978	1979	1980	1981	1982	1983	1984	1985
PRESBYTERY No. 1	RE	TE	_____	RE	_____	TE	_____	RE
PRESBYTERY No. 2	TE	RE	RE	_____	TE	_____	RE	_____
PRESBYTERY No. 3	RE	RE	_____	TE	_____	RE	_____	TE
PRESBYTERY No. 4	TE	TE	TE	_____	RE	_____	TE	_____
PRESBYTERY No. 5	RE	TE	_____	RE	_____	TE	_____	RE
PRESBYTERY No. 6	TE	RE	RE	_____	TE	_____	RE	_____
PRESBYTERY No. 7	RE	RE	_____	TE	_____	RE	_____	TE
PRESBYTERY No. 8	TE	TE	TE	_____	RE	_____	TE	_____

This overture adopted by Central Georgia Presbytery meeting in Columbus, Georgia, April 11, 1978.

Respectfully submitted,
 Central Georgia Presbytery
 Walter V. Worsham, Stated Clerk

Answered in the negative, §6-111, III.16; p. 112.

Overture 15. From Central Georgia Presbytery

Whereas, the BOC paragraph 25-1 is not clear concerning the examination of returning Elders or Deacons.

Therefore, be it resolved, that Central Georgia Presbytery hereby overture the General Assembly to clarify the language with reference to the extent of the examination of Elders or Deacons who are again elected to office in the same or another church.

This overture adopted by Central Georgia Presbytery meeting in Columbus, Georgia, April 11, 1978.

Respectfully submitted,
 Central Georgia Presbytery
 Walter V. Worsham, Stated Clerk

Answered in the negative, §6-111, III. 15; p. 112.

Overture 16. From Central Georgia Presbytery

The Central Georgia Presbytery, PCA, respectfully overtures the Sixth General Assembly to amend the *Book of Church Order* chapter 13-1 (page 15, line 12f).

Whereas, the *Book of Church Order* says: "... if there is only one Ruling elder, he does not constitute a Session ...", and

Whereas, new churches, missions, and chapels, need the wisdom, counsel, and oversight of Ordained Elders, and

Whereas, established churches fall on hard times, and need their Sessions augmented to meet the minimum requirement.

Therefore, we respectfully overture the Sixth General Assembly of the Presbyterian Church in America to amend the *Book of Church Order* chapter 13-1 to read as follows:

... If there is only one Ruling Elder, he does not constitute a session. (period) Omit the rest of line 13, 14, 15. (rest of paragraph). Substitute the following as a new paragraph:

If a Session shall cease to exist the presbytery may provide for an election and ordination of Elders from within the congregation. If this is not possible, the presbytery at the request of the con-

gregation, may temporarily appoint additional Ruling Elders or Teaching Elders, or both, sufficient to make a quorum from within the presbytery to be an acting session.

This overture adopted by Central Georgia Presbytery meeting in Columbus, Georgia, April 11, 1978.

Respectfully submitted,
Central Georgia Presbytery
Walter V. Worsham, Stated Clerk

Answered in the negative, §6-111, III. 14; p. 112.

Overture 17. From Grace Presbytery

In the light of the fact that the Confession of Faith states with regard to the Lord's Supper that the elements are not to be administered to any who are not then present in the congregation;

And in view of the practice of some congregations to administer the Lord's Supper to individuals who are ill or elderly or infirm;

Therefore be it resolved that Grace Presbytery hereby requests the General Assembly to indicate whether or not the Lord's Supper may be administered to any who are not in attendance at worship services, and if so, under what conditions this may be done.

Adopted at the Stated Meeting of Grace Presbytery, held at Faith Presbyterian Church, Brookhaven, Mississippi, April 14, 1978.

Attested by:
Rev. Norman A. Bagby, Jr.

Not answered, §6-111, III. 10; p. 110.

Overture 19. From Covenant Presbytery.

Covenant Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America to amend *The Book Of Church Order* (chapter 15-2) by deleting the words "but not to exceed five commissioners from any one congregation" and ending the sentence with the word "thereof."

Adopted: January 10, 1978
Attest:
T. R. Patete, Stated Clerk

Answered in the negative, §6-111, III. 11; p. 110.

Overture 33. From Mid-Atlantic Presbytery.

The Presbytery of the Mid-Atlantic respectfully overtures the Sixth General Assembly to amend the Book of Church Order by adding a new item 14-7, and renumbering the remaining paragraphs accordingly: 14-8, 14-9, 14-10 and 14-11.

The new item, 14-7, to read: "The Presbytery, before receiving into its membership any Church, shall designate a Commission to meet with the Church's ruling elders to make certain that the elders understand and can sincerely adopt the doctrines and polity of the Presbyterian Church in America as contained in its Constitution. In the presence of the Commission, the ruling elders shall be required to answer affirmatively the questions required of officers at their ordination (25-5)".

Adopted unanimously at the 16th Stated Meeting on 13 May 1978.
Respectfully submitted,
Leon F. Wardell
Stated Clerk

Answered in the affirmative, §6-111, III. 19; p. 113.

To the Committee of Commissioners on Mission to the United States

Overture 8. From the Presbytery of Central Florida

Whereas, the duties and function of the M-US Committee of the P.C.A. has been since the inception of our denomination, to ASSIST presbyteries in the work of planting local churches (See 1973 *Minutes*, page 46 no. 8, duties 3, 4, 5, and 7), and

Whereas this was affirmed by the Fourth General Assembly (See report of M-US Committee, page 130 no. 4), and

Whereas, there has been a confusion in the minds of presbyteries and presbytery M-US Committees regarding B. 4 of "Steps Toward Organizing a Particular Church" of the M-US Policy manual, (See 1976 *Minutes*, page 142), and

Whereas, the denominational M-US Committee rejected a man who had been duly examined, accepted, and called by the Central Florida Presbytery as an organizing pastor;

Therefore, the Central Florida Presbytery requests the General Assembly to clarify which M-US Committee, denominational or presbytery, has the final approval regarding a man's qualifications as an organizing pastor for a work within an existing presbytery's boundary.

Answered, §6-51, III. 14; p. 77.

Overture 23. From Carolina Presbytery

Whereas, the boundaries of Presbyteries are determined by the General Assembly (BCO — 15-6): and

Whereas, the present boundaries of Carolina Presbytery extend east and west from Lincoln County to the east coast of the State of North Carolina:

Therefore, Carolina Presbytery respectfully requests the Sixth General Assembly of the PCA, at the meeting in June, 1978, to divide Carolina Presbytery in the following manner: (also see attached map)

1. By subtracting the counties of Surry, Yadkin, Iredell, Catawba, Lincoln, Gaston, Davie, Rowan, Mecklinburg, Cabarrus, Union, Stokes, Anson, Forsyth, Davidson, Stanley, Montgomery, Richmond, Moore, Lee, Harnett, Hoke, Cumberland, Scotland, and Robeson, thereby creating a new Presbytery entitled "Central Carolina Presbytery."
2. The remaining counties of Rockingham, Guilford, Randolph, Caswell, Alamance, Chatham, Person, Orange, Durham, Granville, Wake, Vance, Franklin, Johnston, Sampson, Bladen, Columbus, Warren, North Hampton, Halifax, Nash, Wilson, Wayne, Duplin, Pender, New Hanover, Brunswick, Hertford, Bertie, Martin, Edgecomb, Pitt, Greene, Lenoir, Craven, Jones, Onslow, Cates, Currituck, Camden, Pasquotank, Perquimins, Chowan, Washington, Tyrrell, Dare, Beaufort, Hyde, Pamlico and Carteret, thereby creating a new Presbytery entitled "Eastern Carolina Presbytery."
3. The new Presbyteries with boundaries as outlined above will have ten (10) PCA churches and two (2) mission churches in the Central Carolina Presbytery and eight (8) PCA churches in the Eastern Carolina Presbytery.
4. That General Assembly authorize these Presbyteries to become effective October 28, 1978.

Adopted this the 22 day of April, 1978.

Logan Porter, Stated Clerk
Carolina Presbytery.

(See map on p. 300)

Answered in the affirmative, §6-51, III. 15; p. 77.

Overture 34. From Warrior Presbytery.

Whereas, the Session of the Presbyterian Church of Columbus, Mississippi, (PCA) by charter must approve the Trustees selected by the Palmer House for Children; and

Whereas, the children attend the Presbyterian Church of Columbus, Mississippi, (PCA) and those wanting to become communicant members apply to the Session of said Presbyterian Church in America Church; and

Whereas, the Executive Director of the Palmer Home for Children is a Deacon in the Presbyterian Church of Columbus, Mississippi, (PCA);

Therefore, be it resolved that the Sixth General Assembly of the PCA approve the Palmer Home for Children as a designated benevolence of the denomination.

Adopted by Presbytery May 16, 1978.

Fred Carr
Stated Clerk

Answered in the negative, §6-51, III. 16; p. 77.

Overture 35. From Pacific Presbytery.

Pacific Presbytery overtures the Sixth General Assembly of the Presbyterian Church in America to incorporate into the boundaries of Pacific Presbytery the States of Arizona, Hawaii, New Mexico, Oregon, and Washington, as well as all of California.

Adopted by Pacific Presbytery at its Stated Meeting, May 26, 1978.

Attest:
William Woodhall
Stated Clerk

Answered in the affirmative, §6-51, III. 17; p. 77.

To The Committee of Commissioners on Mission to the World

Overture 18. From the Presbytery of North Georgia

Whereas, the *BCO*, 15-1 clearly sets forth the serving aspects of General Assembly Committees, namely, that "they are not to establish policy, but rather execute policy established by the General Assembly," and

Whereas, the *Missions Manual* exhibits both the letter and the spirit of this provision, and **Whereas**, the General Assembly has approved a "two-pronged approach of relating missionaries to fields of service," the primary thrust being "the familiar denominational pattern" and the secondary thrust being "working relationships with other evangelical missionary agencies," and

Whereas, the secondary thrust was approved only where there was a strict written agreement to insure that such missionary endeavor in no way restricted the proclamation of the whole counsel of God, and

Whereas, the clear implication is that the General Assembly wishes to exercise oversight in all mission endeavor to the extent that unbiblical compromise may be avoided, and

Whereas, we have no written agreement with, or General Assembly approval of, projects such as Acapulco Crusade, Association of Church Missions Committees, East-West Center, Evangelical Literature Overseas, and similar groups, and

Whereas, the Committee on Mission to the World is following the pre-manual precedent of funding such organizations, which has the effect of "establishing policy" and going beyond the approved "two-pronged approach" permitted in the manual, thus by-passing General Assembly oversight.

Therefore, the Presbytery of North Georgia respectfully overtures the Sixth General Assembly of the Presbyterian Church in America to direct the Committee on Mission to the World to cease and desist such extra-manual missionary endeavors until such time as the *Missions Manual* is amended to permit such, or until the General Assembly makes other provision for such operations.

Unanimously adopted by the Presbytery of North Georgia at its Stated Spring Meeting, April 15, 1978.

Attest:

Robert Valentine, Stated Clerk

Overture 22. From Ascension Presbytery

Whereas, the *BOCO*, 15-1, clearly sets forth the serving aspects of General Assembly committees, namely, that "they are not to establish policy, but rather execute policy established by the General Assembly"; and

Whereas, the *Missions Manual* exhibits both the letter and the spirit of the provision; and

Whereas, the General Assembly has approved a "two-pronged approach of relating missionaries to fields of service," the primary thrust being "the familiar denominational pattern" and the secondary thrust being "working relationships with other evangelical missionary agencies"; and

Whereas, the secondary thrust was approved only where there was a strict, written agreement to insure that such missionary endeavor in no way restricted the proclamation of the whole Counsel of God; and

Whereas, the clear implication is that the General Assembly wishes to exercise oversight in all mission endeavor to the extent that unbiblical compromise may be avoided; and

Whereas, we have no written agreement with, or General Assembly approval of, projects such as Acapulco Crusade, Association of Church Missions Committees, East-West Center, Evangelical Literature Overseas, and similar groups; and

Whereas, the Committee on Mission to the World is following the pre-manual precedent of funding such organizations, which has the effect of establishing policy and going beyond the approved "two-pronged approach" permitted in the manual, thus by-passing General Assembly oversight;

Therefore, the Presbytery of Ascension respectfully overtures the Sixth General Assembly of the Presbyterian Church in America to direct the Committee on Mission to the World to cease and desist such extra-manual endeavors until such time as the *Missions Manual* is amended to permit such or until the General Assembly makes other provision for such operation.

Adopted by the Presbytery of the Ascension at its Stated Meeting, February 28, 1978.

Attest:

Frank D. Moser, Stated Clerk

Overtures 18 and 22 were answered by requiring explanation from the Permanent Committee on Mission to the World, §6-26, III. 9; p. 68.

To the Committee of Commissioners on Stewardship

Overture 1. From Gulf Coast Presbytery

Whereas, there are many ministers in the Presbyterian Church in America who are seriously underpaid, and

Whereas, many of these would not be underpaid if their congregations were more faithful in their stewardship responsibilities;

Therefore, Gulf Coast Presbytery respectfully overtures the Sixth General Assembly to instruct the Sub-Committee on Stewardship of the Committee on Administration to give special attention to developing the stewardship of the churches in regard to the support of their ministers.

Adopted by Gulf Coast Presbytery on October 8, 1977.

Attested by,
E. C. Cooley, Stated Clerk

Answered in the negative, §6-117, IV. 1; p. 124.

Overture 2. From Covenant Presbytery

Whereas, the Sub-Committee For Stewardship Ministries was formed by the action of the four permanent Committees of the denomination, and

Whereas, a part of their reason for doing so was to meet an immediate need in the area of stewardship education and to provide a common approach to funding the four Permanent Committees, and

Whereas, the immediate educational need has been met through various materials and presentations produced by this Sub-Committee, and

Whereas, each of the four permanent committees continue in one way or another to seek financial support for their own work, and

Whereas, several staff people and a great deal of money are locked into this rather limited sub-committee, and

Whereas, these staff people, as well as their current functions, could better serve the church as a part of the permanent committees on Administration and/or Christian Education and Publications;

Therefore, Covenant Presbytery overtures the General Assembly to:

1. Commend the Sub-Committee For Stewardship Ministries for the work it has done in these formative years, and
2. Instruct the Sub-Committee For Stewardship Ministries to work with the permanent committees on Administration and Christian Education and Publications to consolidate its functions and staff (as these three groups deem appropriate) into the existing permanent committees before the Seventh General Assembly, and
3. Affirm that this action in no way shows dissatisfaction for or distrust of the Sub-Committee For Stewardship Ministries, but simply seeks the greater use and efficiency of the Lord's servants and money.

Adopted (unanimously) by Covenant Presbytery on October 18, 1977.

ATTEST:
Thomas R. Patete
Stated Clerk

Answered in the negative, §6-117, IV. 2; p. 124.

Overture 31. From John Knox Presbyterian Church, Ruston, Louisiana

(Presented to Louisiana Presbytery, but not adopted by Presbytery.)

The Presbyterian Church in America has been greatly blessed of the Lord in its short life. This blessing has fallen not only upon the individual members and congregations, but upon the work of the General Assembly through its Permanent Committees; namely, its Committees of Mission to the World, Mission to the U. S., Christian Education and Publications, and Administration.

Whereas, the General Assembly of the Presbyterian Church in America has challenged each permanent committee to solicit its own support.

Whereas, this appeal by each individual committee may increase contributions to one of the committees to the detriment of the other committees.

Whereas, many contributions of the membership have been going to independent agencies and there seems to be a reluctance on the part of congregations to give to the total benevolent program of the Presbyterian Church in America.

Whereas, it is not deemed proper to use funds designated by the giver for other than the purpose given.

Whereas, this creates confusion in the minds of the membership because of the separate requests for contributions and because individual members and churches are not able to assess the urgency of competing requests.

Therefore, be it resolved that the General Assembly of the Presbyterian Church in America embark upon a program of educating individual congregations and officers and members to make

their contributions to the General Assembly as unrestricted contributions to be appropriated to the use of the individual committees as the General Assembly may determine.

Session,
John Knox Presbyterian Church
Stanwood L. Bean
Moderator

Answered in the negative, §6-117, IV. 3; p. 124.

B. REFERENCES TO THE 1978 GENERAL ASSEMBLY

To the Committee of Commissioners on Judicial Business

Reference 1. From Grace Presbytery

Dr. Morton Smith, Stated Clerk
Presbyterian Church in America
P. O. Box 256
Clinton, Miss. 39056

Dear Dr. Smith:

The enclosed resolution is being referred to the General Assembly for its advice according to BCO, Chapter 42-3.

Grace Presbytery did not adopt the resolution, but because of a sizable minority voting for it, because of questions left unanswered, and because of its importance to the Presbytery, it was voted to refer to the General Assembly for its advice.

Such questions that are left unanswered are:

1. Would it be constitutional?
2. What importance is to be placed upon the dismissing of a minister in particular?
3. How can such an action be kept from becoming simply a formality?

These questions should not bind the Assembly as to its advice. There may be other considerations deemed important by the Assembly.

The referral was taken at the 16th Stated Meeting of Grace Presbytery, on October 14, 1977, at the First Presbyterian Church of Hattiesburg, Mississippi.

In the Lord's Service,
Rev. Norman A. Bagby, Jr.

RESOLUTION TO THE SIXTEENTH STATED MEETING OF GRACE PRESBYTERY

Whereas, the receiving and dismissing of ministers is an important responsibility of Presbytery, and cannot be taken lightly, and

Whereas, the receiving and dismissing of ministers by Presbytery is historically seen as further human acknowledgement that it is God's will for the church to gain or lose its pastor, and

Whereas, some view the receiving and dismissing of ministers by Presbytery as a formality, thus they see no reason to make special arrangements to attend called meetings, and

Whereas, called meetings for this purpose are often not well attended, and

Whereas, Grace Presbytery meets in a stated meeting every three months,

Be It Therefore Resolved, that Grace Presbytery will not receive or dismiss any minister or ministerial candidate except at its regular stated meetings.

Respectfully submitted,
Byron Snapp

The Assembly ruled that the proposed resolution is constitutional, §6-111, III. 20; p. 113.

Reference 2. From Texas Presbytery

The Presbytery of Texas, in hearing the report of the Committee on Ministerial Relations and Candidates, approved a motion to refer Item H of the report to the General Assembly for a ruling. Item H is as follows:

This committee has the authority to act as a commission of Presbytery in dissolving pastoral relationships in cases where the pastor and congregation formally concur or where

no congregations are concerned to dismiss other ministers, licentiates, or candidates at their request. The committee chairman shall inform the stated clerk of this action and the clerk may then dismiss the minister.

We will await your report on the action of the General Assembly on this matter.

R. J. Clede, Jr.
Stated Clerk
Texas Presbytery

The Assembly ruled that the proposed item is constitutional, but issued a caution, §6-111, III. 21; p. 113.

C. COMMUNICATION TO THE 1978 GENERAL ASSEMBLY

To the Committee of Commissioners on Judicial Business

COMMUNICATION 1. From Covenant Presbyterian Church, Orange, California

January 18, 1978

Presbyterian Church in America

Executive Committee

P. O. Box 6287

Columbus, Georgia 31907

Attention: W. Jack Williamson, Moderator

Dear Mr. Williamson,

As the Session and governing body of the Covenant Presbyterian Church of Orange County, we feel compelled to express our dismay at the type of issues which your General Assembly seems determined to discuss and debate. We refer specifically to your recent consideration of the issue of retaining U.S. troops in Korea which was debated when your assembly met in September of 1977. Regardless of the importance of this issue and regardless of the position your assembly finally agreed upon, we feel that discussion of such secular issues at a general assembly of your church organization cannot avoid weakening the foundation of the church.

The Church is a unique institution in our lives. Its overriding mission is to bring each of us to a personal awareness of Jesus Christ in our lives. If the church fails to perform this mission what other person or group of persons will perform this most important of all missions? If any church organization engages in a discussion and debate of secular issues, especially those of a partisan political nature, that church weakens its ability to perform that aforementioned vital spiritual mission for which the church is so uniquely fitted. This type of debate of such secular issues is the very trend which in recent years has so weakened the UPCUSA and the PCUS in its spiritual mission. Every such secular controversy occurring within an official church body cannot help but divide the membership and render more difficult the ability of the members of that church to unite and perform that most vital task of bringing people to Christ.

Of course, we in no way intend to imply that, as citizens of a free government, we should not engage in spirited debate on matters of public policy. Such debate is, in fact, essential to our survival as a self government. We only urge that such debate not occur in official church bodies such as your General Assembly.

Naturally, you are aware that we are not, as a church, officially united with your organization. However our minister, Dr. Ralph H. Didier, is a member. Moreover, our church supports several of your mission activities: Dr. Peter Cha, Brent Bradley and Robert Schorr. In addition your organization is asking our church to support Jack J. Myerscough in his mission to new churches. Therefore, we felt that, as a Session, we are justified in speaking with you on these matters of mutual concern.

We ask that you prayerfully consider the impact of your recent actions before you continue with what we consider to be a dangerous and destructive trend.

Yours in Christ,
Dr. Ralph H. Didier
Moderator

Robert M. Hoefler
Clerk of Session

Referred to the Committee on Inter-Church Relations, §6-111, III. 7; p. 110.

D. BUSINESS CARRIED OVER FROM PREVIOUS GENERAL ASSEMBLIES

To the Permanent Committee on Christian Education 5-10

Overture 6. From the Presbytery of the Western Carolinas

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

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

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

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

Purpose.

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

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

A. Boyce Spooner, Stated Clerk.

Referred to the Committee on Christian Education, paragraph 5-49.
Answered, §6-75, III. 8; p. 86.

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

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

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

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

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

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

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

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

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

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

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

moderator unacceptable to a session because of his theological position, personality or availability:

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

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

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

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

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

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

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

Postponed, §6-119; p. 124.

2-98

Overture 4. From First Presbyterian Church, Belzoni, Mississippi

FATHERS AND BRETHERN: The Reverend General Assembly, First Presbyterian Church, Macon, Georgia

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

1. Affirm and declare the nature of ordination in the National Presbyterian Church to be functionary and strictly Biblical,

2. Describe the limits to which Scripture permits ordination to be used apart from the pastorate,

3. Review and clarify the concept of parity if Teaching Elders other than full time pastors are to be permitted to serve on the committees of the higher courts and have the franchise in those courts.

4. Clarify the matter of unordained personnel, their proper examination and certification, the regulation of their work and the limits of women's participation.

Rev. Eurie Hayes Smith III, Moderator

Recommended to new Ad Interim Committee — §3-33.

Postponed, §6-119; p. 124.

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

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

Postponed, §6-119; p. 124.

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

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

Postponed, §6-119; p. 124.

3-33 Overtures Recommended

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

Postponed, §6-119; p. 124.

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

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

Constitutional Documents Committee dismissed, §6-107, (4); p. 108.

5-78 Partial Report of the Committee of Commissioners on Bills and Overtures

The Committee recommends that action on the following Resolutions be delayed until the Sixth General Assembly and that the Stated Clerk refer each of these Resolutions to the proper Committee:

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

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

We humbly petition the President and Congress of the United States to honor and scrupulously keep its treaties with and commitments to other nations, especially those that concern the protection of them and other nations including our own, from nations seeking to enslave them and destroy their freedom to worship God and believe and proclaim the truth, as well as freedom to pursue knowledge and live in peace without fear.

We believe that these matters are involved in our obligations both to Korea and Taiwan (Republic of China), and that the consequences of deserting either or both of these nations, or even diminishing the extent of our commitment to them will be disastrous to them, to other nations, and to ourselves. This is a matter of greatest danger because the nations against whom both Korea and the Republic of China have been promised protection have mercilessly destroyed countless millions of their own subjects (witness the history of communist Russia and China) and of other nations as well (witness Eastern European countries and Vietnam and Cambodia). Beyond this thousands are being imprisoned, enslaved and tortured in communism's determination to exterminate the worship of God, especially in Christ.

The majority of our people confess to be Christian, and vast numbers in Korea and the Republic of China are as well, and our Christian people cannot, before God, tolerate anything that would enslave other Christians.

The danger of aggression upon these nations becomes more and more certain and imminent, and we respectfully request the protection promised, the laws of human concern for the liberty and lives of people, and the laws of the God justice and mercy demand. And let us remember that respect for the integrity and trustworthiness of our government in the eyes of all the world is also at stake.

Respectfully submitted,
William A. McIlwaine

Answered §6-111, III, 2; p. 110.

Resolution No. 10 from the Rev. W. A. Fitzhenry

Resolved that the General Assembly instruct all Permanent Committees, in all future conferences, and teaching seminars, and preaching engagements, have only PCA ministers, teachers and speakers, or those from denominations with which we have fraternal relations.

W. A. Fitzhenry
New River Presbytery

Answered §6-63, II, C; p. 80.

Resolution No. 11 from Ruling Elder Charles E. Boyce

Resolved that the Fifth General Assembly of the PCA go on record as being unalterably opposed to godless communism, and that the Church urge all of its members to write to the President and individual Congressmen urging them to do all within the power of our Republic to insure that South Korea and other free nations not fall under communist rule.

Charles E. Boyce
Western Carolinas Presbytery

Answered §6-111, III, 2; p. 110.

Resolution No. 12 from the Rev. John Holmes

Whereas the BCO 10-5 is suggestive of the need for conferences of Deacons to aid them in their abilities to minister mercy and fulfill other responsibilities of their office.

Be it therefore resolved that we the Fifth General Assembly of the PCA encourage our Presbyteries to begin holding appropriate conferences for Deacons as soon as possible.

Answered §6-75, III, 8; p. 86.

Resolution No. 13 from the Rev. David G. K. Howe

Whereas the BCO (25-6 through 25-9) states that ordination to the office of ruling elder is perpetual, not to be laid aside at the pleasure of the individual, the session, or the congregation; and

Whereas the practice of rotating elders off of the session, in effect removing ruling elders from their rule, is without any warrant from the Word of God; and

Whereas the BCO contains provisions for removing ruling elders under special circumstances (age, incapacity, or offense); and

Whereas the BCO contains no provision for an automatic rotational system for removing elders; and

Whereas some of our member churches are practicing a rotational system.

Therefore be it resolved that the Fifth General Assembly of the Presbyterian Church in America advise its member churches to evaluate their present practice in this regard and bring themselves unto conformity with the BCO so that churches without a rotational system will not seek to establish one and churches with a rotational system will consider adopting a plan to establish their ruling elders in a permanent capacity, in conformity with the BCO (25-6 through 25-9).

Respectfully submitted by:
Rev. David G. K. Howe
Teaching Elder
Tennessee Valley Presbytery

Postponed §6-111, IV, 3; p. 119.

E. JUDICIAL CASES

COMPLAINT 1. FROM RULING ELDER JAMES H. CAMPBELL, AGAINST MID-ATLANTIC PRESBYTERY

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

In view of the following extenuating circumstances it is respectfully requested that the late filing of this complaint be excused and that the Permanent Sub-Committee on Judicial Business examine the complaint; particularly in view of the judicial findings. The extenuating circumstances are:

(a) The Commission to the New Covenant Presbyterian Church met in Baltimore on January 16, 1978 for the purpose of receiving information concerning the matters under investigation and to make a report to the Presbytery. I understand this report was made on January 17, 1978.

(b) On 16 January 1978, when informed, unofficially by representatives of the Commission, of the report they intended to make (Enc. 1), I expressed my disagreement with the report and asked if I could appeal. I was informed that I could not appeal as the charges were illegal and had not been accepted by the court.

(c) On 23 January 1978, after several unsuccessful attempts, I contacted the Reverend Leon Wardell, Stated Clerk, Mid-Atlantic Presbytery and requested an official copy of Presbytery's ac-

tion on the Commission's report, as I needed it in order to determine what action, if any, I should take. As of this date I have not received this information.

(d) On or about 13 February 1978 I received in the mail, from the Office of the Stated Clerk, Mid-Atlantic Presbytery, Enclosure (1) and a copy of the minutes of the Called meeting of the Presbytery of the Mid-Atlantic held on Thursday 8 December 1977. There was no forwarding letter or other information, simply the two items.

(e) On Tuesday 14 February 1978, Mr. Schoof called to inform me that the Commission would be at the New Covenant Church on Saturday 18 February 1978 for the purpose of counselling with me. I informed Mr. Schoof that I would be out of town on business from 16-20 February, and thus would be unavailable. However, this indicated to me that the Commission was still active, apparently had not been discharged by the Presbytery, and thus had not made their final report.

(f) On March 15, 1978, while in conversation with the Stated Clerk, General Assembly, Presbyterian Church in America, I was informed that he had received the minutes of the January 17, 1978, meeting of the Mid-Atlantic Presbytery, and these minutes indicated that the report, Enclosure (1), had been received and approved, if I remember correctly.

In view of the confusion resulting from the above, and the fact that the Commission has not been discharged by the Presbytery, it is requested that the requirements of BCO 43-4 be waived and the complaint submitted herewith be received.

WHEREAS, in the action of the Mid-Atlantic Presbytery of the Presbyterian Church in America, at the winter meeting January 16-17, 1978, in Baltimore, Maryland, respecting the approving the report of the findings of the Commission to the New Covenant Presbyterian Church, Virginia Beach, Virginia, which action is contrary to the *Book of Church Order*; the undersigned hereby complains to the General Assembly of the Presbyterian Church in America of this action of the Mid-Atlantic Presbytery in the above entitled matter, and for the reasons in support of such complaint, states the following:

(1) The Commission found the charges inadmissible in an ecclesiastical court and cited four (4) grounds:

- (a) **GROUND 1** "The Third General Assembly had ruled that the Directory of Worship, though to be taken very seriously as guidelines, does not have the 'force of law.' It is doubtful whether a church court could censure a party on the basis of provision in the Directory part of the BCO." The Complainant appeals this finding, stating that he was a Commissioner to the Third General Assembly, and it is his recollection that the ruling cited had to do with the "Optional Forms for Particular Services" which were submitted along with Chapters 48-64. I am certain that the General Assembly did not mean that the "Principles and Elements of Public Worship"; "Sanctification of the Lord's Day"; "Public Reading of the Holy Scriptures"; "Preaching of the Word"; "Confessing the Faith"; "Administration of Baptism"; "Administration of the Lord's Supper"; etc. were not to be considered as integral parts of the Book of Church Order. I am certain that the Third General Assembly considered violations of the contents of Chapters 48-64 BCO proper grounds for discipline.
- (b) **GROUND 2** The complaint challenges the application of BCO 28-5. The three members of the Commission, who talked to the Complainant, did not bring up this subject; and two of the members of the Commission, who assisted in drawing up the findings, never interviewed the undersigned. The record shows that 28-5 (a), (b), and (c), were followed.
- (c) **GROUND 3** The Complainant challenges the application of BCO 32-8. I deeply resent the use of this article of the BCO as grounds for rejection. By inference, the Commission, in citing this article, has placed ruling elders, who acted as a matter of conscience, in company with "any person who is known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash or highly imprudent." Again, I repeat, only three of the five members of the Commission talked with two of the three elders who preferred charges. Each of the three elders, all of whom are of high moral character, acted according to the dictates of his conscience, and there is nothing in the evidence to substantiate any other finding.
- (d) **GROUND 4** "No evidence of a 'deliberate violation' of the provisions of the Commonwealth of Virginia or Book of Church Order." This finding is challenged as the evidence does not support such a conclusion. Mr. Schoof, of his own free will, signed an official document of the Commonwealth of Virginia, certifying that he had performed a marriage, which he, and every guest present at the wedding, knew that he had not joined the couple in marriage. By this violation of Civil Law, Mr. Schoof, perforce had to violate BCO 60-1 and 60-6.

(2) In further support of this complaint it should be noted that the Commission limited testimony to seven elders, contrary to the instructions of Mid-Atlantic Presbytery; members of the congregation, who had requested to be heard, were not allowed to appear before the Commission; the full Commission did not hear testimony of the undersigned complainant, though he travelled from Virginia Beach, VA to Baltimore, MD for the purpose of being available for

questioning; the Commission changed the purpose and scope of the inquiry without proper authorization from Presbytery.

The undersigned complainant does hereby complain against the action of the Mid-Atlantic Presbytery, and asks that the General Assembly review this matter, declare the action of the January 16-17, 1978 meeting of the Mid-Atlantic Presbytery, in approving the report of the Commission of the New Covenant Church to be null and void, and direct the Presbytery to redress this wrong.

In His Service,
James H. Campbell
Ruling Elder

**Extract from the Minutes of Mid-Atlantic Presbytery
January 16-17, 1978**

**Report of Findings of the
Commission to New Covenant Church**

- 1) Purpose of the Commission.
 - A. Judicially, to rule on the specific charges brought.
 - B. Pastorally, to identify and offer solutions to the problems of antagonism between the Pastor and certain members.
- 2) Judicial Measures:

Find the charges inadmissible in an ecclesiastical court.

Grounds:

 1. The charges cite references in the Directory of Worship as grounds for discipline. However, the Third General Assembly has ruled that the Directory of Worship, though to be taken very seriously as guidelines, does not have "the force of law." It is doubtful whether a church court could censure a party on the basis of a provision in the Directory part of the BCO.
 2. BCO 28-5 states that personal admonition and repeated visits with witnesses ought to take place before the judicial process is begun. This seems not to have sufficiently taken place.
 3. BCO 32-8 states that charges should not be received from anyone who is "deeply interested in the conviction of the accused." There is reason to believe some of the complainants fall into that category.
 4. The Commission finds no evidence of a "deliberate violation" of the provisions of the Commonwealth of Virginia or *Book of Church Order*.
Nevertheless, this decision does not determine the civil legality of the marriage in question. The Commission urges Mr. Schoof to seek competent advice on measures he should take to assure that the union is above question.
- 3) Pastoral Measures:
 1. Recommend that the Commission continue to Counsel only as follows;
 2. Counsel with Bob Schoof about his Administration of the church and his dealings with those who disagree with him. Determine specific changes he can make.
 3. Counsel with the members of the Session (especially those backing Bob Schoof) on the basics of reconciliation. Get commitments from all.
 4. Counsel with Complainants, have them accept the legitimate changes needed to be made by Bob Schoof.
Speak to them about their illegitimate grievances.
Counsel with them about forgiveness and reconciliation.
 5. Report to the next meeting of the PRESBYTERY.

ENC. (1)

See §6-49 for Assembly action; p. 74.

COMPLAINT 2. BY INDIVIDUAL MEMBERS OF SESSION OF WESTMINSTER PRESBYTERIAN CHURCH, CHATTANOOGA, TENNESSEE, AGAINST TENNESSEE VALLEY PRESBYTERY

We, as individual members of the Session of Westminster Presbyterian Church do hereby register complaint against Tennessee Valley Presbytery.

History and basis of this complaint is as follows:

April 9, 1978 the pastor of Westminster Presbyterian Church took the entire morning worship service to deliver a dissertation on "Your Pastor's Concerns," copy enclosed. This entire presentation was given without prior consultation with the Session. The pastor ignored the *Book of Church Order* in his plan, except in his reference to Section 26-2. He overlooked Section 25-1 which clearly deals with the election of officers.

The petition, page 5 of "Concerns," calling for congregational meeting was signed by the required number of communing members.

At regular Session meeting on Wednesday, April 12, with a quorum present, upon motion duly made and seconded the Session refused to call said meeting for April 30 "on the grounds this whole proceeding is a breakdown between pastor and Session and that we appeal to Presbytery for Presbytery help and direction in solving the problem which has developed between pastor and Session and request Presbytery to appoint a committee to investigate this problem." The motion carried, six for and two against. Stated Clerk of Presbytery was advised of this action Thursday morning, April 13.

As a result, the presentation of "Your Pastor's Concerns" and the manner in which it was presented caused a rebellion of the congregation against the position and authority of the Session. Summary of our refusal to call a congregational meeting for April 30, 1978:

1. Failure to follow *Book of Church Order*, Section 25-1.
2. Pastors' lack of prior consultation and cooperation with the Session.
3. Pastors' method of selecting officers to be removed and new officers to come on the Boards, all without investigation and examination of appointees.

Thursday, April 13, Wallace Bristow, a communing member of Westminster, filed a complaint with Tennessee Valley Presbytery that the Session be required by Tennessee Valley Presbytery to call said congregational meeting for April 30, 1978.

Friday, April 14, Stated Clerk of said Presbytery mailed notice of called meeting to members of said Presbytery, said meeting to be held Saturday, April 22, on the complaint only, with nothing said about the request made by the Session of Westminster. The *Book of Church Order* specifies not less than ten days notice be given of any called meeting, Chapter 14-9. This rule was violated. It was stressed that Presbytery must take action at once so that the April 30 deadline could be met. Had this ten day notice clause been adhered to the April 30 date could not have been complied with.

Our complaint also, is that the Moderator ruled Wallace Bristow, as complainant, along with pastor Vitullo (who spoke vehemently in behalf of the complainant) could sit as voting members of the court.

Since there is no biblical warrant for the rotation of officers and, as the *Book of Church Order* does not provide for rotation, we further complain against the Presbytery for directing the Session to call a congregational meeting for the purpose of instituting a rotation system. Acts 6:3.

Summary of complaint:

1. Lack of 10-day notice to members of Presbytery.
2. Complainant's participation in court action.
3. Pastor Vitullo speaking in behalf of complainant and then being allowed by Moderator to vote on the issues before the court.
4. Mandatory institution of rotating system for officers.

Of major importance is the fact that pastor Vitullo requested action of the congregation. A public issue was made of the whole proposal before it was presented to the Session for their consideration. We feel it was clearly a move to unseat the present Session, thus a violation of the rule of authority of the Session as brought out in Matthew 18:15-20, I Timothy 5:1, 19, Hebrews 13:7, 17. Fellow Elders violated their vows of ordination to be subject to their brethren.

Respectfully submitted, the undersigned individual members of the Session, Westminster Presbyterian Church, Chattanooga, Tennessee, this 27th of April, 1978.

William C. Shores, Jr.
Roy E. Hudlow
Henry D. Anderson
Luther L. Allin, Jr.
Marion E. Seagle

MINUTES OF THE CALLED MEETING OF TENNESSEE VALLEY PRESBYTERY — APRIL 22, 1978

The Tennessee Valley Presbytery met at the First Presbyterian Church, Chattanooga, Tennessee at 10:10 A.M.

The meeting was opened with prayer by Dr. Paul Hawkins, Moderator.

The Stated Clerk advised that a quorum was present and the roll was taken as follows:

TEACHING ELDERS

Rev. W. H. Bell, Trinity, Alcoa
Rev. Fred Manning, Jr., Brainerd Hills, Chattanooga
Rev. Ben Haden, First, Chattanooga
Rev. David Bryan, First, Chattanooga
Rev. Fred Marsh, St. Elmo, Chattanooga
Rev. R. R. Harris, Wayside, Signal Mtn.
Rev. Mike Vitullo, Westminster, Chattanooga

RULING ELDERS

Dave Evans, First, Chattanooga
 Arthur Allen, First, Chattanooga
 Gerry Stephens, First, Chattanooga
 Jack Adams, First, Chattanooga
 R. H. Taggart, St. Elmo, Chattanooga
 Boyce Coppinger, Trinity, Alcoa
 Gene Hayes, Brainerd Hills, Chattanooga
 W. H. Bristow, Westminster, Chattanooga
 Paul Hawkins, Hixson, Chattanooga

Excused absences: Rev. Fred Fowler, Rev. David Howe, Rev. John Holmes, Dr. Kemp Hobson.

The Moderator welcomed to Presbytery approximately 80 members of Westminster Presbyterian Church, Chattanooga, and reminded them no one would be allowed the floor to speak for or against any consideration.

The Moderator asked the Stated Clerk to read the purpose of the called meeting. The Stated Clerk read the following:

COMPLAINT

TO: Tennessee Valley Presbytery
 FROM: Wallace Bristow
 SUBJ.: Complaint against Session of Westminster Presbyterian Church, Chattanooga, Tenn.

Whereas the constitutional requirements having been met as set forth in the *Book of Church Order* 26-2, more than one-fourth of the communing members of Westminster Presbyterian Church, Chattanooga, Tennessee, requested in writing that the Session of said church call a congregational meeting for April 30, 1978, at 12:00 noon for the purposes as set forth on the petition attached hereto and made a part thereof:

And Whereas on Wednesday, April 12, 1978, at 9:15 p.m., the Session of Westminster Presbyterian Church, meeting in regular session, refused to comply with the request to call said congregational meeting on April 30, 1978.

Therefore as complainant, being a communicant member in good standing of Westminster Presbyterian Church, Chattanooga, Tenn., I, Wallace Bristow, do hereby request Tennessee Valley Presbytery to require the Session of Westminster Presbyterian Church, Chattanooga, Tennessee, to call the congregational meeting as heretofore mentioned.

PETITION

We, the undersigned, do hereby petition the Session to call a congregational meeting on 4-30-78, immediately following the morning worship service, for the purpose of:

- 1) Dividing the Board of Deacons into three classes:

Class of '78	Class of '79	Class of '80
John Love	H. F. Smith	Jack Ott
Ralph Worley	S. E. Gardenshire	B. Purkey
David Reynolds	John Clonts	C. Smith
	John Heiskell	C. Wheaton
- 2) Rotate the class of 1978 off the Board of Deacons as of the congregational meeting of 4-30-78.
- 3) Dividing the Session into three classes as follows:

Class of '78	Class of '79	Class of '80
J. B. Hacker	Marion Seagle	W. C. Shores
J. Everret Allen	Wallace Bristow	John Alley
L. L. Allin	Roy Hudlow	Henry Anderson
- 4) Rotating the class of 1978 off of the Session as of the congregational meeting of 4-30-78.
- 5) Appointing John Love, David Reynolds, and Larry Ryan to the Session as the class of 1981 to begin their terms immediately following the congregational meeting of 4-30-78.
- 6) Appointing Luther Smith, Chester Devaney, Bill Anderson and Clay Smith to the Board of Deacons as the Class of 1981 to begin their term immediately following the congregational meeting of 4-30-78.
- 7) Thereafter, the new class of each board will rotate as of June 30th of the following year, with nominations for new members coming from within each individual body, to be approved by the Session and elected by the congregation.
- 8) To allow freedom of expression by our people to be done decently and in order.

The Moderator called for comments on behalf of the complaint.

Mr. Wallace Bristow spoke in favor, stating the complaint spoke for itself. Rev. Mike Vitullo spoke in favor of the complaint reminding Presbytery that the total communicant membership of Westminster is 478. One-fourth of the membership is 120. He submitted the original signed petition of 170 names asking Presbytery to therefore sustain this complaint.

The Moderator called for respondents to the complaint.

Mr. Luther Allin and Mr. Everett Allen, members of the Session of Westminster spoke as respondents reminding the court that the petition to call a congregational meeting was not in conformity to the *Book of Church Order* and they felt a committee of Presbytery should be appointed to meet with the pastor and session of the church to investigate the problem.

The Moderator advised the court that the floor was open for discussion on the complaint.

Rev. Fred Marsh made a motion that Presbytery form as a "Committee as a Whole" to discuss the complaint. Seconded by Eugene Hayes and passed.

The "Committee as a Whole" discussed the pros and cons of the complaint and hearing again from both parties.

Rev. Mike Vitullo moved that the "Committee as a Whole" rise and report. Motion was seconded by Rev. Fred Manning, Jr., and passed.

Rev. Mike Vitullo moved that the complaint be sustained as to items 1, 2, 3, 4 and 8 and denied as to items 5, 6, 7. Motion was seconded by Rev. Fred Manning, Jr., and passed.

Rev. Mike Vitullo moved that Presbytery recess for 10 minutes. Motion was seconded and failed.

The Meeting was adjourned at 11:40 A.M. with prayer by Rev. Mike Vitullo.

Dr. Paul Hawkins, Moderator
Richard R. Harris, Stated Clerk

See §6-103 for Assembly action; p. 105.

COMMITTEES OF COMMISSIONERS

Committee of Commissioners on Administration

Presbytery	Commissioner	Alternate
Ascension	Rev. Douglas J. Culver ON 488 Belverly St. Wheaton, IL 60187	
Calvary	Mr. John Barnes 652 Sedgewood Dr. Rock Hill, SC 29730	
Carolina	Rev. Charles S. Olim 3211 Flanders Court High Point, NC 27260	
Central Florida	Mr. Kenneth Smith 1025 Blann Dr. Tampa, FL 33603	
Central Georgia	Rev. Don C. Sherow 2461 Dublin Dr. Augusta, GA 30906	
Covenant	Mr. Earl Jagers 122 E. Deaderick St. Jackson, TN 38301	
Evangel	Rev. Michael Quarles P. O. Box 824 Decatur, AL 35602	
Grace	Mr. George Gulley 505 Storm Ave. Brookhaven, MS 39601	
Gulf Coast	Rev. Richard Adelman 160 Chicago Ave. Valparaiso, FL 32580	
Louisiana	Mr. Allen Long 1105 South Union Opelousas, LA 70570	
Mid-Atlantic	Rev. Edwin P. Elliott, Sr. 8902 Center St. Manassas, VA 22110	

Presbytery	Commissioner	Alternate
Mississippi Valley	Mr. Thomas G. Peaster 722 Sunset Dr. Yazoo City, MS 39194	
New River	Rev. Michael Bolus, Convener 5830 Wayburn Dr., NW Roanoke, VA 24019	
North Georgia	Mr. Ray Fulton 1402 Dogwood Cir. Smyrna, GA 30080	
Pacific	Rev. Wayne A. Buchtel 114 Carlsbad Los Alamos, NM 87544	
Southern Florida	Mr. Jules Vroon 801 S. Bayshore Dr., Apt. 730 Miami, FL 33132	
Tennessee Valley	Rev. Roland Travis Rt. 1 Columbia, TN 38401	
Texas	Mr. A. R. Sanders Rt. 2, Cedarview Mabank, TX 75147	
Warrior	Rev. Charles Young Box 517 York, AL 36925	
Western Carolinas		
Westminster	Rev. Bert Edwards 315 Sioux Rd. Bristol, VA 24201	

Committee of Commissioners on Bills and Overtures

Presbytery	Commissioner	Alternate
Ascension		
Calvary	Rev. James B. Moore Rt. 8, Box 65 Gaffney, SC 29340	
Carolina	Mr. John Earl Sifford, Sr. 4311 Butler Road Charlotte, NC 28208	
Central Florida	Rev. Richard Watson 5422 Clinton Blvd. Jackson, MS 39209	
Central Georgia	Mr. Bruce Kitchens c/o First Presbyterian Ch. 642 Telfair St. Augusta, GA 30902	
Covenant	Rev. Charles Skinner 80 Hansford Pl. Jackson, TN 38301	
Evangel	Mr. Thomas Nalls Rt. 4, Box 1059 Huntsville, AL 35803	Mr. George Moss
Grace		
Gulf Coast		

Presbytery	Commissioner	Alternate
Louisiana	Rev. Ned Rutland 146 E. Cherry Opelousas, LA 70570	Rev. Chuck Kukal 2507 Fort Miro Monroe, LA 71201
Mid-Atlantic	Mr. Sidney S. Harrison 2700 Boston St. Hopewell, VA 23860	
Mississippi Valley	Rev. Robert Duhs Box 166 Brandon, MS 39042	
New River	Mr. Robert H. Miller 1414 Crestview Blacksburg, VA 24061	
North Georgia	Rev. Clifford Brewton 6848 Vest Brook Dr. Morrow, GA 30260	
Pacific	Rev. Jack Myerscough 805 Birch St. Redlands, CA 92373	
Southern Florida	Rev. Todd Allen, Convener 2150 SW 8th St. Miami, FL 33135	
Tennessee Valley	Mr. Louis Voskuil 4400 St. Elmo Ave. Chattanooga, TN 37409	
Texas	Rev. John Knox Bowling 10909 Walbrook Dr. Dallas, TX 75238	
Warrior	Ruling Elder c/o Riverwood Presbyterian Church 1208 Tenth St. Tuscaloosa, AL 35401	
Western Carolinas	Rev. Rodney King 400 Shady Lane Marion, NC 28752	
Westminster	Mr. J. C. Cumbo P. O. Box 28 Bristol, TN 24201	

Committee of Commissioners on Camp and Conference Center

Presbytery	Commissioner	Alternate
Ascension	Mr. Warren F. Diven 123 Kelvington Dr. Monroeville, PA 15146	
Calvary	Rev. Fred D. Thompson Box 161 Roebuck, SC 29376	
Carolina		
Central Florida	Rev. Thomas Irby P. O. Box 1075 Haines City, FL 33844	
Central Georgia	Mr. Morris Glidewell Rt. 1, Box 398G Savannah, GA 31407	
Covenant	Rev. Ford Williams Box 794 Miss. State, MS 39762	

Presbytery	Commissioner	Alternate
Evangel	Mr. Wallace Musselman 711 South Fifth St. Gadsden, AL 35901	Mr. Peter Wright
Grace	Rev. Gerald Morgan 106 West Hills Hattiesburg, MS 39401	
Gulf Coast	Mr. Kirby Reichmann 503 North Range Madison, FL 32340	
Louisiana	Rev. Robert Penny 1416 Mitchell St. Lake Charles, LA 70605	Rev. David Bryson 5555 Greenwood Rd. Shreveport, LA 71119
Mid-Atlantic	Mr. James Mann, Jr. P. O. Box 5102 Charlottesville, VA 22903	
Mississippi Valley	Rev. Donald Patterson, Convener Box 4862 Jackson, MS 39216	
New River	Mr. Coy Hughes 49 Sunset Dr. Charleston, WVA 25301	
North Georgia	Rev. Randy Pope 2587 D New Bedford Way Atlanta, GA 30345	
Pacific	Rev. George Miller 2205 Ambassador NE, Apt. 232 Albuquerque, NM 87112	
Southern Florida	Rev. Leonard Bullock 950 University Dr. Coral Gables, FL 33134	
Tennessee Valley		
Texas	Rev. Johannes G. deKock 7020 Gaston Ave. Dallas, TX 75214	
Warrior	Mr. Tracey Treadaway York, AL 36925	
Western Carolinas	Rev. James McAlpine P. O. Box 635 Weaverville, NC 28787	
Westminster	Mr. Ralph Boy	

Committee of Commissioners on Christian Education

Presbytery	Commissioner	Alternate
Ascension	Rev. Alvin W. Smith, Jr. 270 Baywood Ave. Pittsburgh, PA 15228	
Calvary	Mr. James C. Turner Rt. 1 Roebuck, SC 29376	
Carolina	Rev. Robert C. Wilson P. O. Box 53364 Fayetteville, NC 28305	
Central Florida	Mr. Paul Zetterholm 9891 Mariner's Ct. Orlando, FL 32809	

Presbytery	Commissioner	Alternate
Central Georgia	Rev. Henry R. Gundlach 960 N. Pierce Ave. Macon, GA 31204	
Covenant	Mr. Tom Pomeroy 604 24th Ave. Columbus, MS 39701	
Evangel	Rev. Harry Miller P. O. Box 38 Bigelow, MN 56117	
Grace	Mr. A. M. Waites 309 Dixie Ave. Hattiesburg, MS 39401	
Gulf Coast	Rev. George B. Brengle P. O. Box 2068 Pensacola, FL 32503	
Louisiana	Mr. Troy Chiek 4943 Greenforest Dr. Baton Rouge, LA 70814	Mr. Arvid Nordstrom 2905 Groom Rd. Baker, LA 70714
Mid-Atlantic	Rev. Philips J. Adams 80 Langholm Dr. Nashua, NH 03060	
Mississippi Valley	Mr. George Field 1046 Whitworth Jackson, MS 39202	
New River	Rev. Rod Mays 150-1/2 Circle Dr. Nitro, WVA 25143	
North Georgia	Mr. Henry Dekker, Convener 4085 Chestnut Ridge Dr. Dunwoody, GA 30338	
Pacific	Rev. Gerrit DeYoung 6421 Easter Dr. Scottsdale, AZ 85254	
Southern Florida	Mr. Henry Boss 1171 Campo Sano Ave. Coral Gables, FL 33156	
Tennessee Valley	Rev. David Bryan 554 McCallie Ave. Chattanooga, TN 37402	
Texas	Mr. L. J. Caniff 16 Super St. Houston, TX 77011	
Warrior	Rev. Ted Martin c/o Linden Presbyterian Church Linden, AL 36748	
Western Carolinas	Mr. Wilbur Ward P. O. Box 68 Swannanoa, NC 28778	
Westminster	Rev. Morse Up de Graff 128 Meadowood Dr. Bristol, TN 37620	

Committee of Commissioners on Insurance and Annuities

Presbytery	Commissioner	Alternate
Ascension	Mr. Richard Flickinger 277 Carrel St. Winfield, IL 60190	
Calvary	Rev. Dwight H. Noe Rt. 3, Box 1190 Grey Court, SC 29645	
Carolina		
Central Florida	Rev. Iain Inglis 6101 N. Habana Ave. Tampa, FL 33614	
Central Georgia	Mr. Robert Montague, Convener 1512 North Oak St. Valdosta, GA 31601	
Covenant	Rev. Charles Coe 2682 Southmoore Cv. Germantown, TN 38138	
Evangel	Mr. Thomas Leopard c/o 3001 US Hwy, 280 South Birmingham, AL 35243	Mr. William Joseph
Grace	Rev. Charles Cox, Jr. P. O. Box 527 Taylorsville, MS 39168	
Gulf Coast	Mr. Lee Bogan, Sr. 104 W. Brainerd St. Pensacola, FL 32501	
Louisiana	Rev. Gary Edwards 16104 Batavia Ave., Baton Rouge, LA 70816	Rev. Robert Vincent 4900 Jackson St., Ext. Alexandria, LA 71301
Mid-Atlantic	Mr. J. Brookes Smith, Jr. 1802 Dixon Rd. Baltimore, MD 21209	
Mississippi Valley	Rev. Doyle Hulse Rt. 1, Box 46 Terry, MS 39170	
New River	Mr. Lamar Pruett 211 Valenia Place St. Albans, WVA 25177	
North Georgia	Rev. Bernhard Kuiper 2136 Sumpter Lake Dr. Marietta, GA 30062	
Pacific		
Southern Florida		
Tennessee Valley	Mr. Donald R. Stephens 316 Highland Ave. Cynthiana, KY 41031	
Texas	Rev. Dale L. Smith 605 N. Briery Irving, TX 75061	
Warrior	Mr. Claude Robinson 521 3rd Ave., S.E. Aliceville, AL 35442	
Western Carolinas	Rev. Joseph P. McGhan 1241 Montreat Rd. Black Mountain, NC 28711	

Presbytery	Commissioner	Alternate
Westminster	Mr. Marvin Wallace 21 Crown Circle Dr. Bristol, TN 37620	

Committee of Commissioners on Interchurch Relations

Presbytery	Commissioner	Alternate
Ascension	Rev. Douglas E. Murphy 3033 N. 76th St., Apt. 4 Milwaukee, WI 53222	
Calvary	Mr. Ralph Bleasdale Alcolu, SC 29001	
Carolina	Rev. Warren F. Thuston 5800 Dunfries Dr. Raleigh, NC 27609	
Central Florida	Mr. J. Emil Causey P. O. Box 636 Wauchula, FL 33876	
Central Georgia	Rev. A. Dale Umbreit 25 Houston St. Savannah, GA 31401	
Covenant	Mr. Carter Patch Houston, MS 38851	
Evangel	Rev. James Hatch 1615 Mulberry St. Montgomery, AL 36106	
Grace	Mr. E. L. Caston P. O. Box 239 Liberty, MS 39645	
Gulf Coast	Rev. John Stodghill Rt. 2, Box 135 Mobile, AL 36609	
Louisiana	Mr. Oscar Barnes c/o John Knox Presbyterian Church P. O. Box 735 Ruston, LA 71270	
Mid-Atlantic	Rev. E. Crowell Cooley 3486 Forestdale Ave. Woodbridge, VA 22193	
Mississippi Valley	Mr. Joe Treloar 605 E. Leake St. Clinton, MS 39056	
New River	Rev. William Fitzhenry 913 Spring Rd. Charleston, WVA 25314	
North Georgia	Mr. Ray Williams 3020 Greenwood Trail Marietta, GA 30067	
Pacific	Rev. David D. Kim 1122 N. Van Ness Los Angeles, CA 90038	
Southern Florida	Mr. Bob Boerema 6761 S.W. 68th Terr., So. Miami, FL 33143	
Tennessee Valley	Rev. Mike Vitullo 2424 E. 3rd St. Chattanooga, TN 37404	

Presbytery	Commissioner	Alternate
Texas	Mr. Robert Schmitz, Convener 6819 E. Mockingbird Dallas, TX 75214	
Warrior	Rev. William Rose, Jr. 420 Highland Selma, AL 36701	
Western Carolinas		
Westminster	Rev. David Osborne 1121 Windsor Ave. Pulaski, VA 24301	

Committee of Commissioners on Judicial Business

Presbytery	Commissioner	Alternate
Ascension	Mr. Charles H. Ross 223 Middle Trail, Stepland Butler, PA 16001	
Calvary	Rev. Gaynor Phillips Rt. 10 Greenville, SC 29607	
Carolina		
Central Florida	Rev. Richard Fraser, Convener Rt. 4, Box 509-R1 Deland, FL 32720	
Central Georgia	Mr. George Tuinstra 2320 Fairview Dr. Macon, GA 31206	
Covenant	Rev. Robert E. Hays 405 Washington St. Clarendon, AR 72029	
Evangel	Mr. Richard Teague 1705 Rocky Brook Rd. Opelika, AL 36801	Mr. James Crump
Grace	Rev. Vaughn Hathaway P. O. Box 84 Waynesboro, MS 39367	
Gulf Coast		
Louisiana	Rev. Stanwood Bean P. O. Box 735 Ruston, LA 71270	Rev. Dana Stoddard 3943 Carlton St. Alexandria, LA 71301
Mid-Atlantic	Mr. James W. Kemper 10224 Dumfries Rd. Manassas, VA 22110	
Mississippi Valley	Rev. Douglas McCullough 407 Southwick Dr. Fayetteville, NC 28303	
New River	Mr. James Miller 3101 5th Ave. Charleston, WVA 25312	
North Georgia	Rev. Joe Gardner, Jr. 1534 Collier Dr., S.E. Smyrna, GA 30080	
Pacific		

Presbytery	Commissioner	Alternate
Southern Florida	Rev. Richard Lynn Downing P. O. Box Lake Worth, FL 33460	
Tennessee Valley	Mr. Fred Herron P. O. Box 26 Harriman, TN 37748	
Texas	Rev. William P. Buckner P. O. Box 782 Georgetown, TX 78626	
Warrior	Ruling Elder c/o Linden Presbyterian Church 310 North Main St. Linden, AL 36748	
Western Carolinas	Rev. Robert Sweet 1 Hy Vu Drive Asheville, NC 28804	
Westminster	Mr. Woodrow Runion Rt. 1, Box 205C Johnson City, TN 37601	

Committee of Commissioners on Mission to the United States

Presbytery	Commissioner	Alternate
Ascension	Rev. Wayne F. Jamison 319 First Ave. New York, NY 10003	
Calvary	Mr. James K. Hope 1442 Winyah Dr. Columbia, SC 29230	
Carolina	Rev. Jack Eubanks P. O. Box 8071 Charlotte, NC 28208	
Central Florida	Mr. Jessie Colley 7755 Las Palmas Way Jacksonville, FL 32216	
Central Georgia	Rev. James P. Campbell 1921 Coventry Dr. Columbus, GA 31906	
Covenant	Mr. V. A. Furr P. O. Box 292 Marks, MS 38646	
Evangel	Rev. Dennis Disselkoen 914 Davison Ave. Muscle Shoals, AL 35660	
Grace		
Gulf Coast	Rev. Nat Heeth, Convener Box 76 Madison, FL 32340	
Louisiana	Ruling Elder c/o Jackson Street Presby. Ch. 4900 Jackson St., Ex. Alexandria, LA 71301	
Mid-Atlantic	Rev. Robert C. Smoot, Jr. 4002 High Point Rd. Ellicott City, MD 21043	

Presbytery	Commissioner	Alternate
Mississippi Valley	Mr. William Brown Box 36 Whitfield, MS 39193	
New River	Rev. George B. Alder II Rt. 4, Box 75 Princeton, WVA 24740	
North Georgia	Mr. Lloyd Granburg 4356 Macland Rd., S.W. Powder Springs, GA 30073	
Pacific	Rev. John H. Evans 5236 E. 7th St. Tucson, AZ 85711	
Southern Florida	Mr. Kenneth Schumacher 1926 Bonnie St. Boca Raton, FL 33432	
Tennessee Valley	Rev. Fred Marsh 4400 St. Elmo Ave. Chattanooga, TN 37409	
Texas	Mr. William Joe Borden 2325 Oak Knoll Dr. Colleyville, TX 76034	
Warrior	Rev. Allan Story 905 Washington St. Marion, AL 36756	
Western Carolinas	Mr. Kenneth Lael 402 Virginia Ave. Marion, NC 28752	
Westminster	Rev. Kerry W. Hurst Box 1013 Kingsport, TN 37660	

Committee of Commissioners on Mission to the World

Presbytery	Commissioner	Alternate
Ascension	Mr. Peter Stazon II 483 Celtic St. Akron, OH 44314	
Calvary	Rev. William H. Benchoff, Convener Rt. 1, Box 289 Roebuck, SC 29376	
Carolina		
Central Florida	Rev. Lauris Vidal 501 S.W. 75th St., A-14 Gainesville, FL 32601	
Central Georgia	Mr. Kyle Arnold Rt. 1, Box 949 Warner Robins, GA 31093	
Covenant	Rev. Robert S. Hayes P. O. Box 201 Carrollton, MS 38917	
Evangel	Mr. Robert Carnes 3580 Cloverdale Rd. Montgomery, AL 36111	Mr. Henry Thigpen
Grace	Rev. Billy Combs 906 Magnolia St. Picayune, MS 39466	

Presbytery	Commissioner	Alternate
Gulf Coast	Mr. Richard L. Wilcox 103 Hampton Gulf Breeze, FL 32561	
Louisiana	Rev. David Bryson 5555 Greenwood Rd. Shreveport, LA 71119	Rev. George Taylor 907 Rose Ave. Opelousas, LA 70570
Mid-Atlantic	Mr. Lawrence E. Strow 6507 Lawyers Hill Rd. Baltimore, MD 21227	
Mississippi Valley	Rev. David Jussely P. O. Box 977 Yazoo City, MS 39194	
New River	Mr. Charles F. Dent 3340 W. 5th Ave. Belle, WVA 25015	
North Georgia	Rev. Edwin Cunningham, Jr. 806 Corundum Court Stone Mountain, GA 30083	
Pacific	Mr. George Kipper 10936 NE 24th St. Bellevue, WA 98004	
Southern Florida	Rev. Harold Borchert 10201 Bahia Dr. Miami, FL 33157	
Tennessee Valley	Mr. Ralph Houston 7600 Bennington Rd. Knoxville, TN 37919	
Texas	Rev. Charles H. Cobb 7442 Chula Vista Dallas, TX 75227	
Warrior	Mr. John VanDerveer 1215 Primrose Ter. Selma, AL 36701	
Western Carolinas	Rev. Wayne Rogers 209 Eastwood Ave. Swannanoa, NC 28778	
Westminster	Mr. John Thompson 912 Lazy Lane Kingsport, TN 37662	

Committee of Commissioners on Board of Trustees of the PCA Foundation

Presbytery	Commissioner	Alternate
Ascension	Rev. Walter R. Kenyon 2911 E. Hardies Rd. Gibsonia, PA 15044	
Calvary	Mr. Lyle Campbell 126 Greengate Ln. Spartanburg, SC 29302	
Carolina	Rev. Joseph Armfield 220 West Fisher Greensboro, NC 27401	
Central Florida	Mr. Harry George N.W. 10th Ave. Gainesville, FL 32601	

Presbytery	Commissioner	Alternate
Central Georgia	Rev. Paul E. Rowland 91 Smith Ave. Garden City, GA 31408	
Covenant	Mr. John Moore, Convener Clarendon, AR 72029	
Evangel	Rev. William Dinwiddie P. O. Box 426 Millbrook, AL 36054	
Grace	Mr. Henry Hawes 221 Linwood Cir. Hattiesburg, MS 39401	
Gulf Coast	Rev. William Fox, Jr. P. O. Box 776 Gulf Breeze, FL 32561	
Louisiana	Mr. Asa Morgan 2611 Huntington St. Monroe, LA 71201	
Mid-Atlantic	Rev. Joseph F. Ryan, Jr. Box 5102 Charlottesville, VA 22903	
Mississippi Valley	Mr. Joseph H. Bowden, Jr. 3955 Nassaw Jackson, MS	
New River	Rev. Linwood G. Wilkes c/o Lebanon Presbyterian Church Craigsville, VA 24430	
North Georgia	Mr. Seixas Milner 300 Robin Rd., S.E. Marietta, GA 30062	
Pacific		
Southern Florida	Mr. Dan DeLange 13220 S.W. 208th St. Miami, FL 33177	
Tennessee Valley	Rev. Ben Haden 554 McCallie Ave. Chattanooga, TN 37402	
Texas		
Warrior	Rev. John Robertson 1208 10th St. Tuscaloosa, AL 35401	
Western Carolinas		
Westminster	Rev. James Pakala 4 Bair St. Hatfield, PA 19440	

Committee of Commissioners on Review and Control of Presbyteries

Presbytery	Commissioner	Alternate
Ascension	Rev. Stuart H. Perrin 200 Haven Hill Dr. Butler, PA 16001	
Calvary	Mr. Louis Campbell P. O. Drawer 227 Roebuck, SC 29376	

Presbytery	Commissioner	Alternate
Carolina	Rev. Denver S. Blevins 3300 Old Cherry Point Rd. New Bern, NC 28560	
Central Florida	Mr. Howard Hardee 2823 Samara Dr. Tampa, FL 33618	
Central Georgia	Rev. Paul L. Karlberg 1901 Kingstown Dr., Apr. 12 Savannah, GA 31404	
Covenant	Mr. Arthur Rogers 851 W. Semmes Osceola, AR 72370	
Evangel	Rev. Roy Taylor, Convener 5422 Clinton Blvd. Jackson, MS 39209	
Grace	Mr. Sherman Powell P. O. Box 613 Leakesville, MS 39451	
Gulf Coast	Rev. George McGuire P. O. Box 344 Quincy, FL 32351	
Louisiana	Mr. Joe Hunt 1800 Bonn Bozier City, LA 71010	Mr. Robert Zeigler c/o Grace Presby. Ch. 5555 Greenwood Rd. Shreveport, LA 71119
Mid-Atlantic	Rev. Samuel S. Cappel 205 North Mesa Dr. Hopewell, VA 23860	
Mississippi Valley	Mr. Frank Buchanan 121 Highland Dr. Kosciusko, MS 39090	
New River	Rev. John Dodd 4412 Malden Ave. Charleston, WVA 25306	
North Georgia	Mr. James Graden 1550 Camelot Cir. Tucker, GA 30084	
Pacific	Rev. William F. Woodhall 11894 Arliss Dr. Grand Terrace, CA 92324	
Southern Florida	Mr. Wallace Krohn 11421 S.W. 42nd Terr. Miami, FL 33165	
Tennessee Valley	Rev. Mike Williams 7018 Bearcreek Dr., Apt. A-1 Louisville, KY 40207	
Texas		
Warrior	Rev. Marvin Harris Box 361 Greensboro, AL 36744	
Western Carolinas		
Westminster	Rev. Edsel Farthing Rt. 2, Box 28 Abingdon, VA 24210	

Committee of Commissioners on Stewardship Ministries

Presbytery	Commissioner	Alternate
Ascension	Mr. George M. Love RD 3, Becker Rd. Bulter, PA 16001	
Calvary	Rev. Jack F. Giddings 3 Cedar St. Spartanburg, SC 29301	
Carolina		
Central Florida	Rev. James Young 1315 N.E. Circle Ocala, FL 32670	
Central Georgia	Mr. James Luce 2342 Shirley Dr. Savannah, GA 31404	
Covenant	Rev. John Bergland 217 Trailwood Dr. Clinton, MS 39056	
Evangel	Mr. Charles Colman 2000 Moore Ave. Anniston, AL 36201	Mr. Witt Leach
Grace	Rev. Craig Rowe 327 2nd Ave., SW Magee, MS 39111	
Gulf Coast	Mr. Thomas G. Birr Rt. 1, Box 1318 Niceville, FL 32578	
Louisiana	Rev. Jim Lipscomb Rt. 1, Box 461-A Ruston, LA 71270	Rev. William Frisbee 1729 Monte Sano Ave. Baton Rouge, LA 70807
Mid-Atlantic	Mr. William B. Russell 2016 Dodson Rd. Pettersburg, VA 23803	
Mississippi Valley	Rev. Basil Albert Box 194 Clinton, MS 39056	
New River	Mr. John P. Jenkins 2009 Preston St. Charleston, WVA 25302	
North Gerogia	Rev. Michael Woodham 537 Woodsong Way, Apt. 301 Smyrna, GA 30080	
Pacific		
Southern Florida	Rev. Stephen Brown 160 Harbor Dr. Key Biscayne, FL 33149	
Tennessee Valley	Mr. Dave Evans 554 McCallie Ave. Chattanooga, TN 37402	
Texas	Rev. Thomas E. Hoolsema 12823 Clarewood Dr. Houston, TX 77072	
Warrior	Mr. John Lavender, Convener Box 126 Livingston, AL 35470	

Presbytery	Commissioner	Alternate
Western Carolinas	Rev. [REDACTED] P. O. Box 1053 Marion, NC 28752	
Westminster	Mr. Calvin Miller Rt. 3, Box 69 Bluff City, TN 37618	

6-12 Partial Report of the Committee of Commissioners on Administration

A partial report of the Committee of Commissioners on Administration was presented by the Rev. Michael Bolus. The Committee recommended that the "Rules for Assembly Operations" be amended as follows:

Recommendation 9:

IX. Parliamentary Procedure

9-4 Procedure in debating a question:

(4) Debate on a main motion shall be limited to twenty (20) minutes unless extended. When a main motion has been debated for twenty minutes, the Moderator shall put the question to the Assembly: "Does the Assembly desire to extend the time an additional ten (10) minutes?" A simple majority will decide the question. If the majority decides not to extend debate, the Moderator will call the question. If time is extended, the question of extension will again be put every succeeding ten (10) minutes until the motion is concluded. Each commissioner shall be limited to five (5) minutes on the same question unless the Court by a simple majority grants additional time.

Note: This rule was later amended again, cf. § 6-87, III, 22; p. 100. *Adopted.*

6-13 Partial Report of the Committee of Commissioners on Judicial Business

A partial report of the Committee of Commissioners on Judicial Business was presented by the Rev. Richard Fraser.

The Committee of Commissioners on Judicial Business recommends:

1. That the General Assembly approve Recommendation No. 19 of the Permanent Subcommittee on Judicial Business.

Recommendation No. 19. Regarding the complaint received April 28, 1978, from members of the Session of Westminster Presbyterian Church of Chattanooga, Tennessee, against the action of the Presbytery of Tennessee Valley, concerning the call for a meeting of the congregation of said church to consider a proposal calling for the adoption of a system of rotation of officers, we make the following recommendation:

That although the complaint was not received within the time prescribed by the rules of the General Assembly, due to its serious nature, the Assembly lay aside its rules and hear the complaint by committing its adjudication to a Commission of the General Assembly. *Adopted.*

2. That the General Assembly appoint the below named men to a Commission to hear the complaint from members of the Session of Westminster Presbyterian Church of Chattanooga, Tennessee against the action of the Presbytery of Tennessee Valley.

Teaching Elders

Carl Bogue
J. Reginald Hill
Joseph Armfield
James Bland
Neil Gilmore
Aiken Taylor
George Brengle
David Jussely

Ruling Elders

Jack Williamson, Chairman
George Gulley
Wallace Musselman
Walter Lastovica
Elliott Belcher
Henry Boss
Joe Borden

Alternates

Harold Borchert
John Robertson

Joe Treloar
Ed Williford

Adopted.

6-14 General Assembly Orientation

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

Mr. W. Jack Williamson spoke on the philosophy of government of the Presbyterian Church, and the use of parliamentary procedure.

6-15 Assembly Recessed

The Assembly was recessed at 4:30 p.m. with prayer by the Rev. G. Aiken Taylor.

Note: There was no evening session, since the following joint worship service was held.

JOINT PRAISE AND PRAYER SERVICE
of the Participating Assemblies and Synods
of the North American Presbyterian and Reformed Council
Monday, June 19, 1978 7:30 P.M.
Calvin College Fieldhouse, Grand Rapids, Michigan

Service led by Rev. Clarence Boomsma

President of the Christian Reformed Church Synod

Organ Prelude: Psalm 42 arranged by David N. Johnson

Ronda Lobbes, organist

Call to Worship

Salutation

Invocation

Welcome

Affirmation of Faith — Apostles' Creed (in unison)

Psalm 134: O Bless Our God with One Accord

Led by Dr. Bruce Stewart

Moderator of the Reformed Presbyterian Church of North America Synod

Scripture: Ephesians 1:15-23

Rev. Larry Conard

Moderator of the Orthodox Presbyterian Church Assembly

Psalm 98: Sing A New Song to Jehovah

Sermon: The Christ-Filled Church

Dr. Joel Nederhood

Radio Minister, Back to God Hour

Psalm 72: Christ Shall Have Dominion

Prayer for our Witness and Service in the World

Dr. G. Aiken Taylor, Moderator of the Presbyterian Church of America Assembly

Offering for World Hunger

distributed through Christian Reformed World Relief Committee

Offertory Choral Anthems: Create in Me (Psalm 51)

Psalm 100

Calvin Christian Reformed Church Senior Choir

Mr. Jack Van Laar, Director

Benediction

Doxology: Praise God From Whom All Blessings Flow

Postlude: All Glory Be To God on High — Zachau, Walther

Ronda Lobbes, organist

MINUTES — TUESDAY MORNING**June 20, 1978****Second Session****6-16 Assembly Reconvened**

The Assembly reconvened on Tuesday morning at 8:00 a.m., being led in prayer by Mr. William Joseph, Evangel Presbytery.

6-17 Minutes Read and Approved

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

6-18 Amendment of the Docket

The Rev. Morton Smith moved that the docket be amended to place the report on Administration as a special order after Christian Education on Thursday. *Adopted.*

6-19 New Business

Resolution 2 was presented by Mr. Robert H. Miller of New River Presbytery.

Whereas, it is incumbent upon us to be faithful stewards of the money which God entrusts to us; and

Whereas, many colleges actively seek to schedule large conferences as a means of utilizing their facilities during the summer months; and

Whereas, the use of such college facilities proves both practical and economical;

Therefore, be it resolved that the Sixth General Assembly of the Presbyterian Church in America instruct the Permanent Committee on Administration to seek out such facilities and the support of local churches in hosting those meetings of the General Assembly after 1980.

This Resolution was received and referred by the Assembly to the Committee on Administration.

Answered in the affirmative, § 6-87, III, 17, p. 99.

6-20 Special Program of the Committee on Mission to the World

Mr. L. B. (Pete) Austin III, Chairman of the Permanent Committee, introduced the special program of the Committee on Mission to the World.

6-21 Committee of Thanks Appointed

The Moderator appointed a Committee of Thanks, consisting of the Rev. Bernhard Kuiper, the Rev. Richard Lynn Downing, and Mr. Duane Harder.

6-22 Request for Excuse

The Committee of Commissioners on Judicial Business and the Committee of Commissioners on Conference Center were excused from the Assembly to conduct their business.

6-23 Assistant Parliamentarian Appointed

The Rev. John Reginald Hill was appointed Assistant Parliamentarian by the Assembly, at the request of the Stated Clerk.

6-24 Partial Report of the Committee of Commissioners on Administration (see § 6-12)

The Rev. Michael D. Bolus presented a partial report of the Committee of Commissioners on Administration.

Recommended that the "Rules for Assembly Operation" be amended as follows:

8-1 add: "12. Conference Center Sub-Committee Touching Conference Center". *Adopted.*

Add a new 8-4 as follows, and renumber subsequent paragraphs accordingly: "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*. The Assembly shall provide a stenographer for each Committee, who shall record the actions of the Committee, and prepare the Report of the Committee under the direction of the Chairman and Secretary of the Committee. *Adopted.*"

Delete item (3) and replace item (4) with new 8-4-(3) as follows: "Meetings of the Committees of Commissioners shall ordinarily be open to the public as non-participating visitors, to the extent made possible by the physical facilities of the 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." *Adopted*

Add new section IX and renumber the subsequent sections.

IX. Assembly Expenses

9-1 The expenses of the following Permanent Committees shall be borne by that particular Committee:

- (1) Administration
- (2) Christian Education and Publications
- (3) Mission to the United States
- (4) Mission to the World
- (5) Stewardship
- (6) PCA Foundation
- (7) Trustees of Insurance and Annuities Fund

Adopted.

9-2 All other expenses of the General Assembly shall be divided between the four major Permanent Committees on the percentage basis of distributing undesignated gifts." *Adopted.*

6-25 New Churches Presented

Mr. Jack Williamson presented the Teaching and Ruling Elders and staffs of the Coral Ridge, Plantation, and Key Biscayne Presbyterian Churches. The senior ministers, the Rev. D. James Kennedy and the Rev. Stephen W. Brown, addressed the Assembly briefly.

6-26 Report of the Committee of Commissioners on Mission to the World

The Rev. W. Henry Benchoff, Chairman, presented the report of the Committee of Commissioners on Mission to the World, after leading the Assembly in prayer.

I. Items Referred to and Considered by the Committee

- A. Minutes of the Permanent Committee for the following dates: September 13-16, 1977; November 17-19, 1977; February 17-18, 1978; and May 19-20, 1978.
- B. Report of the Permanent Committee. (Appendix I.)
- C. Overtures 18 and 22.
- D. Audit Report.

II. Statement of Issues Discussed.

- A. Calls for fasting and the Lord's Day.
- B. Women's roles on church planting teams.
- C. Automobile loans and interest charged to missionaries.
- D. Itineration expense of missionaries.
- E. Interpretation of the Policy Manual concerning seed money spent at crucial times for world evangelization.
- F. Church Missionary Association.
- G. Missionaries and visas for Mexico.
- H. Goal setting for anticipated numbers of missionaries.
- I. Missionaries and present gifts of the Spirit.

III. Recommendations

1. That the Assembly express its gratitude to God for answers to prayer in the provision of outstanding missionary candidates, especially church planters, in the spirit of dedication and self-sacrifice demonstrated by many of our congregations and people in the support of missions, and for His blessing upon the work of our missionaries throughout the world. *Adopted.*

2. That the Assembly reelect the Rev. Paul McKaughan as Coordinator and the Rev. Kennedy Smart as Coordinator of Church Relations for the Committee on Mission to the World. *Adopted.*

3. That the budget for 1979, as presented by the Committee on Administration, be approved. *Deferred. Adopted in § 6-87; p. 102.*

4. That the third Sunday in May, 1979, be approved as a day of prayer for world evangelization in general and our own Mission to the World missionaries in particular, and that a cover letter be sent to each church encouraging a time be set by its Session for a period of fasting and/or self-denial as the Holy Spirit may lead it. *Adopted.*

5. That the Assembly affirm the Committee's goal of having on the field a qualified, fully-supported force of 250 missionaries by the end of 1982. *Adopted.*

6. That the Assembly urge the presbyteries to seek out from their midst the evangelists and church planters, the men with the potential for cross-cultural evangelism, and seek to call them for missionary service. *Adopted.*

7. That the Assembly authorize the Mission to the World Committee to receive a special offering each Easter beginning in 1979 to be designated for the ministry of the World Relief Commission, as the relief agency utilized by the PCA *Adopted.*

8. That the report of the Committee of Commissioners on Mission to the World be concluded with a time of prayer to God.

Praising Him for His blessings upon our growing commitment to world evangelization:

Seeking His continued blessings upon our efforts to recruit cross-cultural church planters:

Seeking the outpouring of His Spirit upon our churches, creating desire to fulfill our responsibilities in meeting the needs of our missionaries in proclaiming Christ's Gospel around the world:

Asking His protection and care over the staff of MTW and their families and His blessing upon their ministry to the missionaries, the candidates, and the churches at home:

And finally, submitting ourselves to Him for whatever changes in our plans or life-style He wants to make to further the advancement of His Kingdom through world missions. *Adopted.*

9. That the Assembly answer **Overture 18** (§ 6-11, A) from North Georgia Presbytery and **Overture 22** (§ 6-11, A) from Ascension Presbytery by requiring the Permanent Committee on Mission to the World to submit to the 1979 General Assembly clarifying language in these matters, and that the Mission to the World Committee be asked to provide the Assembly a written rationale explaining why participating in these projects does not violate the Manual. *Adopted as amended.*

10. That the Report of the Committee of Commissioners on Mission to the World be approved as a whole, pending the approval of the budget. *Adopted.*

Roll of the Committee of Commissioners on Mission to the World

Ascension	Peter Stazen II, TE
Calvary	William H. Benchoff, TE, Chairman
Carolina	
Central Florida	Lauris Vidal, TE
Central Georgia	Kyle Arnold, RE
Covenant	Robert S. Hayes, TE
Evangel	Robert Carnes RE
	Henry Thigpen, RE
Grace	Billy Combs, TE, Secretary
Gulf Coast	Richard L. Wilcox, RE
Louisiana	David Bryson, TE
Mid-Atlantic	Lawrence E. Strow, RE
Mississippi Valley	David Jussely, TE
North Georgia	Edwin Cunningham, Jr., TE
Pacific	George Kipper, RE
Southern Florida	Harold Borchert, TE
Texas	Charles H. Cobb, TE
Warrior	John VanDeveer RE
Western Carolinas	Wayne Rogers, TE
Westminster	John Thompson, RE

The Report was concluded with prayer by the Rev. G. Allen Fleece.

(Clerk's Note: Recommendations 9 and 10 were completed during the afternoon session, but are included here for better continuity.)

6-27 Request for Excuse

The Assembly refused to excuse the Committee of Commissioners on Mission to the United States from the worship service.

6-28 Worship Service

The order for the day having arrived, the worship service began at 11:30 a.m. The Committee on Mission to the United States conducted the service. The sermon was delivered by the Rev. J. Philip Clark.

6-29 Assembly Recessed

The Assembly recessed at 12:10 p.m. The Rev. J. Philip Clark closed the morning session with prayer.

MINUTES — TUESDAY AFTERNOON

June 20, 1978

Third Session

6-30 Assembly Reconvened

The Assembly reconvened at 1:30 p.m. The Assembly was led in prayer by the Rev. William J. Stanway.

6-31 Fraternal Delegates

The Moderator introduced the fraternal delegates from Churches in ecclesiastical fellowship: the Rev. Addison Soltau and the Rev. Louis M. Barnes, Reformed Presbyterian Church, Evangelical Synod; and the Rev. Gerard Bouma, Christian Reformed Church. The Rev. Addison Soltau briefly addressed the Assembly as the Rev. Gerard Bouma had the previous day. The Stated Clerk explained that because the other Churches were meeting concurrently with the Presbyterian Church in America, and delegates were freely mingling during meals and breaks, official fraternal delegates had not been sent by the Orthodox Presbyterian Church or the Reformed Presbyterian Church of North America.

6-32 Request for Excuse

The Permanent Committee on Mission to the United States was excused from the Assembly.

6-33 Report of the Assembly Theological Examining Committee

The Rev. David H. Jussely presented the report of the Assembly Theological Examining Committee, after leading the Assembly in prayer.

The Assembly Theological Examining Committee met twice in 1978 and thoroughly examined the following men:

Rev. Donald Graham — Temporary Coordinator of the Mission to the United States Committee

Mr. Roy Gamble — Assistant Coordinator of Stewardship Ministry

Rev. Gordon Reed — Acting Administrator of the Conference Center

Recommendations:

1. That the examination of Rev. Donald Graham be approved. *Adopted.*
2. That the examination of Mr. Roy Gamble be approved. *Adopted.*
3. That the examination of Rev. Gordon Reed be approved. *Adopted.*
4. That the following amendment to paragraph 15-1-14 of *The Book of Church Order* be approved:

"The Assembly shall elect a six-man Theological Examining Committee, (three Teaching Elders and three Ruling Elders of three classes of two men each). This Committee shall examine all Coordinators, Associate Coordinators, Assistant Coordinators, and those acting temporarily in those positions who are being recommended for first time employment by Assembly committees to the Assembly. They are to be examined in the areas of Christian Experience, Theology, the Sacraments, Church Government, and English Bible. No person will begin work or move on the field without prior examination and approval by the General Assembly's Theological Examining Committee. No person will be presented to the Assembly for election who has not met the approval of this Committee. Nominations for this Committee will be presented by the Assembly's Nominating Committee."

Referred to the Permanent Sub-Committee on Judicial Business.

The Report of the Assembly Theological Examining Committee was adopted as amended.

6-34 Report of the Committee of Commissioners on the Conference Center

The Rev. Donald B. Patterson, Chairman, presented the report of the Committee of Commissioners on the Conference Center after leading the Assembly in prayer. The Conference Center Sub-Committee presented a slide presentation. Mr. Charles Stott, Consultant to the Committee, was given the privilege of

the floor to present the Master Plan for developing the Conference Center.

I. Items Referred to and Considered by the Committee

- A. Minutes of the Committee for:
 - September 29, 1977
 - February 2, 1978
 - March 10-11, 1978
 - March 27, 1978
 - May 5-6, 1978
- B. Minutes of the Sub-Committee on a master plan:
 - March 4, 1980
- C. The philosophy paper adopted by the March 4, 1978 Sub-Committee.
- D. The proposed budgets for the balance of 1978 and for 1979.
- E. The report of the Sub-Committee to the Sixth General Assembly, (Appendix F).

II. Statement of the Issues Discussed

- A. Reviewed the minutes of the Sub-Committee and found them to be in order.
- B. Reviewed the minutes of the Sub-Committee on a master plan and found them to be in order.
- C. Reviewed the paper written on the philosophy of the Conference Center Sub-Committee and found it to be satisfactory.
- D. Reviewed the proposed budget for the balance of 1978 and the proposed budget for 1979 and approved them as amended and recommended that they be sent to the Committee on Administration.

III. Recommendations:

- The Committee recommends the adoption of the following recommendations:
1. That the Assembly hear the report of the Conference Center Sub-Committee. *Adopted.*
 2. That the Assembly grant Mr. Charlie Stott, the designer of the Master Plan, the privilege of the floor. *Adopted.*
 3. That the Assembly hear and approve in principle, the Master Plan presentation. *Adopted.*
 4. That the Assembly approve the name "Ridge Haven" for the official title of the Conference Center site. *Adopted.*
 5. That the Assembly approve the hiring of the Rev. Gordon Reed as Acting Administrator of the Conference Center. *Adopted.*
 6. That the Assembly authorize the Sub-Committee to hire staff members for the Conference Center as and when it deems necessary. *Adopted.*
 7. That the Assembly approve a Board of Trustees of the Conference Center in accord with the following Plan:
 - That the General Assembly establish a Board of Trustees for the Conference Center in place of the present Conference Center Sub-Committee.
 - That this Board be empowered to incorporate the Center in the state of North Carolina and according to its laws pertaining to non-profit religious organizations.
 - That the initial Board consist of nine (9) members in three (3) classes as follows:
 - Class of 1981 — Rev. Paul Settle, Mr. Ken Keyes, Mr. Doug Patton
 - Class of 1982 — Rev. Wayne Rogers, Mr. George Gulley, Mr. Alex Keleman
 - Class of 1983 — Rev. Rhett Sanders, Mr. Pat Williams, Mr. Charles Wolf
 - That the Nominating Committee submit names for each new class beginning in 1981 for the Class of 1984.
 - That the Board of Trustees prepare and submit bylaws and policy recommendations for consideration and approval by the 1979 General Assembly. *Adopted.*
 8. That in order to protect the Conference Center project against financial crises resulting from uncertain and fluctuating cash flow, the Sub-Committee is to retain, from this point, an account of \$100,000.00 to cover the first three (3) year's of interest payments as well as the fourth year's principal and interest payment. Thereafter, the account will be maintained at a level sufficient to make at least one year's combined payment. *Adopted.*
 9. That the Assembly receive this report as a progress report and authorize the Sub-Committee to continue:
 - a. To solicit and receive additional gifts designated for the Center.
 - b. To expend funds given for the development of the Center, limiting its spending to funds actually in hand.
 - c. To bring to the 1979 General Assembly a long range plan for the development and financing of the Center.
 - d. To consider other sites across the nation, to insure that the best interests of the PCA are served. This is with a view toward the future development of the PCA in

- other parts of the country and also allows the Sub-Committee to receive a gift of a site in other than the Southeast. *Adopted as amended.*
10. That the budget as presented by the Committee on Administration be approved. *Deferred. Adopted in § 6-87; p. 99.*
 11. That the Conference Center Sub-Committee be commended for its excellent work under extreme time limitations. *Adopted.*
 12. That the Report of the Committee of Commissioners on the Conference Center be adopted as a whole, pending final action on the budget. (see § 6-87, III, 19: p. 99.) *Adopted.*

Roll of the Committee of Commissioners on the Conference Center:

Ascension	Warren Diven, RE
Central Florida	Tom Irby, TE
Central Georgia	Morris Glidewell, RE
Covenant	Ford A. Williams, TE
Grace	Gerald Morgan, TE
Gulf Coast	Kirby Reichmann, RE
Mid-Atlantic	J. E. Mann, RE
Mississippi Valley	Donald Patterson, TE
North Georgia	Randy Pope, TE
Pacific	George Miller, TE
Southern Florida	Leonard H. Bullock, TE
Warrior	Tracy Treadaway, RE
Western Carolinas	James McAlpine, TE
Westminster	Ralph Boy, RE

6-35 Request for Excuse

The Committee of Commissioners on Review and Control of Presbyteries was excused.

6-36 Report of the Ad-Interim Committee on Abortion

The Rev. Carl Bogue presented the report of the Ad-Interim Committee on Abortion.

The Moderator excused any Commissioner who wished not to view the slide presentation. Dr. William Thompson M.D., Ruling Elder from Mississippi Valley Presbytery, presented the slide presentation. (Continued 6-40)

6-37 Assembly Recessed

The Assembly recessed for supper at 5:00 p.m.

MINUTES — TUESDAY EVENING

June 20, 1978

Fourth Session

6-38 Assembly Reconvened

The Assembly reconvened at 7:30 p.m., with prayer by the Rev. Edwin P. Elliott, Sr.

6-39 Acting Moderator

The Rev. James E. Moore assumed the Chair at the request of the Moderator.

6-40 Report of the Ad-Interim Committee on Abortion Continued (continued from 6-36.)

The Rev. Carl Bogue presented the report, after leading the Assembly in prayer. (Note: The text of the Report is found in Appendix O; p. 270.)

Recommendations:

Scripture alone gives us the revelation from God which governs all of life. The commandments are the clearest testimony by which we regulate our life and discipline our church. The Church of Jesus Christ, through the sessions, presbyteries, and general assembly, is responsible to implement the Law of God in the life and discipline of the Church. Failure to do this is an indica-

tion of spiritual decay, for which the Church comes under judgment. Therefore, we recommend to the Sixth General Assembly of the Presbyterian Church in America the following:

1. That because Scripture clearly affirms the sanctity of human life and condemns its arbitrary destruction, we affirm that the intentional killing of an unborn child between conception and birth, for any reason at any time, is clearly a violation of the Sixth Commandment; *Adopted.* The following asked that their negative votes be recorded: the Rev. James E. Moore and Mr. Arthur Rogers.
2. That presbyteries, sessions, and congregations be encouraged to utilize available resources so that the cruelty and sinfulness of abortion may be fully understood; *Adopted.*
3. That the Committee for Christian Education and Publication, under the auspices of the Stated Clerk, be directed to have this report published in an acceptable pamphlet format as soon as possible (expenses to be borne by the General Assembly), and that this publication be sent to each church and pastor, with additional copies available for sale through the Christian Education and Publication Office, in order that Christians may use this as a guide for their own study and for distribution by them to governmental officials and others; *Referred to the Committee of Commissioners on Administration for financing.*
4. That the General Assembly make available through the Christian Education and Publication office a Slide-Tape presentation on abortion based on the presentation by the Ad-Interim Committee on Abortion, accompanied by a copy of this report; *Adopted as amended.*
5. That we remind all Christians of their duty to show compassionate love and understanding to families in distress as a result of pregnancies, and to offer these families sympathetic counsel and help for physical needs where required. This duty is especially incumbent upon us as we minister to persons contemplating abortion. Further, that Presbyteries and congregations give every assistance to Christian groups whose purpose is to help pregnant women to have full term pregnancy rather than resorting to abortion. That the Courts of this Church and their members give this assistance through their Deacons, their Sessions, and where possible, through their women's groups. *Adopted as amended.*
6. That all members of the Presbyterian Church in America be encouraged to seek to bring about substantial changes in existing legislation so that the human life of an unborn child be recognized and protected, and that special attention be given to informing our elected representatives at all levels of government of God's Word pertaining to abortion and to lift up in prayer these ministers of God in civil affairs; *Adopted.*
7. That the Presbyterian Church in America invite those churches with whom we have fraternal relations to unite with us in issuing the following declaration: "We condemn the intentional killing of unborn children." The Sub-Committee on Interchurch Relations shall arrange implementation of this recommendation; *Adopted.*
8. That the Stated Clerk of the General Assembly, on behalf of the Presbyterian Church in America, be directed to communicate to the President of the United States, the leaders of Congress, and the Chief Justice of the Supreme Court, this report along with the following statement: "God declares in Sacred Scripture that civil government, no less than the Church, is a divine institution and owes its authority to God. The Bible is the supreme revelation of God's will and teaches that the unborn child is a human person deserving the full protection of the Sixth Commandment, 'You shall not murder.' We who love our nation, in the name of God who alone is sovereign, call upon you to renounce the sin of abortion, to repent of the complicity in the mass slaughter of innocent unborn children, who are persons in the sight of God, and to reverse the ruinous direction of both law and practice in this area. The obedience to God which places us in subjection to your rightful authority, requires of us to proclaim the counsel of God as it bears upon that same God-given authority." *Adopted as amended.* The following asked that their negative votes be recorded: the Rev. Eugene C. Case, the Rev. James E. Moore, Mr. Arthur Rogers, and Mr. George Gulley.
9. The report of the Ad-Interim Committee on Abortion was adopted as a whole. The Rev. Robert Benn Vincent, Sr. asked that his dissent be recorded.
Members of the Ad-Interim Committee on Abortion,
Rev. Carl W. Bogue, Chairman

Rev. Thomas Cheely
Rev. Charles Dunahoo
Rev. William Fitzhenry
Rev. Fred Thompson

Dr. Warren Diven
Mr. Richard L. Kennedy
Dr. William Russell
Dr. William Thompson

6-41 Guests Introduced

The Rev. Donald R. Esty introduced representatives of the Korean American Presbyterian Church:

The Rev. In Jae Lee, Moderator
The Rev. Hwa Sam Key, Vice-Moderator
The Rev. Young Choon Chang, New York
The Rev. Chun Il Cho, Los Angeles

The Rev. Samuel S. Chang, Philadelphia
 The Rev. Eung Bo Koh, Chicago
 Ruling Elder Young Shik Kim, Los Angeles

6-42 Partial Report of the Committee of Commissioners on Christian Education and Publications

The Rev. Harry N. Miller presented a partial report of the Committee of Commissioners on Christian Education and Publications. Mr. Richard Chewning, a spokesman for the Reformed Presbyterian Church, Evangelical Synod, and for Covenant College, was given the privilege of the floor. The Christian Education Sub-Committee on Covenant College presented four amendments to the report of the Christian Education and Publications Committee. (See Appendix G; p. 207).

Recommendation 19:

- a. Reference III, Part Four, A, Step 2, Page 213.
 When the PCA sends as many students to the College as the RPCES, or the PCA contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own trustees). The two and one half million dollars is not a binding commitment on the part of the PCA or any committee of the PCA but will be raised by the Board of Trustees of Covenant College from PCA members or designated gifts on behalf of PCA. *Adopted.*
- b. Reference III, Part Four, B, (9), Page 214 added "c)".
 That the CE/P committee of the PCA be responsible for working out a more satisfactory understanding for the accounting of gifts. *Adopted.*
- c. Reference III, Part Four, B, (16), Page 214
 If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPCES, he *must* offer his resignation to the Board. *Adopted.*
- d. Reference X, 10, Page 218
 That
 - a. The General Assembly approve the proposed plan of joint governance of Covenant College, as amended, as contained in III Part Four of the CE/P Report and proceed to elect six Trustees to the Board of the College.
 - b. The following reports be considered prior to the third vote as per part B, paragraph 3 of the Proposal:
 - 1. A report be prepared by the CE/P Committee regarding conformity to the Scriptures and the Westminster Standards in the hiring of faculty.
 - 2. A report be prepared by the Committee on Administration concerning the financial base of the PCA and how this commitment has affected our permanent committees. *Adopted.*

Note: This recommendation was acted upon at this time to give the Committee of Commissioners guidance in how to proceed on this matter. It was reconsidered at the time of the Full Report of the Committee on Christian Education and adopted again at that time. See § 6-75, III, 19; p. 88.

6-43 Request for Excuse.

The Assembly excused the Committee of Commissioners on Judicial Business and the Judicial Commission from the 8:00 a.m. Wednesday session.

6-44 New Business

The following Resolution was introduced by the Committee of Commissioners on Administration:

Resolution No. 3:

Whereas, in accomplishing its work the Committee detected tensions and what appears to be competition between some of the Permanent Committees of the Assembly concerning promotion of program, solicitation of funds, and levels of budgets; and

Whereas, it is noted that in the current year some Committees are being funded better than others; and

Whereas, your Committee feels that the work of the Church is one work and that the Assembly structure is by design for the purpose of preventing centralization of power, your Committee recognizes that unless all areas of the work of the Church move ahead in harmony, the work and witness of the Church will become out of balance and thereby be injured (For example, growth in world missions depends upon growth in new and existing churches from which missionary candi-

dates and their support are drawn, and these local churches require Christian training materials and information for growth through winning new and discipling present members in Christ.); and

Whereas, First Corinthians 12 reminds us that though our tasks may differ we are one, and that each differing task or function is an essential part of this branch of our Lord's Body; and

Whereas, this Committee speaks out of this background and prayerful concern for the future of our Church and our commitment to see her a mighty soul-winning instrument.

Therefore, we recommend to the Sixth General Assembly of the Presbyterian Church in America the following action:

Direct the four Permanent Committees and their Sub-Committees not to lose the vision of the overall work of the Church so necessary to her welfare; direct the staff to maintain such vision even when pursuing the objectives of their particular areas of responsibility, and so to conduct their promotional and fund-raising efforts as well as the development of their budgets in a manner that will also promote and consider the needs and responsibilities of the other Committees as charged to them by the Assembly; to the end that we will move forward in unity and harmony under our Lord's banner to be used mightily in His work.

The Assembly received the Resolution and referred it back to the Committee of Commissioners on Administration.

Answered in the affirmative, § 6-87, III, 16; p. 98.

6-45 New Business

The following Resolution was introduced by the Rev. Frederick C. Fowler:

Resolution No. 4:

Be it resolved that the General Assembly appoint an Ad-Interim Committee for the purpose of studying the subject of Theonomy and to report back to the Seventh General Assembly.

The Assembly received this resolution and referred it to the Committee of Commissioners on Bills and Overtures.

Answered in the affirmative. Referred to Permanent Committee on Christian Education and Publications, § 6-63, II, D; p. 81.

6-46 Assembly Recessed

The Assembly recessed at 10:10 p.m. The Rev. Laurie Jones led the Assembly in prayer.

MINUTES — WEDNESDAY MORNING

June 21, 1978

Fifth Session

6-47 Assembly Reconvened

The Assembly reconvened at 8:00 a.m., Wednesday, June 21, 1978, with prayer by the Rev. James A. McAlpine.

6-48 Minutes Read

The Clerk read the Minutes of the previous day, which were approved.

6-49 Partial Report of the Committee of Commissioners on Judicial Business

The Rev. Richard A. Fraser presented a partial report of the Committee of Commissioners on Judicial Business respecting the Mid-Atlantic Case (§ 6-11, E). The recommendation was approved by the Assembly:

That this General Assembly instruct the Presbytery of the Mid-Atlantic to schedule, at the next Stated Meeting of that Presbytery, a new hearing on the original charges brought by Ruling Elders of New Covenant Presbyterian Church, Virginia Beach, Virginia, against the Rev. Robert Schoof in accordance with the provision of BCO 44-5, and charge the Presbytery to conform to the BCO, and to keep all principals to the issue informed in timely fashion.

It is further recommended that, if a complaint or appeal should come prior to the Seventh General Assembly pertaining to the above matter, the following serve as a Judicial Commission to adjudicate the matter:

Adopted.

Ruling Elders

Ernest Mason
James Westlake
Larry Mick
Robert Kirksey
Kenneth Ryskamp
Henry Lincoln
George Gulley

Teaching Elders

Thomas A. Cook — Covener
John Oliver
John Clelland
Russell Toms
Robert Cannada
C. D. Murphy
F. Nigel Lee
W. J. Stanway

Alternates

Ralph Langford
John Moore

Gordon Reed
Jack Eubanks
John Holmes

6-50 Program of the Committee on Mission to the United States

The Rev. J. Philip Clark introduced a special presentation by the Permanent Committee on Mission to the United States. The Rev. Terry Gyger spoke of the search for a new Coordinator and on hopes and plans for future work. The Rev. Donald C. Graham introduced the "Five in Five Campaign". The ministers of the churches seeking building fund assistance introduced themselves, and each presented his situation. Mr. Graham then spoke on behalf of the campaign itself.

6-51 Report of the Committee of Commissioners on Mission to the United States

The Rev. Nathaniel S. Heeth presented the report of the Committee of Commissioners on Mission to the United States.

I. Responsibility of the Committee of Commissioners

This Committee received for consideration:

- A. The minutes of the Permanent Committee on Mission to the United States.
- B. The Report and Supplemental Report of the Committee on Mission to the United States with Recommendations (Appendix H).
- C. Various revised Permanent Committee recommendations.
- D. The audit of the Mission to the United States Committee for the year ended December 31, 1977.
- E. Overtures 8 (p. 36), 23 (p. 37), 34 (p. 37), 35 (p. 37).

II. Discussion of Work Covered

Your Committee in making report on this work takes due note of the problems under which the MUS Committee has labored this past year, problems of tension, of changes, of challenge and of opportunity. Its work has not been perfect, being in part human, but it has been work with a heart. And your Committee wishes to thank and praise Almighty God for the devotion and courage with which the Committee and its staff have met these challenges. We ask your patience and indulgence both for the Permanent Committee and the Committee of Commissioners as we seek to do the Lord's work through this report.

The recommendations with explanation and grounds speak for themselves.

Please note that the Permanent Committee recommendations in Appendix H have been revised by the Permanent Committee (with the exception of Recommendations No. 2 and 6). In all recommendations except numbers 8 and 10, your Committee is recommending revision to the Permanent Committee wording. We have been asked to be thorough. We have tried to be, to the limit of our all too little knowledge and experience.

III. Recommendations:

- 1. That the Minutes of the Permanent Committee be approved with these exceptions:
 - a. Three sets of Executive Committee Minutes do not show kind of meeting according to "Rules for Assembly Operations" 8-12-3 (a)
 - b. One set omits person closing with prayer; another shows no opening with prayer.
 - c. Minutes of September 12, 1977, noted as approved in October 21, 1977, Minutes but our Committee not supplied with these Minutes.
 - d. Coordinators report shows that it was made but not received as information or otherwise acted upon.
 - e. No Minutes reveal that the report of the Permanent Committee, Recommendations and Supplemental Report were ever approved by the Permanent Committee.

Adopted.

2. That the Assembly approve the authorization of the MUS Committee to employ a Coordinator with the proviso that he not begin work or move on the field until he is examined and approved by the General Assembly Theological Examining Committee.
Grounds: This is to prevent any Coordinator from going on the job prior to his being examined by the Examining Committee. *Adopted.*
3. That a special day of prayer be set aside for Sunday, November 19, 1978; that local sessions be allowed at their discretion to set aside a related day of fasting; and request that a special offering be taken during the morning worship service to go toward the work and ministry of Mission to the United States. *Adopted.*
4. That the MUS Committee be granted another year to prepare a revised Mission to the MUS Policy Manual, and that a new MUS Policy Manual including a training program for organizing pastors be presented to all presbytery MUS committee chairmen for their suggestions before the final draft is prepared, and that the Permanent Committee present the Revised Policy Manual to the Seventh General Assembly.
Grounds: A real need felt by some of the organizing pastors for more training. *Adopted.*
5. That the Assembly adopt the following resolution:
Whereas, the poor, ethnic minority, and urban population of the United States make up a vast mission field largely unreached by the Presbyterian Church in America (or by any other Reformed denomination), and the words of our Lord (Luke 4:18-21), the constitution of the early church (I Cor. 1:26-29, James 2:5-7), and the history of missions all indicate that the poor, the neglected, and those of little account in a society are the particular objects of God's saving love, it being they *above all* (though not they exclusively!) to whom the gospel is preached. In the light of these things, we are convinced that we, a predominately white, middle class, and suburban denomination, can and must have a substantial and effective ministry to these whom we have not yet reached. If we ask God for it, He will give it to us and bless us through it;
Therefore, be it resolved that the Assembly's Mission to the United States Committee shall appoint a Sub-Committee on urban, poor, and minority ministries and shall establish a separate budget for these ministries and employ a director, responsibilities of this Sub-Committee to include the following:
 - a. To assist and supervise the urban, poor, and minority ministries in the PCA, in cooperation with Presbytery MUS committees.
 - b. To acquaint the churches with these ministries, to promote them and to raise prayer support and funding for them.
 - c. To develop a comprehensive national strategy for planting churches and furthering the growth of God's kingdom among our urban, poor, and minority populations. In order to accomplish this special task, the Sub-Committee shall have representation from the Mission to the World and Christian Education committees and staff, and from those actually involved in these ministries.
 - d. To encourage, assist, and train our churches in beginning outreach ministries to blacks, other minority groups, and the poor in and around their communities, in order to initiate contact and confirm the PCA's interest in fulfilling the Great Commission in these sectors of society.
 - e. To study and report on all ways to implement a scholarship fund to assist minority Christians to attend PCA related or approved higher institutions of learning in preparation for the ministry or other forms of Christian service.
 - f. To study and report on the feasibility of a Mini-Training centers program which would have as its purpose the equipping of minority Christians who have potential as leaders (pastors, teachers, counsellors) in English, Bible, Reformed Doctrine, Homiletics, English Grammar, and other subjects.
 - g. To report its progress quarterly to the MUS Committee. *Adopted.*

During the discussion of this matter, the Rev. John Perkins of the Voice of Calvary, of Mendenhall, Mississippi, was granted permission of the floor. He addressed the Assembly briefly.

6. That the Sixth General Assembly grant the Permanent MUS Committee an extension of one year to carry out the desires of previous General Assemblies on campus work, and that the MUS Committee appoint a Sub-Committee to prepare a practical manual for Presbyterian and Reformed college campus ministries and that this Committee include strong representation from among those actually involved in this specialized ministry. *Adopted.*
7. That the Budget for 1979 for the Mission to the United States Committee be adopted as presented, hopefully, with the continuing support throughout the coming year of those who would now approve it, and with gratitude to God for their continuing participation in this God-glorifying endeavor so essential to the life of our church; and that the Permanent Committee on the MUS be commended for its exercise of responsible stewardship in setting the 1979 budget based on a reasonable projection of income.

Deferred to the Report of the Committee on Administration (6-87 p. 97).

8. That the audit report be approved with the following addition: "That the Assembly approve the establishment and implementation by the Permanent Committee of Policies which would reflect the criticisms and recommendation of the auditor as shown in his audit." *Adopted.*
9. That the General Assembly approve the attached Application for Loans. (p. 78) *Adopted as amended.*
10. That the actual loans from the "Five in Five Campaign" are to be handled through a loan committee consisting of one teaching elder and two ruling elders appointed by the MUS Committee and empowered to effect decision regarding the loans, reporting these to the MUS Committee through the Coordinator. *Adopted as amended.*
11. That the General Assembly give a special commendation to Donald Graham for his magnificent work in directing the "Five in Five Campaign" and urge the members of the General Assembly to give him all the future support and encouragement necessary to the success of this campaign. *Adopted.*
12. That the Assembly approve the attached Guidelines for loans (p. 78). *Adopted as amended.*
13. That the MUS Committee's anticipated move to Atlanta (as per their Minutes of April 6, 1978) by August 1978 be approved. *Adopted.*
14. That **Overture 8**, requesting clarification concerning the approval of organizing pastors be answered with the following statements:
 1. That the Presbytery has final approval of a man's qualification for any call within its boundaries.
 2. That this in no way requires the denominational MUS Committee to give any financial support for any man without the approval of said denominational committee. *Adopted.*
15. That **Overture 23**, requesting a division of Carolina Presbytery into Central Carolina Presbytery and Eastern Carolina Presbytery be answered in the affirmative. (After reference back to the Committee, this Overture was answered in the affirmative, § 6-89; p. 102. See map on p. 300.)
16. That **Overture 34**, requesting that Palmer Home be approved as designated benevolence be answered in the negative, but that the General Assembly call the attention of the PCA to the availability of the Palmer Home, Columbus, Mississippi, for the care of orphans and dependents from broken homes. *Adopted.*
17. That **Overture 35**, requesting an extension of the boundaries of Pacific Presbytery be answered in the affirmative. *Adopted.*
18. That the Permanent Committee on Mission to the United States prepare for distribution to the churches a list of names and addresses of organizing pastors. These names should have been included in the report of the Permanent Committee. *Adopted* (This was accomplished immediately after the Assembly meeting and is included in Appendix M, p. 244.)

Roll of the Committee of Commissioners on
Mission to the United States

Ascension	Wayne Jamison, TE
Calvary	James K. Hope, RE
Central Georgia	James P. Campbell, TE
Central Florida	Jesse Colley, RE
Covenant	C. G. Tarbell, RE
Evangel	Dennis Disselkoen, TE
Gulf Coast	Nathaniel S. Heath, TE, Chairman
Mid-Atlantic	Robert Smoot, TE
New River	George B. Alder II, TE
North Georgia	Lloyd Granburg, RE
Pacific	John Evans, TE
Southern Florida	K.C. Schumacher, RE, Secretary
Tennessee Valley	Frederick T. Marsh, TE
Texas	William Joe Borden, RE
Warrior	Allan Story, TE
Westminster	Kerry Hurst, TE

(Clerk's Note: Recommendations 12-18 were adopted during the Wednesday afternoon session, but are included here for greater continuity. The adoption of the report as a whole is found in paragraph 6-89, p. 102.)

POLICY GUIDELINES ESTABLISHED BY MISSION TO THE UNITED STATES
COMMITTEE, PRESBYTERIAN CHURCH IN AMERICA, FOR LOANS TO
PRESBYTERIAN CHURCH IN AMERICA CONGREGATIONS

(1) Loans will be made only to organized congregations. Such congregations must be a member of a Presbytery of the Presbyterian Church in America.

(2) In instances where land only is to be purchased, then, ordinarily, the amount of the loan will be an amount which, when added to the amount raised by the applying congregation, will permit purchase of the land without the necessity of borrowing additional funds by the applying congregation.

(3) In instances where the loan is to be used in connection with the building of a facility or the acquiring of a facility that has already been constructed, then ordinarily the amount of the loan will be an amount which, when added to the amount raised by the congregation, will permit the applying congregation to have sufficient equity to borrow the needed funds from an outside lender to construct or acquire the contemplated facility.

(4) All loans made will be unsecured and will be interest free.

(5) All loans will be represented by a promissory note to Mission to the United States, Presbyterian Church in America. The borrowing congregation will be expected to furnish to the Mission to the United States on an annual basis the following:

(a) Copy of the financial statement of the congregation;

(b) Copy of the operating statement of the congregation for the preceding year; and

(c) A repayment schedule shall be agreed upon by the MUS Committee and the borrowing congregation at the time the loan is executed. A copy of the congregation's budget shall be submitted annually. Any change in the repayment schedule must be approved by the MUS Committee.

It is understood that should the borrowing congregation be dissolved or voluntarily withdraw from a Presbytery which is a part of the Presbyterian Church in America, the Committee on Mission to the United States, Presbyterian Church in America, will be expected to make demand that the outstanding balance on the note be paid.

(6) Loans will be made only to a congregation that is recognized as a legal entity under the laws of the State in which such applying congregation is located.

(7) Ordinarily any loan application must be submitted to the Presbytery in which the applying congregation is a member and forwarded to the Mission to the United States, Presbyterian Church in America, by the Presbytery with its recommendation.

(8) The Mission to the United States, Presbyterian Church in America, reserves the right to make an independent investigation of any application for a loan and to accept, reject, or delay action on any such application. In addition, the Mission to the United States, Presbyterian Church in America, reserves the right to reduce the amount requested by such applying congregation.

(9) In the event funds have been contributed to the Mission to the United States, Presbyterian Church in America, by an individual, church or Presbytery, or any other party, and the donor places restrictions or designations on the use of such funds so contributed then, if such funds are accepted by the Mission to the United States, all such funds shall be administered by the Mission to the United States in accordance with the restrictions or designations placed thereon by the donor.

APPLICATION FOR LOAN
FROM
THE COMMITTEE ON MISSION TO THE UNITED STATES
OF
THE PRESBYTERIAN CHURCH IN AMERICA

Application is hereby made on behalf of _____ Church, (City) _____, (County) _____, (State) _____, for an interest-free loan of \$ _____. It is understood that unless some agreement to the contrary is reached, such loan is to be represented by a promissory note containing such other terms and conditions as may be deemed proper by the Committee on Mission to the United States.

The loan is needed on or before (date) _____, or if the loan cannot be made by that date then a commitment by the Committee on Mission to the United States to make such loan will be needed by (date) _____.

It is understood that the Committee on Mission to the United States may issue a commitment to make a loan to the applying Church subject to the applying Church's fulfilling certain requirements, and it is the desire of applicant to obtain such commitment subject to such conditions as the Committee on Mission to the United States thinks proper.

Attached hereto and made a part hereof is a statement furnishing the history of the applying Church from its inception together with the latest financial statement, membership and attendance record, growth potential, building and land costs of area, and the reasons why the applying Church feels that the loan sought should be approved by the Committee.

Applicant acknowledges receipt of copy of the Policy Guidelines issued by the Committee on Mission to the United States and, to the extent necessary, the information showing compliance with such policies is included in the attachments hereto.

Applicant attaches to this application a certified copy of the resolution of the Session of the applying Church authorizing the submission of this application and authorizing the party signing this application to make this application for and on behalf of applicant.

Applicant understands that in the event a loan to the applying Church is approved by the Committee on Mission to the United States, before the loan is actually made such must be approved by the congregation of the applying Church at a regularly called congregational meeting.

Applicant further understands that this application must be processed through the Presbytery of which applicant is a member and will be forwarded to the Committee on Mission to the United States by such Presbytery with such notations, recommendations, or actions as may be taken thereon by such Presbytery.

Name of Church

By: _____

The Presbytery of _____ makes the following recommendation pertaining to the foregoing application of the _____ Church:

Name of Presbytery

By: _____
The Stated Clerk

6-52 Request for Excuse

The Committee of Commissioners on Administration was excused for the 1:30 p.m. session by the Assembly.

6-53 Worship Service

The Assembly was led in worship under the charge of the Committee on Mission to the World. The Rev. Kennedy Smartt presided and the Rev. G. Allen Fleece preached the sermon.

6-54 Assembly Recessed

The Assembly recessed for lunch at 12:00 noon, with prayer by the Rev. Kennedy Smartt.

MINUTES — WEDNESDAY AFTERNOON

June 21, 1978

Sixth Session

6-55 Assembly Reconvened

The Assembly was reconvened at 1:30 p.m., with prayer by the Rev. William P. Shows.

6-56 Report of the Committee of Commissioners on Mission to the United States Continued (See § 6-51; p. 75.)

Recommendations 12-17 were completed at this time. (See § 6-51; p. 77.)

6-57 Request for Excuse

The Committee on Mission to the United States and the Committee of Commissioners on Mission to the United States were excused from the Assembly at 2:40 p.m.

6-58 Committee of Thanks

Mr. Fred Vier was added to the Committee of Thanks by the Moderator.

6-59 Report of the Committee of Commissioners on Mission to the World Continued (See § 6-26; p. 67.)

Recommendations 9 and 10 were completed at this time. (See § 6-26; p. 68.)

6-60 Report of the Ad-Interim Committee on Number of Offices

The report of the Ad-Interim Committee to Study the Question of the Number of Offices in the Church was presented by Mr. A. Richard Ayres, after he led the Assembly in prayer.

A first Minority Report, consisting of the Minority Report to the Sixth General Assembly, was presented by Mr. John C. Snyder.

A second Minority Report, consisting of the Majority Report to the Fifth General Assembly, was presented by Mr. Thurston D. Futch, Jr.

(Continued in § 6-64, p. 81; 6-83, p. 90; 6-119, p. 124.)

6-61 Assembly Recessed

The Assembly recessed at 5:00 p.m., with prayer by the Rev. Vaughn E. Hathaway.

MINUTES — WEDNESDAY EVENING**June 21, 1978****Seventh Session****6-62 Assembly Reconvened**

The Assembly reconvened at 7:30 p.m., with prayer by Mr. George Gulley.

6-63 Report of the Committee of Commissioners on Bills and Overtures

The Rev. Rodney T. King presented the report of the Committee of Commissioners on Bills and Overtures.

I. All items handled by the Committee of Commissioners on Bills and Overtures were referred to it by the General Assembly.

A. Overture 7, p. 30.

B. Overture 32, p. 31.

C. Resolution 10 from W. A. Fitzhenry (*Fifth General Assembly Minutes*, p. 70) for convenience reproduced here: "Resolved that the General Assembly instruct all Permanent Committees, in all future conferences, and teaching seminars, and preaching engagements, have only PCA ministers, teachers, and speakers, or those from denominations with which we have fraternal relations."

D. Resolution 4 from the Rev. Fred C. Fowler to the Sixth General Assembly that the General Assembly appoint an Ad Interim Committee to study the subject "Theonomy". (cf. § 6-45)

II. Recommendations:

A. **Re Overture 7.** Your Committee recommends that the General Assembly affirm that Dispensationalism is basically incompatible with Covenant Theology. Your Committee also recommends that the Christian Education Committee of the General Assembly be instructed to prepare and make available for distribution a study documenting the errors of modern Dispensationalism in the light of our doctrinal standards. *Adopted.*

B. **Re Overture 32** Your Committee recommends that Overture 32 be answered in the negative, because:

1. The Human Life Amendment allows for abortion under certain circumstances. This Overture is inconsistent with the General Assembly's recent actions on abortion.

2. This Overture is the endorsement of specific legislation based on a political (not ethical) conclusion that amendment to the constitution is the viable approach. *Adopted.*

C. In response to **Resolution 10** (Fifth General Assembly) the Assembly adopted the following statement:

That the Permanent Committees charged with the responsibility of Conferences and Seminars be urged to seek and use speakers whose theological views are consistent with the basic Biblical views of our doctrinal system. *Adopted.*

- D. **Resolution 4.** Your Committee recommends that this matter be referred to the General Assembly Committee on Christian Education and Publications for a definition of Theonomy and that the CE/P Committee make recommendations to the Seventh General Assembly regarding disposition of this matter. *Adopted.*
- E. The report of the Committee of Commissioners on Bills and Overtures was adopted as a whole as amended.

Roll of the Committee of Commissioners
on Bills and Overtures

Calvary	James B. Moore, TE
Carolina	John E. Sifford, RE
Central Florida	Richard Watson, TE
Central Georgia	Bruce Kitchens, RE
Covenant	Charles Skinner, TE
Evangel	Thomas Nalls, RE
Grace	Jack Ross, TE, Secretary
Louisiana	Edward M. Rutland, TE
Mississippi Valley	Robert Duhs, TE
New River	Robert Miller, RE
North Georgia	Clifford Brewton, TE
Pacific	Jack Myerscough, TE
Southern Florida	Todd Allen, TE, Chairman
Tennessee Valley	Louis Voskuil, RE
Texas	John Knox Bowling, TE
Western Carolinas	Rodney King, TE
Westminster	J. C. Cumbo, RE

6-64 Report of the Ad-Interim Committee on Number of Offices Continued (See 6-60)

After a variety of procedural discussions, the Rev. Don K. Clements moved that the second Minority Report be adopted. The order of the day interrupted the discussion, and no vote was taken at this time. (See 6-83, p. 90 and 6-119, p. 124.)

6-65 Assembly Recessed

The Assembly recessed at 9:00 p.m. The Rev. Basil Albert led the Assembly in prayer.

MINUTES — THURSDAY MORNING

June 22, 1978

Eighth Session

6-66 Assembly Reconvened

The Assembly reconvened at 8:00 a.m., Thursday, June 22, 1978, with prayer by the Rev. Russell D. Toms.

6-67 Minutes Read

The Clerk read the Minutes of the previous day, which were approved as corrected.

6-68 Procedural Motion

The Assembly adopted the following procedural motion:

That the docket for today, June 22, 1978, be amended by changing the time to reconvene from 1:30 to 1:00 p.m. at lunch, and from 7:30 to 6:30 p.m. at supper and that the Assembly recess for the night at 10:30 p.m. *Adopted.*

6-69 Request for Excuse

The Judicial Commission handling the Tennessee Valley Case (Complaint No. 2) was excused from the Assembly to conduct its business.

6-70 Special Prayer

The Assembly was led in a special prayer by the Rev. Donald R. Esty, concerning the following request:

Please have the Assembly to say a word of prayer for Mr. and Mrs. Robert Nicks and their son Robert, Jr., who was born Friday, June 16. They believe Robert, Jr., is developing yellow jaundice caused by an infection of his mother, who was running a fever.

(Clerk's Note: A letter of appreciation was received after the Assembly, with word of God's favorable answer to this prayer.)

6-71 Special Program of the Committee for Christian Education and Publications

The Rev. Don K. Clements introduced the Rev. Charles H. Dunahoo, Coordinator of the Committee, who narrated a slide presentation on the work of the Committee on Christian Education and Publications. Thereupon, the Rev. Joseph A. Pipa, Jr. spoke on the work of Great Commission Publications.

6-72 Acting Moderator

Mr. John T. Clark assumed the Moderator's Chair at the request of the Moderator.

6-73 Report of the Ad-Interim Committee to Study the Biblical Basis of Church Union

The Rev. James E. Moore presented the report of the Ad-Interim Committee to study the Biblical Basis of Church Union, beginning with prayer.

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

On the night in which He was betrayed, our Saviour went to His father in prayer. The burden of His prayer is for the glorification of His Father through the work of the Son, for His work to be shown forth in those whom the Father had given to Him, and, that their union might be realized as the union of the Father is with the Son. "That they may all be one; even as Thou, Father, art in me, and I in Thee" (John 17:21). That this union exists is a fact. The Scripture is abundantly clear that the redeemed of the Lord is one people. In the covenant made with Abraham, God promises to make him the father of many nations. "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Genesis 15:5).

When the Apostle Paul was writing to the Galatians to prove the doctrine of justification by faith alone, he said this, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). In concluding that statement, the Apostle says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, heirs according to the promise" (Galatians 3:28, 29).

This unity is begun in the counsels of eternity to which our Saviour referred when He used the expression, "Those whom Thou hast given me" (John 17:2, 6, 9, 11). In John 6 the same idea is expressed: "All that the Father hath given me shall come to me." Again, "This is the Father's will which hath sent me: that of all which He hath given me I should lose nothing" (John 6:37 and 39). When the Apostle Peter speaks of security in Christ, he says, "To the strangers scattered throughout . . . elect according to the foreknowledge of God the Father" (I Peter 1:1, 2). In Romans 8 and Ephesians 2 the Apostle expresses the same idea that God has planned that believers should come to the redemption purchased by His dear Son. They are "my people" (Exodus 6:7; 9:1; Hosea 1:10; Romans 9:22-26). They grow out of the same olive tree (Romans 11:15-31). And when the New Jerusalem comes down from God out of heaven, it will be pronounced, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God" (Revelation 21:3). Therefore, there is one Father of our Lord Jesus Christ "of whom the whole family in heaven and earth is named" (Ephesians 3:14, 15). That means there can be but one household of faith (Galatians 6:10).

The unity of the people of God necessarily brings to mind the unity of the kingdom and body of the Redeemer of God's elect. There is one King in Zion (Psalms 2:6; 89:35-37). There is one bride (Hosea 2:19, 20; Isaiah 64:5, Ephesians 5:22 ff.). There is one flock. (Ezekiel 35:11-24; John 10:11-16).

This unity is brought to pass by the work of the Holy Spirit in uniting sinners to Christ. The new birth is the work of the Spirit as He effectually calls men out of darkness into the marvelous

light of the Son of God (John 3:1-17; Ezekiel 36:25-28; Jeremiah 31:31-34; I Corinthians 12:13; Romans 8:30). This work whereby sinners are called into union with the Son of God produces life in the Spirit (Romans 8). The whole complex of the activity of the Spirit in all of His dealings with the children of God can be expressed by the term used in the apostolic benediction, the communion of the Holy Ghost (II Corinthians 13:14).

This union of the people of God, the kingdom and body of Christ, the communion of the Holy Ghost will not be denied by those who believe the Scriptures. That the prayer of our Saviour is a reality must be confessed by all who hold to the essential Saviourhood of the Lord Jesus Christ. We are one in union with our blessed Saviour and with one another as the members of His body, as branches of the vine, believers in the assembly of the first born who are written in heaven (Hebrew 12:23).

This unity, often referred to as the Spiritual unity of believers, cannot be exhausted by some mystical, ethereal concept which has no realization in the arena of time and space. If we are called to union with the Lord Jesus, it is obvious that we are called to union with each other (Ephesians 4; I Corinthians 12). We look forward to that great day when the tabernacle of God is with men and the great voice announces that God is with His people, is their God, and they are His people (Revelation 21:3). The church triumphant has its origin in the church militant, and therefore the visible elements of the church triumphant must show forth the characteristics of the whole family of God.

More than that, our Saviour's prayer is "that the world may know that Thou hast sent me." Can there be any question that the unity of the body of believers has evidential value to the world? How can the world believe? What is the apologetic for which Christ prayed? We may not be able to describe the actual impression that the world receives from the unity of believers, but the fact that it does, cannot be questioned.

This brings us then to the matter of the character of that unity. "That they may be one as Thou Father, art in me." The mystery of the relation of the persons of the Triune God will be beyond our study. The thrust is this, that our Saviour prayed that the unity of those whom the Father had given Him have demonstrable characteristics: "that the world may know" that He is the one whom His Father has sent: "that the world may know" that He is the Messiah, the promised of God.

What then are the demonstrable characteristics? The virtues which the Apostle calls the fruit of the Spirit must be evident in the unity of believers. "That they may be one in love, joy, peace..." (Galatians 5:22). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). That all the virtues that would confirm the genuineness of their allegiance to the risen Christ might be obvious in their life together.

There is a great deal more involved than the virtues of the individual life. The corporate structure of the visible fellowship of believers is designated as the church and has been delineated by our Saviour and His Apostles. The instructions are given for the guidance of the communion of saints. The instructions include government; therefore, if the union of believers with one another is to be realized as the union of the Father with the Son, it will be impossible to ignore or to treat as unimportant those many directives given for the government of the body (Acts 6; 20; I Timothy 3; Titus 1; Philippians 1; Hebrews 13:17). "Since government in the church is the institution of Christ (cf. Romans 12:8; I Corinthians 12:28; I Timothy 5:17; Hebrews 13:7; 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 embracing in respect of its functioning as the unity of which it is the expression. A concrete illustration of this principle is the decree of the Jerusalem council (Acts 15:28, 29: 16:4)."

Since the unity of all believers under one government is the necessary obligation of believers, how can this be accomplished? There are two obstacles to be faced. The first obstacle is ignorance or disregard to the truth. The modern attempts to unify denominations without regard to the truth of the Word of God is a travesty of that Word. Error must be revealed and opposed. Sinful practices must be resisted. Compromises to the directives of the Apostles must be acted against. Heretics must be disciplined, and sinful men cast out of the fellowship.

The second obstacle is the native sinfulness of human beings. Though regenerated, Christians still exhibit a great lack of a whole-hearted obedience to the law of Christ; and because of the residual effects of the old nature on our minds, we do not always perceive clearly the law of Christ on secondary matters. Any union must be a whole-hearted desire to fulfill the Saviour's prayer. To unite people who obviously are not going to get along would be to dishonor the very request that our Saviour made the subject of His prayer. We must avoid, therefore, any union that would mean that dividing of the body as was exhibited in the Corinthian church (I Corinthians 1).

The basic principle that must be agreed to in the arrangements of any meaningful union will be the wholehearted submission to the Scriptures of the Old and New Testaments as the Word of God, with the understanding that the directives of that Word will be over-riding criterion guiding all of the actions of the body. There must be agreement as to the functions of the body. The primary function of the church is to worship. Worship involves the acknowledging of "the true God as God and worshipping and glorifying Him accordingly." This means worshipping only by such exercises as He has revealed in His Word.

The second criterion of the true unity of the body then, will manifest itself in confession. One of the blessed fruits of the Protestant Reformation is the profusion of confessions. Those who had

come to understand the truth of the gospel wanted the world to understand what the Bible had to say. To that end they formulated concise statements of what they believed the Bible taught. Do we confess the same teaching? Do we witness to the same truth? "Can two walk together except they be agreed?" (Amos 3:3). We, include those who by their history have demonstrated a genuine interest in and devotion to that understanding of the Scriptures that we call the Reformed Faith.

The third criterion is the practice of the church. There are those who say that the way of the New Testament church is not necessarily for the twentieth century. But are there practices and attitudes which are better than those of the apostles and their followers in the early church? Is not the life in the Spirit (Romans 8) the directive for all of life? The application of those practices to the contemporary scene may not be easy, but they are a part of our total obedience to the Word of God.

The final criterion would be our submission to the united brotherhood. "Submitting yourselves to one another in the fear of God" (Ephesians 5:21). There can be no communion of the Spirit if we refuse to acknowledge our mutual perogatives, privileges, and responsibilities with those with whom we are in fellowship. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye by likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man on the things of others" (Philippians 2:1-4).

The solution to denominations is not to forget the past and ignore the real doctrinal differences of Christians. The teachings of the Bible are important, so much so that Christians are commanded to separate from those who espouse false doctrines or who practice immorality. (11 John 9-11)

Where there already exists basic doctrinal unity, as in the case of those who adhere to the system of doctrine taught in the Westminster Standards, the way is open to give organizational expression to that unity. Expression of this should be done carefully and prayerfully lest the peace of the church be destroyed in the process.

FOOTNOTES

¹Collected Writings of John Murray, Volume I, *The Claims of Truth*, Banner of Truth Trust.

BIBLIOGRAPHY

Clowney, Edmond P., Dr., *By God's Grace . . . The Church*, Westminster Theological Seminary. *Collected Writings of John Murray*, Vol. I, *The Claims of Truth*, Banner of Truth Trust, 1976.
Collected Writings of Robert L. Dabney, Discussions Evangelical and Theological, Banner of Truth Trust.

Report of Committee on an Ecumenical Council — To the Synod of the Christian Reformed Church. Acts of Synod, 1944.

James E. Moore
Chairman

Adopted.

6-74 Expression of Thanks

The Rev. James E. Moore presented a motion to thank Westminster Theological Seminary:

That the Sixth General Assembly express its appreciation to Westminster Theological Seminary for making available for distribution to the Commissioners of the General Assembly with the *Handbook*, copies of the monograph "By God's Grace — the Church", by the Rev. Edmund P. Clowney, President of the Seminary. *Adopted.*

6-75 Report of the Committee of Commissioners on Christian Education and Publications

The Rev. Harry N. Miller, Jr., presented the Report of the Committee of Commissioners on Christian Education and Publications, beginning with prayer.

It was moved that the partial report adopted on Tuesday, June 20, 1978 (6-42; 6-44) be reconsidered. *Adopted*

I. Business Referred to the Committee

- A. Minutes of the Permanent Committee Meetings of 9/12/77; 10/7/77; 1/6/78; 3/10/78; 6/19/78.
- B. Report of the Permanent Committee (Appendix G)
- C. Audit Report
- D. Overtures

1. Overture 20 from Covenant Presbytery
2. Overture 21 from Covenant Presbytery
- E. Business from previous General Assemblies
 1. Overture 6 from Western Carolinas Presbytery to the Fifth General Assembly
 2. Resolution 12 from the Fifth General Assembly
- F. Communication

From Richard Fraser, teaching elder — Immanuel Presbyterian Church, DeLand, Florida — Central Florida Presbytery, as follows:

Re: Recommendation No. 14. d. 2., Appendix G
Gentlemen:

Sub-point 1) of the above referenced recommendation reads, "the degree of uniformity in the equality of instruction in the various presbyteries and seminaries." Please consider changing the word "equality" to "quality." This is the word originally adopted by the "sub-committee of 21" in its recommendation, and is to be preferred because it is unambiguous in its denotation. The purpose of the Certification Committee is to assure the quality of the overall program to the denomination. The word "equality" may hinder that function, because it *may* be misunderstood: to devote a similar number of hours to a course of study; to use similar textbooks; etc. will allow an interpretation of "equality of instruction" without *necessarily* making any assertion in regard to quality. Because the qualitative aspect is that which is sought for, the change in wording is essential.

II. The Committee of Commissioners received a report from the Permanent Committee of CE/P regarding their work and their challenge. The Committee of Commissioners then divided into five (5) study sub-committees.

In reviewing the mandate of previous General Assemblies, given to the CE/P Committee, their inability to fulfill these desires weighed heavily on the Committee of Commissioners. The Committee of Commissioners endorses the financial priority policy of the CE/P Permanent Committee. We commend the Committee for its responsible evaluation and programming of the work of the CE/P Committee and staff.

III. Recommendations

That the General Assembly approve the following recommendations:

1. That the Minutes for the Committee of Christian Education and Publications 9/12/77; 10/7/77; 1/6/78; 3/10/78; 6/19/78 be approved with notations. *Adopted.*
2. That the Rev. Charles H. Dunahoo be elected Coordinator for Christian Education and Publications and that his staff be highly commended for the work during the year. *Adopted.*
3. That the Committee for Christian Education and Publications be formally known as the "Committee on Mission of Christian Education and Publications," and that this amendment in the *Book of Church Order* 15-1-12 be passed down to the Presbyteries for their advice and consent. *Adopted.*
4. That the WIC be highly commended for the generous support of the Youth Ministry Manual project in 1977. *Adopted.*
5. That the 1979 Love Gift for M-TW, special church building projects in Mexico and Ecuador, be approved. *Adopted.*
6. That the General Assembly approve the monthly publication of the PCA Messenger, beginning in September, in accordance with the original plan adopted by the Fourth General Assembly (cf. *Minutes*, p. 85, No. 16) except that the Committee may exercise its best judgment with respect to the format, method of printing or reproduction, and manner of handling distribution, including the possibility of a small subscription charge, where such is deemed necessary or advisable in order to effect a reduction in the expense involved. *Adopted.*
7. That the Committee for Christian Education and Publication do the following during the coming year regarding diaconal ministries:
 - a. That CE/P Committee further evaluate the operations of each of the NAPARC Assembly level diaconal committees with a view toward establishing procedures in this area that are compatible with and helpful to the particular needs and structure of the PCA. *Adopted.*
 - b. That the CE/P Committee discuss with MUS and MTW the possibilities of coordination of PCA resources in meeting diaconal needs in their areas of ministry. *Adopted.*
 - c. That the CE/P Committee develop instruction resources and aids for the training of deacons, educating, and motivating members of the PCA to Christian response to these in extraordinary need: the poor, the orphan, the widow, both within the church and in the world around them. *Adopted.*

- d. That the CE/P Committee emphasize the need for communication between local churches, presbyteries, and at the Assembly level regarding needs, resources, and activities in the area of diaconal concerns. *Adopted.*
- e. That the CE/P Committee appoint two delegates to the NAPARC Conference on diaconal ministries to be held in October, 1978 in Chattanooga, Tennessee. *Adopted.*
- f. That the CE/P Committee encourage Presbyteries of the PCA to organize committees on diaconal concerns after the pattern of the Orthodox Presbyterian Church or the Christian Reformed Church for meeting the needs with the Presbytery. *Adopted.*
- g. That the CE/P Committee encourage local church diaconates to take advantage of the resources and examples of diaconal works mentioned in the "Report of the Sub-Committee on Diaconal Ministries" (See Appendix D, p. 172) and consider the possibilities for both broadening and deepening the diaconal ministries of their particular churches. *Adopted.*
- h. That the General Assembly, through the CE/P Committee, exhort more prayerful and careful diligence in the election and ordination of qualified deacons by congregations. *Adopted.*
8. That **Overture 6** from the Fifth General Assembly and **Resolution No. 12** from the Fifth General Assembly be answered by recommendation No. 7 (above). *Adopted.*
9. That the following changes be made on the Theological Sub-Committee report on uniform curriculum:
- a. Reference page 215, IV, Paragraph 5: that paragraph 5 read as follows: The following is the proposed uniform curriculum for theological education of PCA ministerial candidates. *Adopted.*
 - b. Reference page 215, III under SCRIPTURE: re-letter sub-paragraphs as follows:
 - A. Biblical Theology
 - B. Principles of Interpretation
 - C. Biblical Criticism (Higher and Textual)
 - D. Advanced Principles of Exegesis
 1. Old Testament
 2. New Testament *Adopted.*
 - c. Reference page 215 Doctrine II under GOAL: to read as follows:
To provide *from a Reformed perspective* a sound basis for positive presentation of the Christian faith as well as equipping the minister to deal with the anti-Christian systems of thought in their various contemporary manifestations. *Adopted.*
 - d. Reference page 216, Doctrine IV under GOAL: to read as follows:
That the edition of Robert's Rules of Order be the Robert's Rules of Order *Newly Revised.* *Adopted.*
 - e. Reference page 216, Practical Theology No. II, GOAL:
The goal of this area of training is to develop a comprehensive understanding *and application* of the *regulative principle* of public worship, and the basis of the place and practice of preaching within the Biblical Framework of public worship, *as well as to equip the Pastor or Candidate to lead the congregation in public worship.* *Adopted.*
 - f. Reference page 216, Practical Theology, IV, subpoint A to read:
Reformed Theology of Missions at home and abroad. *Adopted.*
 - g. Reference page 216, Practical Theology V, B: change to read:
Applied Counseling (*Gerontology, Pre-Marital, Family, Crisis, Etc.*) *Adopted.*
 - h. Reference page 216, Personal Theology VI GOAL: change to read as follows:
In the home and in the church, the training of Bible teachers for church related ministries, and the developing of spiritual gifts within the church. *Adopted.*
 - i. Reference page 217, Personal Theology VII GOAL
After body life, add (*Ephesians 4:11-16*). *Adopted.*
10. That the section on Scripture be approved. *Adopted.*
11. That the section on Doctrine be approved. *Adopted.*
12. That the section on Practical Theology be approved, including Sections VI and VII. *Adopted.*
13. That the Coordination and implementation plan be approved with the following procedure:
1. That the Committee for Christian Education and Publications be authorized to work with the seminaries which the General Assembly endorses, toward having them help coordinate the 3 + 1 or 2 + 2 programs with the seminaries' requirements to the end that they would grant the Master of Divinity Degree to PCA candidates. *Adopted.*
 2. That the General Assembly authorize the establishment of a Certification Committee for the purpose of examining all the theological training programs operated by presbyteries of the PCA, and to certify programs to grant certificates indicating

satisfactory completion of the Uniform Curriculum according to approved standards. This committee's membership is to be elected annually from presbyteries with approved programs having at least one year of *tutorial* training. Presbyteries are completely responsible for all trials relative to licensure and ordination of candidates to the Gospel ministry. The Committee shall make an annual report to the General Assembly through the Committee for Christian Education and Publications, indicating: 1) the degree of uniformity in the quality of instruction in the various presbyteries and seminaries; 2) an assessment of the educational strengths of the program at the time the report is prepared; 3) an assessment of the educational weaknesses of the program at the time the report is prepared; and 4) what actions the General Assembly needs to take to safeguard or improve the quality of the program as an effective means to prepare candidates for the Gospel ministry. (This item answers the communication from T. E. Richard Fraser). *Adopted.*

3. That at least 2 years' residence in approved seminaries, or approved theological study centers with full-time resident theologian(s) be required in the approved curriculum. (This is an initial recommendation to which the fully non-Seminary four-year tutorial program may be added as the church matures in its ability to properly execute the educational task.) *Adopted.*
4. That the Uniform Curriculum, as adopted by the General Assembly, be understood as that which is intended by the words "an approved course of theological studies" as found in 22-4 of the *Book of Church Order* (p. 32). *Adopted.*
5. That since the purpose of training is to equip men for their task and not simply show a record of having taken certain courses of study, an individual may request a comprehensive examination to demonstrate his competence in any particular course of study, which, if satisfactorily passed, may stand in lieu of studying the prescribed material. *Adopted.*
6. That the Sub-committee on Theological Education be continued for one year and that it be authorized to give preliminary approval to presbytery training programs so that presbyteries may be able to elect representatives to the certification committee and to evaluate this uniform curriculum in theological education in light of information secured from existing seminaries, theological centers, and educational models already drawn by accrediting agencies and sister denominations. *Adopted.*
14. That March 5-7, 1979, and alternate dates of March 12-14, 1979, be approved for the Fourth Annual Minister's Continuing Educational Conference. *Adopted.*
15. That all Presbyteries, sessions, and members of the PCA be encouraged to make full use of the programs, materials, and counsel of the Committee and staff of CE/P and that the General Assembly recognize *Adopted.*
 - a. The Church of Jesus Christ is the body of Christ (Eph. 1:22-23) numbering all of the elect (I Cor. 1:2, 12:12) who are the "called out" (I Pet. 2:9) for the purpose of gathering (Mt. 28:16-20) and perfecting of the saints (Eph. 4:11-13). *Adopted.*
 - b. Christian Education is based in the Covenant of Grace wherein God has revealed Himself (Gen. 1:1) and progressively reveals Himself with the commandment to teach others (Gen. 17:17, Deut. 4:5,9,10,14, Deut. 6:6ff, Lev. 10:9-11, Mt. 28:16-20, Acts 1:6-8); so that men may know God (Jn. 14:6,7); so that men may know why they live (Deut. 6:1-9, 20-25, I Sam. 3:7-9); and so that men may spread the truth (II Tim. 2:2, Mt. 24:35, I Pet. 1:24,25) to all the nations (Mt. 28:19f.). *Adopted.*
 - c. The Great Commission of our Lord Jesus Christ is to make disciples, which includes:
 1. Going to them,
 2. Baptizing them, and
 3. Teaching them to observe all that He has commanded (Mt. 28:20). *Adopted as Amended.*
 - d. In view of the Nature of the Church, the Biblical basis of Christian Education, and the nature of the Great Commission as well as the figures below, the General Assembly exhorts through the Committee on Stewardship and the Committee on Administration, the Presbyteries, the Sessions, and the congregations to support, through designated giving, the Committee for Christian Education and Publications' assigned responsibilities from the General Assembly.
 1. \$570,000 budget 1978
 - \$ 46,000 monthly need
 - \$ 21,000 received in May 1978
 - \$ 7,500 received in June 1978, needed \$16,000
 2. \$ 20,000 office expense, rent, and salaries
 - \$ 3,200 monthly charge to be paid to stewardship and foundation
 - \$ 6,500 two meetings on 21 man curriculum meeting
 - \$ 13,000 1977 General Assembly expense, \$5,000 budgeted based on 1976 actual. *Adopted.*

- e. That the General Assembly, through the Stewardship Committee and Administration Committee report to the next General Assembly in the most specific and statistical terms the response of the churches, to the exhortation of paragraph "d" above. *Adopted.*
16. That the General Assembly approve the statement on the relationship of the Church to higher education contained in III Part One of the CE/P report, assigned by the Fifth General Assembly, with the following changes: *Adopted.*
- a. Paragraph 5, p. 209, the second sentence read as follows: The goals and ideals for man were derived from God's truth *and required obedience to it.* *Adopted.*
- b. That the Scripture references given in this section, to wit: Eph. 6:1-4; Col. 3:20, 21; Lev. 10:11; Dt. 17:10,11; II Chron. 15:3; Ezra 7:25, 26, all be written out and included in the report. *Adopted.*
17. That the General Assembly approve the statement on Federal Aid and Control in III Part Two of the CE/P Report, assigned by the Fifth General Assembly, with the following changes: *Adopted.*
- a. Paragraph 3, p. 212, to read as follows: "... the distinctive character of Christian Schools. *Recognizing that student aid, especially loans from a secular institution, may raise questions of individual conscience, the General Assembly urges each student in consultation with his parents to search out the Biblical principles which may apply to his specific situation.*" *Adopted.*
- b. Paragraph 3, p. 212, to read as follows: "... in this area. *Furthermore, the Church must be aware of her responsibilities in promoting the advancement of higher Christian Education through various forms of student aid.*" *Adopted.*
18. That the General Assembly approve the statement on Covenant College Philosophy of Education as being consistent with our faith and life as contained in III Part Three of the CE/P Report, assigned by the Fifth General Assembly. *Adopted.*
19. That the following working agreement with Covenant College be approved.
- a. Reference III, Part Four, Step 2, Page 213
When the PCA sends as many students to the College as the RPCES, or the PCA contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own Trustees). The two and one half million dollars is not a binding commitment on the part of the PCA or any Committee of the PCA but will be raised by the Board of Trustees of Covenant College from PCA members or designated gifts on behalf of PCA.
- b. Reference III, Part Four, B, (9), Page 213 added "e)"
That the CE/P Committee of the PCA be responsible for working out a more satisfactory understanding for the accounting of gifts.
- c. Reference III, Part Four, B, (16), p. 214.
If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPCES, he *must* offer his resignation to the Board.
- d. Reference X, 10, Page 218.
That
- a. The General Assembly approve the proposed plan of joint governance of Covenant College, as amended, as contained in III Part Four of the CE/P Report and proceed to elect six Trustees to the Board of the College.
- b. The following reports be considered prior to the third vote as per part 3, paragraph 3 of the Proposal:
1. A report be prepared by the CE/P Committee regarding conformity to the Scriptures and the Westminster Standards in the hiring of faculty.
 2. A report be prepared by the Committee on Administration concerning the financial base of the PCA and how this commitment has affected our Permanent Committees. *Adopted.*
- (Note: As indicated at the beginning of this Report, Recommendation 19, which had been adopted in § 6-42: p. 73, was reconsidered. It was adopted again at this point. Mr. Chewning was again granted the privilege of the floor in discussing this matter.)
20. That the General Assembly instruct the Committee on Administration to draft and present to the General Assembly, presbyteries, and sessions of the PCA guidelines and procedures for the consideration, the evaluation, and adoption of budgets. *Adopted.*
21. Budget. *Deferred.* (See § 6-87, p. 97.)
The Audit Report was read and the following letter is the statement of the auditors: *Adopted.*

Committee for Christian Education and Publications
 Presbyterian Church in America
 1020 Monticello Court
 Montgomery, Alabama 36109
 Attention: Don K. Clements, Chairman

We have examined the financial statements of the Committee for Christian Education and Publications of the Presbyterian Church in America for the year ended December 31, 1977, and have issued our report thereon, dated February 22, 1978, under separate cover.

We have reviewed with Rev. Charles Dunahoo and Mr. Gary Herring our audit observations and recommendations made in the prior year and have discussed with them matters that came to our attention during the course of our current examination.

Our discussion included the following matters:

1. Improvement in the functional separation of employee duties and responsibilities.
2. Development and maintenance of equipment records.
3. Noted further improvement in documentation of expenditures.
4. Discussed the desirability and feasibility of computer services in connection with the accounting function. Further discussion of the accounting procedures manual previously recommended was postponed until a decision has been made concerning the computer services.

We also discussed the need for shelving in the stockroom to facilitate physical and accounting control over quantities of inventory. We suggest that a checkout system be implemented to control in-house use of inventory material.

Rev. Dunahoo and Mr. Herring have indicated a desire to implement any suggestion that we may have that might improve the accounting procedures of the Committee.

We wish to express our appreciation to the staff of your Committee who were very helpful and cooperative during the course of our examination.

If there are any questions concerning our report or this preparation, please call us.
 Kent, Noble & Martin
 Certified Public Accountants

- 22. That **Overture 20** be answered in the negative. *Adopted.*
- 23. That **Overture 21** has, in substance, been accomplished by the Committee. *Adopted.*
- 24. That the report of the Committee of Commissioners on Christian Education and Publications be adopted as a whole as amended. *Adopted.*

Roll of the Committee of Commissioners on Christian Education and Publications

Ascension	Alvin W. Smith, TE
Calvary	James C. Turner, RE
Carolina	Robert C. Wilson, TE
Central Florida	Paul Zetterholm, RE
Central Georgia	Harry R. Gundlach, TE
Covenant	Tom Pomeroy, RE
Evangel	Harry Miller, TE, Chairman
Grace	A. M. Waites, RE
Gulf Coast	George B. Brengle, TE
Louisiana	Troy Cheik, RE
Mid-Atlantic	Phillip J. Adams, RE
Mississippi Valley	George Field, RE
New River	Rod Mays, TE
North Georgia	Henry Dekker, RE, Secretary
Pacific	Gerritt DeYoung, TE
Southern Florida	Henry Boss, TE
Tennessee Valley	David Bryan, TE
Texas	L. J. Caniff, RE
Warrior	Ted Martin, TE
Western Carolinas	Wilbur Ward, RE
Westminster	Morse UpDeGraff, TE

(Clerk's Note: Recommendations 6-23 were adopted during the Thursday afternoon session, but are included for greater continuity.)

6-76 Presentation of Guests

The Rev. Donald R. Esty introduced the Rev. [REDACTED] of the Christian Reformed Church, who presented visitors from the Korean Presbyterian Church (Hop Dong):

The Rev. Young Soo Lee, Clerk of the General Assembly.
 R.E. Tae Joon Bae, Chairman, Board of Foreign Missions
 The Rev. Su Hak Kim, Su Hyun Presbyterian Church

The Rev. Mr. Lee spoke briefly and brought greetings from the Korean Presbyterian Church (Hop Dong).

6-77 Request for Excuse

The Assembly excused the Nominating Committee at 1:00 p.m. The Assembly also excused the Permanent Committee on Mission to the United States at 1:00 p.m.

6-78 Worship Service

The order of the day having arrived, the worship service began at 11:40 a.m. The Committee on Administration conducted the service. The sermon was delivered by the Rev. Gordon K. Reed.

6-79 Assembly Recessed

The Assembly recessed at 12:05 p.m., with prayer by the Rev. Donald B. Patterson.

MINUTES — THURSDAY AFTERNOON

June 22, 1978

Ninth Session

6-80 Assembly Reconvened

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

6-81 Order of the Day

The Assembly determined to finish considering the Report of the Committee of Commissioners on Christian Education and Publications before moving to the order of the day.

6-82 Report of the Committee of Commissioners on Christian Education and Publications Continued (See 6-75)

Recommendations 6 through 23 were adopted at this time. The texts of these recommendations are to be found in § 6-75, p. 84.

6-83 Report of the Ad-Interim Committee on Number of Offices Continued (See 6-60, 6-64)

The Second Minority Report (the Fifth General Assembly Majority Report), as amended, was received in the stead of the Sixth General Assembly Majority Report. The First Minority Report failed to be received in the stead of the Second Minority Report. Thus, the Second Minority Report was received by the Assembly for perfecting.

The process of perfecting was in progress at the time of the recess. The Assembly determined not to consider Recommendation 9 of the Report until after the Report of the Committee of Commissioners on Judicial Business had been heard.

(Note: Because of time considerations, neither the Report of the Ad-Interim Committee on Number of Offices nor the Report of the Committee of Commissioners on Judicial Business were completed by the Assembly. The text of the Number of Offices Report is included here, to the point it reached at the end of this period of consideration. Some sections were deleted by the Assembly, and these have been included with lines through the text because the Assembly has not yet adopted the perfected Report as a whole. See § 6-119 for the motion to postpone consideration.)

**REPORT OF THE AD-INTERIM COMMITTEE TO STUDY
THE QUESTION OF THE NUMBER OF OFFICES IN THE CHURCH
TO THE FIFTH GENERAL ASSEMBLY**

The Ad-Interim Committee on the Number of Offices in the Church has been assigned the task of determining whether the office of Elder is one office or two. Do Ruling and Teaching Elders have the same office, or are they separate offices? Those who hold that Ruling Elders and Teaching Elders have two distinct offices hold to the "three-office view" that the officers in the church are Teaching Elders, Ruling Elders and Deacons. Those who hold that there is only one office of Elder hold to what is known as the "two-office view" that the officers in the church are simply Elders and Deacons.

Closely related to this question are a number of practical questions having to do with such relationships between Pastors and Assistant Pastors, Teaching Elders and Ruling Elders, Teaching Elders and Licentiate.

The issues are difficult and have required much study. It began when the First General Assembly (1973) appointed an Ad-Interim Committee to Study the Question of Ruling Elders Administering the Sacraments. This committee was divided when it reported to the Second General Assembly (1974), and so that Assembly appointed an Ad-Interim Committee to Study the Question of the Number of Offices in the Church. That Committee reported to the Third General Assembly (1975), but the Assembly did not act on their report, and appointed another Ad-Interim Committee on the Number of Offices in the Church and charged it, "to include in its report exegetical defenses of both the two-office and three-office views" (3-83). This new Ad-Interim Committee gave a preliminary report to the Fourth General Assembly (1976), but indicated that it had not been able to complete its work and was appointed to continue for an additional year. That year is now up. The Church has completed four years of study on the part of three ad-interim committees, including one which lasted for two years. Two members of the present Ad-Interim Committee were also members of the second Ad-Interim Committee, thus providing continuity.

Our report will consist first of a discussion of the eldership and whether it comprises one or two offices; second, a discussion of other issues referred to our Committee; and third, a number of study papers presented as appendices to this report.

I. THE OFFICE OF ELDER

The report of this Committee to the Fourth General Assembly included "A Preliminary Study of the Two-and-Three-Office Theories," which gave biblical background and historical information on the controversies over this subject, and material on the two points of view. This paper is to be found in the *Minutes of the Fourth General Assembly*.

Arguments exclusively for a two-office view are to be found in the report of the previous Ad-Interim Committee in the *Minutes of the Third General Assembly*.

Arguments for an exclusively three-office viewpoint are to be found in the paper, "A Brief for Church Governors in Church Government," by Edmund P. Clowney, which is included as an appendix to this report.

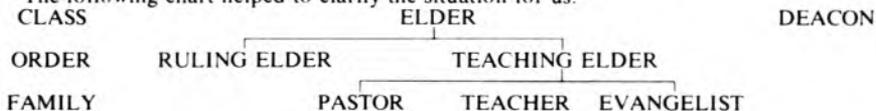
Our Committee has seen a possible solution to the dilemma in a statement by the noted Southern Presbyterian theologian, Robert L. Dabney, Professor of Theology at Union Theological Seminary, Richmond, Virginia, from 1869 to 1883. Dr. Dabney wrote an article, "Theories of the Eldership," which originally appeared in the "North Carolina Presbyterian," September, 1860, and was republished in *Discussions: Evangelical and Theological, Volume II*, which was first published in 1891, and reprinted in London by the Banner of Truth Trust in 1967. In the paper, Dabney states his position thus: "There is one class of presbyters embracing two orders, the Preaching Elder and the Ruling Elder."

That statement puts Dabney on the side of the two-office view, and yet his recognition of two orders within the one class of Elder enables him to hold on to the distinctiveness of the Ministry of the Word by the Teaching Elder, which is the great virtue of the three-office view.

It must be recognized that Dabney is borrowing terminology from the field of biology when he uses the words "class" and "order." Biological definitions embrace narrowing classifications such as class, order, family, genus and species. Dabney's statement about two orders of Elders should not be confused with the completely different use of the same word in speaking of "holy orders" in the Roman Catholic priesthood.

The Committee has come to feel that the differences between two-office and three-office views may be reconciled by this analogy from biology. This analogy also helps us to clarify the confusion that exists when some speak also of Teacher and Evangelist as separate offices, which has been done in the Reformed tradition.

The following chart helped to clarify the situation for us:



When some talk about two offices in the Church, they are thinking on the level of "class." When others talk about three offices in the Church, they are thinking about the level of "order." When some talk about additional offices in the church, such as Pastor, Teacher, and Evangelist, they are thinking on the level of "family." This chart has put the subject into perspective for our Committee, and we would resolve the question of the number of offices in the words of Dabney: "There is one *class* of presbyters embracing two *orders*, the Preaching Elder and the Ruling Elder."

Dr. George W. Knight, III, of Covenant Theological Seminary, St. Louis, Missouri, met with our Committee and shared with us his view, "there is one office of Elder with two functions." We find this remarkably similar to Dabney's view of one office with two orders. Someone has nicknamed this "the two-and-a-half-office view." We asked Dr. Knight to prepare a paper on his position, and that paper is presented as an appendix to this report. It contains some material that was presented in the report of the previous Ad-Interim Committee to the Third General Assembly, but it also contains a considerable amount of new material.

A Teaching Elder on this Committee, Donald A. Dunkerley, has prepared a paper, "Ministers of the Word," which defines the distinctiveness of the Ministry of the Word by those ordained as Teaching Elders. Although Dunkerley's paper maintains the emphasis on the distinctiveness of the Ministry of the Word that has been the principal value of the three-office view, Dunkerley agrees with the two-office view as defined by Dabney or Knight. His paper is presented as an appendix to our report.

A Ruling Elder on this Committee, the Chairman, Judge Robert H. Kirksey, has written a paper on the order of Ruling Elder, which is also presented as an appendix to this report.

It is important to note that in reaching the final conclusion and recommendation, two overriding factors were given high importance. One: that the Bible is not a detailed textbook of church government and that any polity must of necessity seek to allow for some diversity of views while maintaining unity in the Church; and two: that since church government is largely based on the requirement that God has sovereignly set forth to maintain good order and discipline in *all* things, the conclusions reached set forth in the Committee's view the *best* possible order and discipline for the Presbyterian Church in America today.

It is our hope that those who study the reports to previous General Assemblies and the study papers appended to this report will agree with the following recommendations:

RECOMMENDATION NO. 1:

That the General Assembly affirm that the Scriptures teach that *in addition to the fundamental office of all believers, there are also special** perpetual classes of office in the Church, Elder and Deacon; and that there are within the class of Elder two orders, Teaching Elder and Ruling Elder.

**Originally the italicized phrase read, "there are but two ordinary and."*

RECOMMENDATION NO. 2:

That the General Assembly encourage each Presbytery and Session to conduct training workshops for Elders and Deacons, stressing the areas of Scriptural requirements for the office; knowledge of the Westminster Standards and the *Book of Church Order*; and practical matters of application of shepherding the flock.

RECOMMENDATION NO. 3:

That the General Assembly calls the attention of each Session to the provisions of the *BCO* (25, 1-4) relative to procedures for the nomination and election of men to the Ruling Eldership and to the Diaconate, and encourage them to seek every possible way of ensuring that only those who are qualified and trained serve in these offices in the future.

RECOMMENDATION NO. 4:

That the General Assembly reaffirm the historic Presbyterian position expressed in *LC* 158, that none should preach the Gospel but those who are called and gifted of God; and therefore only those men who are properly ordained or licensed may preach in the pulpits of the PCA; and that Ruling Elders be allowed and encouraged to renew the historic practice of exhorting the people of God (See Rec. No. 5, paragraph D.).

RECOMMENDATION NO. 5:

That the General Assembly give initial approval to the following changes in the *Book of Church Order*, submit them to the various Presbyteries for their approval, and resubmit them to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:

- A. Change 7-2 to read as follows: The ordinary and perpetual classes of office in the Church are Elders and Deacons. Within the class of Elder are the two orders of Teaching Elders and Ruling Elders. The Elders jointly have the government and spiritual oversight of the Church, including teaching. Only those elders who are specially gifted, called and trained by God to preach may serve as Teaching Elders. The office of Deacon is not one of rule, but rather of service both to the physical and spiritual needs of the people. In accord with Scripture, the office of Elder is given to men only.
- B. Combine Chapters 8 and 9 as follows, and renumber the following chapters accordingly:

CHAPTER 8. The Elder.

8-1. This office is *one of** dignity and usefulness. The man who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed Bishop or Pastor. As it is his duty to be grave and prudent, an example to the flock, and to govern well in the house and Kingdom of Christ, he is termed

Presbyter or Elder. As he expounds the Word, and by sound doctrine both exhorts and convinces the gainsayer, he is termed Teacher. These titles do not indicate different grades of office, but all describe one and the same office.

**Originally the italicized phrase read, "the first in the Church, both for."*

- 8-2. He that fills this office should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. He should rule his own house well and should have a good report of them that are outside the Church.
 - 8-3. It belongs to the office of Elder, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. They must exercise government and discipline, and take oversight not only of the spiritual interests of the particular church, but also the Church generally when called thereunto. They should visit the people at their homes, especially the sick. They should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church. All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties. They should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock.
 - 8-4. As the Lord has given different gifts to men and has committed to some special gifts and callings, the Church is authorized to call and appoint some to labor as Teaching Elders.
 - 8-5. When a man is called to labor as a Teaching Elder, it belongs to his order, in addition to those functions he shares with all other Elders, to feed the flock by reading, expounding and preaching the Word of God and to administer the Sacraments. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed Ambassador. As he bears glad tidings of salvation to the ignorant and perishing, he is termed Evangelist. As he stands to proclaim the Gospel, he is termed Preacher. As he dispenses the manifold grace of God, and the ordinance instituted by Christ, he is termed Steward of the mysteries of God.
 - 8-6. When a Teaching Elder is appointed to the work of an Evangelist, he is commissioned to preach the Word and administer the Sacraments in foreign countries or the destitute parts of the Church. The Presbytery may by separate acts from that by which it commissioned him, entrust to the Evangelist for a period of twelve months the power to organize churches, and, until there is a Session in the Church so organized, to instruct, examine, ordain, and install Ruling Elders and Deacons therein, and to receive or dismiss members.
 - 8-7. As there were in the Church under the law, Elders of the people for the government thereof, so in the Gospel Church, Christ has furnished others besides Ministers of the Word with gifts and commission to govern when called thereunto, which are called Ruling Elders.
 - 8-8. Elders being of one class of office, Ruling Elders possess the same authority and eligibility to office in the courts of the Church as Teaching Elders. They should, moreover, cultivate zealously their own aptness to teach the Bible and should improve every opportunity of doing so.
 - 8-9. Although preaching is only the function of Teaching Elders, notwithstanding, Ruling Elders should be regularly engaged in the practice of exhorting the people of God, by taking clear and well-known truths of the Scriptures and applying them with zeal and earnestness to the lives of God's people.
- ~~C. Change 54-6 to read as follows: Only those men who are properly ordained or licensed may preach in the pulpits of the PCA. No person should be invited to preach in any of the churches under our care without the consent of the Session.~~
- ~~D. Add new Section 54-7 as follows: Although only Teaching Elders and Licentiates may preach, in the absence of a Teaching Elder or in extraordinary circumstances, a Ruling Elder or other Christian man may be invited to give an exhortation. An exhortation should not be a detailed exposition of God's Word or deal with a passage or doctrine that is regarded as difficult or especially controversial among Reformed people, but should concentrate on urging the hearers to receive Christ as Saviour and Lord or in other respects to fulfill their duty before God.~~

II. OTHER ISSUES

- A. **MODERATOR OF LOCAL SESSIONS:** Overture No. 11 to the First General Assembly from McIlwain Memorial Presbyterian Church, Pensacola, Florida, is still before this Assembly awaiting answer (See page 42 for complete text of overture). It is to be noted that this overture stems from a time when a church was *required* to have a presbytery-appointed Teaching Elder as moderator of the Session, which is no longer true in the PCA. This was the principal reason stated for submission of the overture. Now a church without a Pastor may have its Session moderated by one of its own Elders.

The overture, if adopted, would reverse the present situation that a congregation, in calling a Pastor, is also electing him as moderator of Session, and a presbytery, in installing a Pastor, is also installing him as moderator of Session. It would provide that the Pastor of a church might serve as a member of Session while the Session elects a Ruling Elder from its midst to serve as moderator.

Our Committee prefers the present situation for several reasons:

1. The one example that we have in Scripture of the proceedings of a church court, the Jerusalem Council of Acts 15, indicates that this court was presided over by James, a Teaching Elder.
2. The general practice of Christian Churches from the time of the apostles until today is that local church courts are presided over by their ministers. Abandonment of this practice would not only mean giving up a practice which has proven beneficial for hundreds of years, but would put us out of step with other Christian Churches including, particularly, those of the Presbyterian and Reformed family of churches.
3. Church courts above the Session level seek to express parity with a numerical balance of Ruling Elders and Teaching Elders. On the Session level there is usually only one, or at most a few, Teaching Elders to a much larger number of Ruling Elders. It helps to preserve parity by giving the moderatorship to one of the minority of Teaching Elders.
4. The Teaching Elder is a member of Presbytery and has been installed by Presbytery, and his role as moderator helps to strengthen the connection with Presbytery that is an essential part of the Presbyterian system.
5. When the Teaching Elder serves as moderator of the local church's governing body, the connection between the government of the local church and the teaching of the Word of God is emphasized. Should the Teaching Elder cease to serve as moderator, there is a danger that in some places he would be regarded as the hired administrative secretary of the church Session rather than an officer of the Session. Courts above the Session level have many Minister members, but none of them is especially installed as Minister of the Word to that court, so the situation is analogous to a church without a Minister in which either a Ruling Elder or Teaching Elder can moderate.

Therefore, your Committee makes the following recommendation:

RECOMMENDATION NO. 6:

That the General Assembly answer **Overture No. 11** to the First General Assembly from the McIlwain Memorial Presbyterian Church, Pensacola, Florida, in the negative.

- B. NATURE OF ORDINATION:** This is one of the issues in which there has been consistent agreement by all the Committees. A paper by a Teaching Elder on the Committee, Chaplain Don K. Clements, which speaks to some of the central Biblical issues involved in the question is included in the Appendix. We respectfully recommend the following be adopted:

RECOMMENDATION No. 7:

That the General Assembly answer **Overture No. 4** to the Second General Assembly from the First Presbyterian Church, Belzoni, Mississippi, as follows:

1. In answer to request number one, we would affirm that the ordination of Elders is to a particular order within the class of Elders, either Teaching Elder or Ruling Elder. Both orders of Elder include certain functions which are listed in Scripture, among which we find: exhortation (Titus 1:9); convicting the gainsayers (Titus 1:9); keeping out heresy (Titus 1:9-11 and Acts 20:29-31); feeding the flock (Acts 20:28 and I Peter 5:2); speaking the Word of God (Hebrews 13:7); exercising government (Hebrews 13:7, 17); oversight of the congregation (Hebrews 13:17); accounting to God for the congregation (Hebrews 13:17); praying for the sick (James 5:14); and others. In addition, the order of Teaching Elder includes the additional functions of the public preaching of the Word (Acts 26:16-18; Romans 10:14; Romans 15:16; I Cor. 4:1); and administering the Sacraments (John 1:33; I Cor. 11:23); plus such things required in the contemporary pattern of church life and custom as performing marriage ceremonies and officiating at funerals.
2. In answer to request No. 2, we would again affirm that ordination is to a particular order within the class of Elders. However, since the class of Elder includes various functions, not limited to the pastorate, we would affirm that it is proper for a Teaching Elder to serve in and to be ordained upon satisfactory evidence of a call to such teaching functions as the following: Missionary, Evangelist, Chaplain (military or institutional), Church Executive or Administrator, Seminary Professor, Teacher of Bible or Religion in college, university, or Christian school.
3. In answer to request No. 3, since both historically and by definition, the concept of parity does not refer to equality of numbers but rather equality of condition, rank, and value, and, therefore, since the office of Elder is not limited to the pastorate; therefore the current practice of the church to permit Teaching Elders other than full-time Pastors to serve on committees of the higher courts and to have franchise in those courts is in keeping with the concept of parity.
4. In answer to request No. 4, we would affirm that all unordained personnel, both men and women, such as administrative assistants, directors of Christian Education, secre-

taries, music directors, youth workers, teachers in the local church school, Session-operated Christian Day Schools, or employees or appointees of one of the Committees of the General Assembly or other court of the Church shall be approved by, and are under the jurisdiction of, the Court of the Church or committee by which they are employed, and under the ecclesiastical discipline of their local church. The appropriate examination, certification, and regulation of their work shall be determined and administered by the court or committee under which they will be working. In the case of a committee employee or appointee, the type of examination, certification, and regulation will be subject to the approval of the court of jurisdiction.

- C. **ADMINISTRATION OF SACRAMENTS BY RULING ELDERS:** Of all the questions before this Committee, this one has provided the most discussion in the Church and the most division among brothers. It was the lengthy discussion of the minority report on the floor of the Second General Assembly which brought the initial formation of this special Ad-Interim Committee. Papers included in the Appendix to this report, (Majority and Minority Reports of Ad-Interim Committee to the Second General Assembly and "Ministers of the Word," by Donald A. Dunkerley), present some of the basic issues involved. Your Committee finds that there is one overriding factor which forces us to the conclusion that we have reached that only Teaching Elders should be allowed to administer the Sacraments in the PCA. And that factor is the clear prohibition of any others performing these tasks by our Confessional Standards. *The Confession of Faith*, Chapter 27, Section IV, states: "There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: *neither of which may be dispensed by any, but by a minister of the Word lawfully ordained*" (italics ours). In addition, Larger Catechism Question No. 176 states: "The Sacraments of Baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and His benefits; both are seals of the same covenant; *are to be dispensed by ministers of the gospel, and by none other . . .*" (italics ours).

If the PCA were to make the major change of allowing Ruling Elders to administer the Sacraments, it would be necessary that major changes be made to our Confessional Standards. While the Standards must never be set above the Scriptures as the rule of faith and practice, yet we have certainly given strong testimony to their lasting quality and truthness of the Scriptures, and changes should only be made when there is clear and overwhelming evidence, biblically, that they are wrong. We find no such evidence in the case of administration of the Sacraments. The administration of the Sacraments, by its very nature, is a proclamation of the Word of God by example, and as practiced consistently throughout most of Reformed Church history, should only be done in conjunction with the preaching of the Word. The continuation of this practice is necessary to continue good order in the Church.

In response to the question raised by the motion from the floor at the First General Assembly concerning the administration of the Sacraments by the Ruling Elders (see 1973, 1-39, p. 34), your Committee would recommend the following:

RECOMMENDATION NO. 8: That the General Assembly affirm that in keeping with the Confessional Standards of the Church, only properly ordained Teaching Elders may administer the Sacraments.

- D. **LICENSURE:** Stemming from this discussion of the administration of the Sacraments, the entire question of the nature and purpose of licensure arose. There is little in writing specifically on the history of licensure, and only dedicated searching of writers and church historical documents can shed much light on the subject. By implication, the Westminster Standards, "Directories for Publick and Family Worship," and "Form of Church Government" indicate that there is a definite need and reason for the testing of the gifts of a man who may be called to preach. This testing period has developed into the current practice of licensure, whereby the Presbytery puts an official stamp on the man as he tests his gifts prior to ordination. Various Presbyterian communions in the United States utilize licensure in different ways. Some require a minimum period prior to ordination with no waivers granted. Others nearly ignore it by completing both the requirements for licensure and ordination at the same time. Even within the PCA, there is a difference in practice between the various Presbyteries at this time.

In keeping with the stress on ordaining only those men who are truly gifted and called to preach to serve as Teaching Elders in the Church, it is imperative that licensure be utilized to the fullest degree possible. This Committee does not feel it has been mandated to make broad changes in the nature of licensure especially to the extent of setting a required period. However, we do believe there is a great need for study and discussion on this issue in the Church, and we would call upon local sessions, presbyteries, and other committees to examine this matter closely, with a view to the possibility of bringing an overture to a subsequent General Assembly, thus maintaining the practice of effecting additional change from the grassroots and not simply from the top down.

At the same time, it is felt that the practice of licensing men who are not in a period of testing their gifts leading toward ordination should be discontinued. If preaching is to be limited

only to those who are gifted and called to that function, then licensure must be limited to those who are seeking ordination and are testing their gifts and calling. Therefore, your Committee makes the following recommendations in this category:

RECOMMENDATION NO. 9:

That the General Assembly affirm that the purpose of licensure is to test for a definite period of time the gifts and calling of men seeking ordination in the PCA, and that the practice of licensing Ruling Elders not seeking to become Teaching Elders be discontinued.

RECOMMENDATION NO. 10:

That the General Assembly give initial approval to the following change to the *Book of Church Order*, submit it to the various Presbyteries for their approval, and resubmit it to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:

Delete Section 20-2 and renumber the following sections accordingly.

~~E. **ASSISTANT PASTORS:** This is a second area in which there has been a continuity in agreement through the various committees. Especially in light of the renewed emphasis on licensure in the Church, the needs of the Church now met by "Assistant Pastors" could be more properly met by utilization of licentiates. Therefore, the Committee makes the following recommendations:~~

~~**RECOMMENDATION NO. 11:** That the General Assembly affirm that since the *Book of Church Order* states explicitly, in Section 17-2: "The government of the Church is by officers gifted to represent Christ, and the right of God's people to recognize by election to office those so gifted is inalienable. Therefore, no man can be placed over a church in any office without the election, or at least the consent, of that church;" and since the present practice of allowing for the calling to office of an Assistant Pastor merely by vote of the Session of the Church is inconsistent with this section of the *Book of Church Order*, this practice should be eliminated and that only the titles of Pastor and Associate Pastor be recognized. This does not preclude, however, the hiring of non-ordained personnel by the Session to carry out specific functions within the Church (e.g. youth ministries, Christian education directors, and administrative assistants). A Candidate for the Gospel ministry desiring to learn from working with an experienced minister of the Word may be licensed to preach by the Presbytery and may be employed by the Session, and then can serve as an unordained pastoral assistant.~~

~~**RECOMMENDATION NO. 12:** That the General Assembly give initial approval to the following changes to the *Book of Church Order*, submit them to the various Presbyteries for their approval, and resubmit them to the 1978 General Assembly for final approval and inclusion in the *Book of Church Order*:~~

- ~~1. In Section 13-4, delete the words "and Assistant."~~
- ~~2. Change Section 23-1 to read: "The various pastoral relations are pastor and associate pastor."~~
- ~~3. Change Section 23-2 to read: "The pastor and associate pastor are elected by the congregation using the form of call in 21-6. Being elected by the congregation, they become members of the Session."~~
- ~~4. Delete Section 23-3.~~
- ~~5. Renumber and change 23-4 as follows: "23-3. The relationship of the associate pastor is determined by and spelled out in the call, and regarding dissolution, must comply with Section 24-1."~~

~~**RECOMMENDATION NO. 13:** That the General Assembly postpone final action until the Sixth General Assembly on those amendments to the *Book of Church Order* (Paragraphs 22-5 through 22-10) initially approved by the Fourth General Assembly (4-66 and 4-71), regarding the ordination and installation of an Assistant Pastor. (See page 102).~~

CONCLUSION

It is the sincere hope of your Committee that the recommendations we have made above are in keeping with the teaching of Scripture and the will of God for the Church at this time. We earnestly desire that the General Assembly come to a decision on these matters and finally dismiss this Committee. May God grant us all a blessing for having pursued the study of these issues, and through it all may our eyes be lifted up to see Jesus Christ, the King and Head of His Church.

6-84 Request for Excuse

The Assembly excused Commissioners involved in minority and inner city works at 6:30 p.m.

6-85 Assembly Recessed

The Assembly recessed at 5:00 p.m. The Rev. Frank K. Chappo led the Assembly in prayer.

MINUTES — THURSDAY EVENING

June 22, 1978

Tenth Session

6-86 Assembly Reconvened

The Assembly reconvened at 6:30 p.m., with prayer by the Rev. Harold Kuhn.

6-87 Report of the Committee of Commissioners on Administration

The Rev. Michael Bolus presented the report of the Committee of Commissioners on Administration. The Rev. Donald B. Patterson led in prayer.

I. Items Referred to and Considered by the Committee.

- A. Reports of the Permanent Committee.
- B. Overtures, 3, 13, 24, 25, 26, 27, 29, 30, 28.
- C. Audit Report.
- D. Resolution 2, § 6-19.
- E. Communication from the Committee of Commissioners on Review and Control of Presbyteries.
- F. Resolution 3, § 6-44.
- G. Minutes of Permanent Committee: November 4-5, 1977; February 17-18, 1978; April 10, 1978; April 28-29, 1978; September 14, 1977; June 19-20, 1978.
- H. Minutes of Board of Directors of PCA, January 6-7, 1978. (Appendix B).
- I. Minutes of Assembly's Theological Examining Committee, April 10, 1978.
- J. Budget of Conference Center Sub-Committee for 1978 and 1979.

II. Statement of the Issues Discussed by the Committee.

- A. How to administrate better our General Assembly operations so as to help overcome what many believe is a growing imbalance in budgeting among the four Permanent Committees.
- B. How to speed the operation of the General Assembly along, along with changes in Rules of Assembly Operation deemed helpful in reaching the goal.
- C. The need to remind the Assembly that the budgets of the four Permanent Committees are not spending budgets, but spending **limit** budgets, and that the Committees have the discretion of moving funds around within the spending limits.
- D. Reminded that monies for the PCA Foundation are being sought "privately", rather than directly from churches.
- E. The Committee discussed and was highly in favor of encouraging the CE/P Committee to begin accepting paid advertising for *The Messenger*.
- F. Discussion continued for a long time on the "Contingency Fund" of the MUS Budget, but it was voted to leave it intact when brought to the floor of the Assembly.
- G. Discussion continued for a long time about the MTW Budget, resulting in a recommended cutback in the budget item for missionary support of \$400,000.00. The vote was 10 to 6, and a minority report is filed in support of retaining the full asking of the Committee.
- H. The need was discussed of conveying to pastors and sessions the need to practice and preach tithing.
- I. It was discussed whether or not to ask the Assembly to recommend the churches holding "One Lord, One Work" mission conferences.
- J. What effect will answer to Overture 28 have on retired ministers attending this (1978) Assembly?
- K. Motion to reconsider MTW cut in Budget; failed.
- L. The advisability of the General Assembly continuing the procedure of having the Committee of Commissioners meet on the Friday preceding the beginning of the General Assembly so that the commissioners may have a maximum amount of time on the Assembly floor and that the Assembly would have meaningful business to consider from its beginning.
- M. Recommendations from Permanent Committee and Referrals from Assembly (Note: It is the responsibility of this Committee to bring recommendations to the General Assembly in particular reference to budgetary items. We would remind the Assembly of the fiscal policy adopted by the Third General Assembly:
 - a. "That the budget adopted for a particular year by the General Assembly be the spending limit for each Committee."
 - b. "That each Committee be allowed to rearrange its budget within the total approved each year.")

III. Recommendations:

1. That the General Assembly accept the invitation of the PCA congregations of Savannah, Georgia, to meet in that city (in June) for the 1980 General Assembly. *Adopted.*
2. That any ministers subject to Social Security tax, employed by a committee of the Assembly, should have his salary and allowances package arranged so that he is self-employed for the purpose of Social Security. *Adopted.*
3. That our present Stated Clerk, the Rev. Morton H. Smith, be employed through the 1979 General Assembly. *Adopted.*
4. That our present Business Administrator, Mr. Dan M. Moore, be employed as the Business Administrator through the 1979 General Assembly. *Adopted.*
5. That the Stewardship Sub-Committee receive a percentage of their approved budget equal to the percentage of each Permanent Committee's budget received in the year beginning with the year 1979. *Adopted.*
6. That the following procedure regarding the Assembly budgets be followed:
 - (a) That within 30 days after the Assembly the Stewardship Sub-Committee make a suggested allocation of the overall budget adopted by the General Assembly and submit their askings to each Presbytery.
 - (b) That within 30 days after receipt of such askings, each Presbytery will make a suggested allocation and submit such asking to each local session and request a pledge from such session.
 - (c) That within 30 days after receipt of such askings, each local session will communicate to its Presbytery what portion of such askings that local church will pledge to contribute.
 - (d) That the Stewardship Sub-Committee will communicate this information to each Coordinator and Committee Chairman and will during the year continue to encourage the giving by the local churches.
 - (e) That the Stewardship Sub-Committee select and convene an Advisory Committee of church leaders representing churches of the Assembly to suggest and recommend the best method for presenting to the whole Church the total program of the Church and the systematic funding thereof. *Adopted.*
7. That the percentage of undesignated gifts for 1979 be as follows:
 - Administration — 10%
 - Christian Education and Publications — 30%
 - Mission to the United States — 30%
 - Mission to the World — 30%*Adopted.*
8. That the budgets be approved as follows (see Appendix A, pp. 133-138 for detailed budgets.):
9. Previously Adopted. (See § 6-12, p. 64.)
10. That Sub-Committees as follows be heard when ready to report
 - A. Inter Church Relations
 - B. Judicial Business
 - C. Insurance and Annuities
 - D. Conference Center*Adopted.*
11. That the Permanent Committees send to the States Clerk's office all of their files that are five years of age and older to be preserved as an historical record of that committee, and that the States Clerk be directed by the General Assembly to prepare guidelines for availability of these materials.
 The following amendment was proposed: That the following be added after the word "committee" (line three), "with the exception of personal files, which files shall be held by the respective Committees for a period of 15 years and then destroyed."
 This whole matter, including the proposed amendment, was referred to the Permanent Committee on Administration to report back to the Seventh General Assembly.
12. That the Northside Baptist Church, Charlotte, NC, be approved for the meeting of the 1979 General Assembly, and the dates be June 18th - 22nd. *Adopted.*
13. That the expenses for the temporary clerks be paid out of General Assembly operating fund for this year only. *Adopted.*
14. That the General Assembly instruct its committees that designated monies are to be disbursed according to the wishes of the donor provided that the gifts are for PCA work or work approved by any Church Court. *Adopted.*
15. (From the Assembly's Committee of Commissioners on Review and Control of Presbyteries): That the General Assembly form a committee of six men to prepare standard policies and procedures concerning publication and preservation of sessional and presbytery minutes in permanent form.
 Recommendation: Answer in the negative, due to provisions in Rules for Assembly Operation, § 8-15. *Adopted.*
16. That **Resolution 3** which originated in the Committee of Commissioners on Administration (§ 6-44) be amended and answered in the affirmative as follows:

Whereas, in accomplishing its work the Committee of Commissioners on Administration detected tensions and what appears to be competition between some of the Permanent Committees of the Assembly, over promotion of program, solicitation of funds, and levels of budgets; and

Whereas, it is also noted that in the current year some Committees are being funded better than others. Your Committee feels these things ought not to be: "The work of the Church is one work"; and

Whereas, your Committee is aware that the very structure of the Assembly is designed to prevent centralization of power, and fully agrees with this principle; your Committee recognizes that unless all areas of the work of the church move ahead in harmony, the work and witness of the church will become out of balance and thereby will be injured. For example, growth in World Missions depends upon growth in new and existing churches from which missionary candidates and their support are drawn. Local churches require Christian training materials and information for growth through winning new, and disciplining present, members in Christ.

I Corinthians 12 reminds us that though our tasks may differ we are one, and that each differing task or function is an essential part of this branch of our Lord's Body.

Therefore, it is against this background and out of prayerful concern for the future of our church and a commitment to see her a mighty soul-winning instrument, that we recommend that the Assembly

Direct the four Permanent Committees and their Sub-Committees not to lose the vision of over-all work of the church so necessary to her welfare: to direct the staff to maintain such vision even when pursuing the objectives of their particular areas of responsibility, and to so conduct their promotional and fund-raising efforts as well as the development of their budgets in a manner that will also promote and consider the needs and responsibilities of the other Committees as charged to them by the Assembly; to the end that we will move forward in unity and harmony under our Lord's banner to be used mightily in His work.

Further, that a special offering for the Committee on Christian Education and Publications be asked from the Churches of the PCA on the Lord's Day, August 6, 1978, and that further, that Committee be instructed to reorder its own financial priorities so that the Permanent Committee will be enabled to meet. *Adopted as Amended.*

- 17. That **Resolution 2** from Robert H. Miller (§ 6-19) on future Assembly arrangements be answered in the affirmative. (The word "instruct" changed to "encourage.")

Whereas, it is incumbent upon us to be faithful stewards of the money which God entrusts to us; and

Whereas, many colleges actively seek to schedule large conferences as a means of utilizing their facilities during the summer months; and

Whereas, the use of such college facilities proves both practical and economical;

Therefore, be it resolved that the Sixth General Assembly of the Presbyterian Church in America encourage the Permanent Committee on Administration to seek out such facilities and the support of local churches in hosting those meetings of the General Assembly after 1980. *Adopted.*

- 18. That the request that each denomination shall be asked to contribute \$150.00 per year per active duty chaplain, be approved, to be paid from the operational funds of the Permanent Committee on Administration, without adding to the total spending limitation set forth elsewhere in this report.

Action on this recommendation was delayed until the Assembly heard and acted upon the report of the Sub-Committee on Interchurch Relations. Since the matter of the funding of the Chaplains Commission was included in the proposal from the Interchurch Relations Sub-Committee, this particular motion was not acted on by the Assembly.

- 19. That the Conference Center Sub-Committee Operating Budget for 1979 be approved with changes noted on monies put in escrow and the amounts of interest paid on mortgage on escrow account. *Adopted.*

CONFERENCE CENTER SUB-COMMITTEE

- I. Operating Budget for 1979:

1. Management	
Acting Administrator's Salary and Benefits (Part Time).....	\$13,000.00
Maintenance Supervisor's Salary and Benefits	12,000.00
Part-time Workers (Maintenance and Construction).....	3,600.00
Committee Expenses	5,000.00
Conference Center Vehicles	4,000.00
Tools	500.00
Electricity and Phone	1,200.00
Contingency	5,000.00
Total.....	\$44,300.00

2.	Promotion	
	Promotional Materials, Phone, Programs	\$10,000.00
	Travel Expenses	6,000.00
	Secretarial Services	2,000.00
	Total	\$18,000.00
3.	Development	
	Construction of Facilities as Additional Funds Become Available	
4.	Payment of interest on mortgage from escrow account	\$17,129.40
	Total	\$79,439.40
II.	Operating Budget for Remainder of 1978:	
1.	Preliminary Development	
	Labor for clearing, clean-up, etc.	\$ 1,800.00
	Initial water system	4,000.00
	Initial Sewage system (2 septic tanks)	2,000.00
	Tools (chain saw, axes, etc.)	500.00
	Security Gates	500.00
	Road and Trails	5,000.00
	Permanent Residence for Maintenance Superintendent	27,500.00
	Planner-Consultant	2,500.00
	Planner-Consultant Balance (PYT deferred to 1979)	8,000.00
	Total	\$52,800.00
2.	Management	
	Maintenance Supervisor	\$ 6,000.00
	Conference Vehicle	4,000.00
	Communications System	300.00
	Electricity and Phone	1,200.00
	Contingency	2,500.00
	Total	\$14,000.00
3.	Management/Promotion	
	Acting Administrator's Salary	\$ 6,750.00
	Travel and Conference Expenses	2,000.00
	Total	\$ 8,750.00
4.	Promotion	
	Materials and Services	\$ 1,600.00
	Total	\$ 1,600.00
	Total	\$77,150.00

Note: Escrow account be changed from \$100,000 to \$85,000.
 (Note that monies for this budget are in the bank and do not require solicitation of Assembly's churches or other Committees.)

- 20. That **Overture 3** from Tennessee Valley Presbytery be answered in the negative. *Adopted.*
- 21. That **Overture 13** from Louisiana Presbytery be amended and answered in the affirmative. **Amended Overture 13.**

May it come to be stated in the rules of General Assembly that no bill or overture 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 the publication of the *Commissioners Handbook* for the General Assembly unless said matter receive 2/3 vote of the assembled commissioners. *Adopted.*

- 22. That **Overture 24** from Calvary Presbytery be amended and answered in the affirmative. **Amended Overture 24.**

Whereas, during the opening sessions of the General Assembly when the business may be of lesser importance yet debated long because the Commissioners are fresh and do not feel the press of time, and

Whereas, toward the end of the General Assembly when the Permanent Committee reports are given the rules are suspended thus limiting debate on some of the more important matters because the Commissioners are tired and looking forward to leaving, and

Whereas, the above make it possible for some items which need to be discussed in greater detail to be slighted, and

Whereas, it is possible to want to limit debate on an amendment or substitute but continue debate on the main motion;

Therefore, we the Session of Grace Presbyterian Church, Aiken, South Carolina, request Calvary Presbytery to overture the Sixth General Assembly to amend the Rules For Assembly Operation as follows:

Debate on a 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 ques-

tion 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. *Adopted.*

- 23. That **Overture 25** from Calvary Presbytery be answered in the negative. *Adopted.*
- 24. That **Overture 26** from Calvary Presbytery be answered in the negative. This motion was defeated. The attempt to answer this overture in the affirmative was also defeated, thus leaving this overture without any response.
- 25. That **Overture 27** from Calvary Presbytery be answered in the negative as not being an overture. *Adopted.*
- 26. That **Overture 29** from Calvary Presbytery be amended and answered in the affirmative.

Amended Overture 29.

Whereas, the "Bylaws of the Presbyterian Church in America" in Article IV, Section 1, state that "The Committee on Administration shall be composed of six Teaching Elders and six Ruling Elders elected as prescribed by the General Assembly, plus the Moderator of the General Assembly, the immediate past Moderator, the Stated Clerk and the Chairman of the other three Permanent Committees";

Whereas, there is no provision for the other Permanent Committees to be represented if their Chairman is unable to attend;

Whereas, the other Permanent Committees may for good and practical reasons desire to be represented by someone other than their Chairman;

Therefore, be it resolved that the Session of Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to amend the Bylaws by deleting from the second sentence "the Chairman of the other three Permanent Committees" and adding in its place "one representative from each of the other three Permanent Committees who shall be appointed by the chairman." *Adopted.*

- 27. That **Overture 30** from Calvary Presbytery be amended and answered in the affirmative.

Amended Overture 30.

Whereas, the "Bylaws of the Presbyterian Church in America" in Article IV, Section 7 state that "The Chairman and the Secretary of each Permanent Committee shall be elected annually at the first meeting of the Committee following the General Assembly";

Whereas, the present practice is for most Permanent Committees to meet prior to the end of General Assembly to elect the Chairman and Secretary for the next year;

Whereas, the newly nominated Ruling Elders in many instances are not in attendance at the General Assembly and thus are precluded from participating in the election of the Chairman and the Secretary;

Therefore, be it resolved that the Session of Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to amend the Bylaws in Article IV, Section 7 by inserting as the second sentence the following: "The election of the chairman and secretary shall not take place until after 10 days notice of the proposed meeting has been given to all newly nominated members and all continuing members." *Adopted.*

- 28. That **Overture 28** from Calvary Presbytery be amended and answered in the affirmative.

Amended Overture 28.

Whereas, the 1976 General Assembly took action to "authorize the Committee on Administration to study and implement the funding of transportation, lodging, and meals for retired ministers so that they may attend the General Assembly without personal expense";

Whereas, the 1977 General Assembly adopted the recommendation "that the Assembly approve the action of paying expenses of retired ministers to the General Assembly as within the discretionary authority of the Trustees" of the Insurance and Annuity Fund;

Whereas, the funds collected during the Christmas season and at other times for ministerial annuities and relief are not normally thought of by the contributors as being given to provide travel funds but rather to provide adequate retirement benefits for retired ministers for their normal day-to-day care and keeping;

Whereas, in years to come the number of retired ministers will increase considerably, their places of residence may very likely be far removed from the location of the meeting of the General Assembly, and expenses of travel and lodging may very possibly total thousands of dollars for each General Assembly;

Whereas, no funds exist for providing transportation and lodging for retired Ruling Elders or Elders Emeritus, nor is such a program practical.

Whereas, retired ministers are members of their respective Presbyteries and their attendance and expenses at Church Court meetings should properly be a concern and responsibility of the appropriate Presbytery;

Therefore, be it resolved that the Session of the Trinity Presbyterian Church, Chester, S.C., hereby overtures Calvary Presbytery to overture the General Assembly to instruct the Com-

mittee on Administration to cease any activities designed to fund the expenses of retired ministers attending future General Assemblies and be it further resolved that the separate Presbyteries of the Presbyterian Church in America be informed that retired ministers are the Presbytery's individual responsibility as to their attendance at General Assembly. *Adopted.*

29. That the 1979 Budget be approved as submitted, and that the expenses of \$73,330 of the Presbyterian Church in America Foundation be incorporated in the Budget of the Committee on Administration, and that the Board of Trustees of the Presbyterian Church in America Foundation be authorized to solicit funds for the Committee. *Adopted.*
30. Approval of the Report as a whole was postponed. (See § 6-122, p. 126.)

Committee of Commissioners on Administration

Ascension	Douglas Culver, TE
Calvary	John Barnes, RE
Carolina	Charles S. Olim, TE
Central Florida	Kenneth Smith, RE
Central Georgia	Don .C. Sherow, TE
Covenant	Earl Jagers, RE
Evangel	Grady Simpson, TE
Grace	George Gulley, RE
Gulf Coast	Richard Adelman, TE
Louisiana	Allen Long, RE
Mid-Atlantic	Edwin Elliott, TE
Mississippi Valley	Thomas G. Peaster, RE
New River	Michael Bolus, TE
North Georgia	Olen Hall, RE
Pacific	Wayne Buchtel, TE
Southern Florida	Jules Vroon, RE
Tennessee Valley	Roland M. Travis, TE
Texas	A. R. Sanders, RE
Warrior	Charles Young, TE
Western Carolinas	
Westminster	Bert Edwards, TE

6-88 Acting Moderator

Mr. W. Jack Williamson assumed the Chair at the request of the Moderator.

6-89 Report of the Committee of Commissioners on Mission to the United States continued (See § 6-51, p. 75.)

Recommendation 15 of the report was acted on at this time. (See p. 77.)

The Assembly directed Grace Presbytery and Pacific Presbytery to meet to transact business growing out of the adoption of Overture 35 (p. 37.)

The Report as a whole as amended was adopted. *Adopted.*

6-90 Report of the Nominating Committee

The Rev. Dewey D. Murphy, Chairman of the Nominating Committee began the Report at this time. Since only one election was accomplished at this time, it is reported with the whole Report, which was acted upon at the Friday morning session. (cf. § 6-98)

6-91 Assembly Recessed

The Assembly recessed at 10:30 p.m., being led in prayer by the Rev. Laurie V. Jones.

MINUTES — FRIDAY MORNING

June 23, 1978

Eleventh Session

6-92 Assembly Reconvened

The Assembly reconvened at 8:00 a.m., Friday, June 23, 1978, with prayer by the Rev. Robert C. Duhs.

6-93 Minutes Read

The Clerk read the Minutes of the previous day, which were approved as corrected.

6-94 Committee on Administration Program

Mr. Dan Moore presented to the Assembly a special report on the work of the Committee on Administration. The Rev. Morton H. Smith also spoke to the Assembly, and the Rev. Harold R. Patteson concluded the presentation.

6-95 Procedural Motion

The Assembly adopted the following procedural motions:

That the Judicial Commission on the Tennessee Valley Case be heard immediately following the Report of the Nominating Committee; and that the Assembly reconvene after lunch at 1:00 p.m. and after supper at 6:00 p.m.

6-96 Special Prayer

The Rev. Robert G. Sweet offered a special prayer for healing for Mr. Malcolm Smith and for two children, Andrew Camenisch and Kent La Jeunesse.

6-97 Request for Excuse

The Assembly excused Pacific Presbytery to conduct the business assigned to it by the Assembly (See 6-89, p. 102.)

6-98 Report of the Nominating Committee Continued (cf § 6-90, p. 102.)

The Rev. Dewey D. Murphy, Chairman of the Nominating Committee, led the Assembly in prayer. He presented the Report of the Committee (Appendix L.) After the presentation of the nominees by the Committee, the floor was opened for further nominations. The following men were elected for the various Committees and Agencies of the General Assembly:

Teaching Elders	Ruling Elders
COMMITTEE ON ADMINISTRATION	
Class of 1982	
Paul G. Settle, Calvary	H. S. Williford, Sr., Mississippi Valley
James W. Lipscomb, Louisiana	
Class of 1979	
Richard Harris, Tennessee Valley to replace Bruce Wideman	Robert Eberst, Southern Florida to replace J.B. Caulfield
Alternates	
Norman Bagby, Grace	James Gay, New River
SUB-COMMITTEE ON INTERCHURCH RELATIONS	
Class of 1981	
Thomas Llewelyn, Mississippi Valley	Ligon Duncan, Calvary
Alternates	
William E. Frisbee, Louisiana	Frank C. Horton, Mississippi Valley
SUB-COMMITTEE ON JUDICIAL BUSINESS	
Class of 1982	
C. D. (Fred) Murphy, Western Carolinas	John Moore, Covenant
Alternates	
Russell D. Toms, Central Florida	Howard Lincoln, Central Georgia
TRUSTEES FOR THE INSURANCE AND ANNUITY FUND	
Class of 1980: Robert Oldaker, Ascension to replace Chester B. Hall	
Class of 1981: E. C. Cooley, Mid-Atlantic to replace Clynard Belcher	
Class of 1983: Robert G. Sweet, Western Carolinas Sam Chester, Tennessee Valley	

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

Class of 1982

Dan Barr, Westminster Donald R. Kimsey, Central Florida
John Spencer, Evangel

Alternates

David H. Bryson, Louisiana C. S. Patterson, Calvary

COMMITTEE ON MISSION TO THE UNITED STATES

Class of 1980

Frank M. Barker, Evangel
to replace Donald C. Graham

Class of 1982

Stuart Perrin, Ascension E. L. (Lew) Luttrell, Texas
Charles W. McNutt, Carolina

Alternates

James M. Baird, Jr., Central Georgia Murdock Campbell, Gulf Coast

COMMITTEE ON MISSION TO THE WORLD

Class of 1982

Donald B. Patterson, Mississippi Valley Gerald Sovereign, Gulf Coast
Donald Comer, Central Georgia

Alternates

D. James Kennedy, Southern Florida H. C. Daum, Ascension

ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

Class of 1979

John Robertson, Warrior
to replace Daniel R. Morse

Class of 1981

Douglas Culver, Ascension George Calhoun, Grace

Alternates

O. Palmer Robertson, Mid-Atlantic Walter Gwin, Mississippi Valley

BOARD OF TRUSTEES FOR THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

Class of 1980: Tom Leopard, Evangel
to replace Russ. M. Johnson

Class of 1982: James E. Moore, Covenant
Steve A. White, Carolina

COVENANT COLLEGE BOARD OF TRUSTEES

Frank Barker, Evangel
William H. Hall, Central Florida
D. James Kennedy, Southern Florida
Morton H. Smith, Mississippi Valley
Luder Whitlock, Southern Florida
Jack Williamson, Evangel

The Assembly also elected the Rev. Wayne Rogers to the Class of 1982 of the Conference Center Sub-Committee.

The Assembly adopted a recommendation that in the future all nominees to General Assembly Committees be accompanied by typewritten biographical forms in triplicate.

(Cf. § 6-102; p. 105, for continuation)

6-99 Worship Service

The order of the day having arrived, the worship service began at 11:30 a.m. The service was conducted by the Committee for Christian Education and Publications. The sermon was delivered by the Rev. Don K. Clements.

6-100 Assembly Recessed

The Assembly recessed at 12:05 p.m. The Rev. Thomas R. Patete closed the morning session with prayer.

MINUTES — FRIDAY AFTERNOON

June 23, 1978

Twelfth Session

6-101 The Assembly Recovened

The Assembly reconvened at 1:00 p.m., with prayer by the Rev. Robert S. Allyn II.

6-102 Report of the Nominating Committee Continued (See §6-98, p. 103.)

The Report of the Nominating Committee was adopted as a whole.

6-103 Report of the Judicial Commission to Adjudicate the Complaint of Luther L. Allin, Jr., et.a., against the Tennessee Valley Presbytery.

Ruling Elder Jack Williamson presented the Report of the Judicial Commission.

The Report was approved and admitted to record.

Luther L. Allin, Jr., et. als
as members of the Session of
Westminster Presbyterian Church.
Chattanooga, Tennessee,

COMPLAINANTS

vs.

Tennessee Valley Presbytery,

RESPONDENT

STATEMENTS OF FACTS

The pertinent facts, which are without dispute, are as follows:

1. On April 9, 1978, Pastor Vitullo of the Westminster Presbyterian Church took the entire worship service to deliver a dissertation on "Your Pastor's Concerns".
2. This statement called for a rotation system of officers, among other things, and suggested a method by which the congregation could petition the Session for a congregational meeting for this purpose, provided a petition for members to sign for this purpose.
3. On April 12, 1978, a petition signed by over 25% of the members, was presented to the Session requesting the calling of such a congregational meeting for April 30, 1978. The Session refused to call a congregational meeting but appealed to Tennessee Valley Presbytery for assistance.
4. On April 13, 1978, Wallace Bristow, a communing member of Westminster and member of the Session, filed a complaint with the Stated Clerk of Respondent Presbytery asking that the Session be required to call the congregational meeting.
5. On April 13, 1978, the Stated Clerk, after the constitutional requirements for a called meeting of presbytery were duly met, mailed notices of such called meeting for April 22, 1978. Such notices were postmarked April 14, 1978.
6. On April 22, 1978, the called meeting of Respondent Presbytery was held. Pastor Vitullo attended the meeting, participated in the debate and voted on the complaint. Mr. Wallace Bristow also attended the meeting as commissioner from Westminster Church, participated in the debate, although he abstained from voting on his complaint. Respondent Presbytery ordered the Session of Westminster Church to call a congregational meeting to act on certain issues of the petition.
7. On April 27, 1978, Complainants herein filed their complaint against the actions of Respondent Presbytery.

STATEMENT OF THE ISSUES

1. Did Respondent Presbytery give the required 10 day notice in advance of the called meeting?
2. Was it proper for Wallace Bristow, the complainant in the court below, to sit as a member of the court deciding his complaint?
3. Was it proper for Pastor Vitullo, a member of the Session against whom the complaint below was filed, to sit as a member of the court and participate in the court's decision in this complaint?
4. Did Respondent Presbytery mandate the institution of the rotating system for officers when it ordered the calling of the congregational meeting?

EXPLANATORY OPINION

1. On notices of called meetings of Presbytery, BCO Section 14-9 states:
"Notice of a special meeting shall be sent not less than ten days in advance. . ."

It is the opinion of this Commission that notice shall be considered as "sent" when it is postmarked by the U. S. Post Office, and that "in advance" means 10 days prior to the date of meeting. Thus, in this case the notice was postmarked "April 14th" and the meeting called for April 22nd. On such postmark, the earliest day that a meeting could have been held was on April 24th. Thus, the required 10 days notice was not given by the Respondent Presbytery.

2. On the participation by Complainant Wallace Bristow and Pastor Vitullo in the called meeting of Respondent Presbytery, *BCO* Section 16-3 speaks to the matter of service on a judicial commission as follows:

"Such a commission shall be appointed by the court from its members other than members of a court from which the case comes up."

Respondent Presbytery did not appoint a judicial commission to hear the complaint, but heard the same as a commission of the whole. We believe the above stated principle applied. The complaint was against the Session of Westminster Church. Both Wallace Bristow and Pastor Vitullo were members of that "court from which the case comes up". Therefore, it was improper for either of them to be voting and participating members of the court which heard a complaint about a lower court of which they were members.

Also on this issue, *Robert's Rules of Order* (which had been adopted as the rules for parliamentary procedure by Respondent Presbytery) provides under Section 44 as follows:

"ABSTAINING FROM VOTING ON A QUESTION OF DIRECT PERSONAL INTEREST. No members should vote on a question in which he has a direct personal or pecuniary interest not common to other members of the organization."

We are of the opinion that Pastor Vitullo had such "a direct personal interest", and that his voting upon the complaint was a violation of this rule.

3. We do not feel that Respondent Presbytery mandated the institution of a rotating system for officers. Under our *BCO*, a local church may make its own decision relating to a rotation system of officers. All that Respondent Presbytery did was to order the Session to call a congregational meeting for the purpose of allowing the congregation to make its own decision on this matter. *BCO* Section 26-2 provides:

"The Session shall always call a congregational meeting when requested in writing to do so by one fourth of the communing members of the church."

This constitutional requirement having been met, the Session has no option but to call the congregational meeting; and the Respondent Presbytery was correct in ordering the Session to comply with the *BCO* and call the meeting. Respondent Presbytery did not mandate the institution by Westminster Church of a rotating system for officers, but properly called for a congregational meeting so that the local congregation might make this decision.

JUDGMENT

IT IS, THEREFORE, ORDERED, ADJUDGED AND DECREED BY THE JUDICIAL COMMISSION AS FOLLOWS:

1. That the specification of error that Respondent Presbytery did not give 10 day notice of its called or special meeting be sustained.
 2. That the specification of error that it was improper for complainant, Wallace Bristow, to sit and participate in the action by Respondent Presbytery on his own complaint be sustained.
 3. That the specification of error that it was improper for Pastor Vitullo to sit, participate in, and vote in Respondent Presbytery on a complaint against a court of which he was a member and in which he had a personal interest be sustained.
 4. That the specification of error that Respondent Presbytery mandated the institution of a rotating system of officers for Westminster Church not be sustained and is denied.
 5. That in accordance with *BCO* Section 44-5 and 43-8, this matter is remanded to Respondent Presbytery with instructions to forthwith set the complaint for hearing after giving proper notice to all parties and take any appropriate action thereon.
- Done this 22nd of June 1978.

W. Jack Williamson
Chairman
Judicial Commission
Jim Bland
Secretary

ALL MEMBERS CONCUR. NO DISSENTS.

APPENDAGE:

In the course of the hearing of the case, the Commission observed certain improprieties and errors in judgment by all parties to this cause. Some of these could not be dealt with by the Commission because of its limitations as an appellate court. But it is the fervent prayer of this Commission that in the time intervening before Tennessee Valley Presbytery meets again in compliance with this judgment, that the Holy Spirit will work in the hearts of all parties so that a reconciliation may be effected to the glory of God and the preservation of the witness of Westminster Church.

The Rev. B. I. Anderson led the Assembly in prayer for the parties in the case.

6-104 Report of the Committee of Commissioners Concerning Board of Trustees for the Insurance and Annuity Fund

The Rev. Joseph McGhan presented the Report of the Committee of Commissioners Concerning Board of Trustees for the Insurance and Annuity Fund, after leading the Assembly in prayer.

I. Items referred to the Committee:

- A. Minutes of the Board of Trustees:
Nov. 11, 1977; Jan. 27, 1978; March 31, 1978; and June 19, 1978
- B. Report of the Board of Trustees (Appendix C)
- C. Audit Report
- D. Overtures 28 and 9.

II. Statement of Issues Discussed:

- A. Annuity program for ministers and employees.
- B. The regularity of seeking new bids for Health and Life Insurance.
- C. New bids for Health Insurance.
- D. A fourth schedule to be added to the three present schedules of Supplementary Life Insurance for Ministers.
- E. Bids for a beginning Dental Insurance Plan.
- F. Increases in the Benefit Formula of the Christmas Fund.
- G. Procedures for handling requests for relief from ministers.
- H. Increases in annuity benefits for orphans.
- I. Congressional Bills and legislation concerning Federal regulation of church annuity and insurance plans.
- J. The recommendation of Mr. J. Edmund Johnston and Mr. Ray Mathisen for nomination to positions on the Board of Trustees to replace Mr. Clynard Belcher in the class of 1981 and Mr. Chester B. Hall in the class of 1980.

III. Recommendation:

- 1. That the General Assembly approve the bid for Health Insurance for the period of Aug. 1, 1978 to July 31, 1979.

Policy	Old Rates — Pacific Mut.	Trend Factor	New Rates — Pacific Mut.
Basic Life & A.D. & D.	\$ 5.30 X	1.00	\$ 5.30
Employee Dependents	23.77 X 42.17 X	1.13 <u>1.13</u>	26.86 47.65
Total	\$71.24		\$79.81
Medicare Supplement Health Only	\$ 9.00 X	1.13	\$10.17

The cost of Basic Life Insurance for those over 65 years of age is 65 cents / \$1,000 / month.

Ground: The underwriters are much more agreeable to underwrite a policy for a 12 month period than they are for an 8 month period because of forecasting difficulties.

Adopted.

- 2. That the proposed Dental Insurance Plan be rejected at this time and the proposed Dental Insurance Plan be returned to the Board of Trustees for study and possible recommendation to a future General Assembly.

Grounds:

- a. The Dental Plan requires 100% participation on the part of all persons presently covered by the Health Insurance Plan and a large percentage of these most likely would not be interested in this coverage.

- b. The increase in Health Insurance premiums this year will probably discourage 100% participation in this Dental Plan.

Adopted.

- 3. That the General Assembly approve Amendment No. 2 to the Annuity Fund for Ministers.

Ground: The monthly benefits for orphans heretofore \$25 per child up to three children in a family is wholly inadequate.

Adopted.

- 4. That the General Assembly grant the ministers permission to publicize within the church their recommendations regarding several bills before Congress. These bills are HR 11163, HR 11164, and one other still being drafted.

Adopted.

- 5. That the General Assembly return to the former procedure of obtaining new bids for Health and Life Insurance, leaving such action to the judgement of the Board of Trustees to seek competitive bids at least every three years.

Grounds:

- a. The Sub-Committee on Insurance has found from experience that obtaining new bids each year from the insurance industry may earn our denomination a reputation as a policy jumper and make it difficult to obtain coverage of any kind.
 - b. The Sub-Committee on Insurance has also found that frequent changes from one insurance company to another mean continual administrative difficulties and necessitate the timely rewriting of a policy book. N.B. the Presbyterian Church in America has been without a policy book for 18 months until this very month!
6. That the General Assembly grant a 3% good experience credit for the Minister's Annuity Fund and for the Lay Annuity Fund for the years 1977 and 1978.
7. That the General Assembly answer **Overture No. 28** in the affirmative.
8. That the General Assembly answer **Overture No. 9** in the negative.
9. That the General Assembly request the Trustees for Insurance and Annuity Fund to seek a bid from the present carrier for an additional coverage plan to this Supplementary Life Insurance policy.

Adopted.

Adopted.

Adopted.

Adopted.

	Plan A	Plan B	Plan C	Proposed Plan D
Under 50	\$10,000	\$20,000	\$30,000	\$40,000
50 — 54	6,000	12,000	18,000	24,000
55 — 59	4,300	8,600	12,900	17,200
60 — 64	2,800	5,600	8,400	11,200

Adopted.

Committee of Commissioners for the Insurance and Annuity Fund

Ascension	Richard L. Flickenger, RE
Central Georgia	Robert Montague, RE
Covenant	Charles Coe, TE
Evangel	Thomas Leopard, RE
Grace	Charles Cox, Jr., TE
Gulf Coast	Lee Bogan, Sr., RE
Mid Atlantic	J. Brookes Smith, Jr., RE
Mississippi Valley	Doyle Hulse, TE
New River	Lamar Pruett, RE
North Georgia	Bernhard Kuiper, TE
Texas	Dale L. Smith, TE
Warrior	Claude Robinson, RE
Western Carolinas	Joseph P. McGhan, TE, Chairman

The Report of the Committee as a whole was adopted.

6-105 Procedural Motion

A motion was made to adjourn the Assembly at 6:30 p.m., if a quorum were not present at that time.

Adopted.

6-106 Acting Moderator

The Rev. Paul Settle assumed the Chair at the request of the Moderator.

6-107 Reports of the Constitutional Documents Committee and the Special Editorial Committee

The Rev. Frank Barker presented the Report of the Constitutional Documents Committee (Appendix M), after opening with prayer.

Recommendations:

(1) That members take advantage of the *Westminster Confession of Faith and Catechism* with Scriptural proof texts, study edition and make suggestions to the Constitutional Documents Committee regarding additions or deletions.

Adopted.

(2) That the Constitutional Documents Committee not alter the present Confession with a chapter on the theology of missions at this time.

Adopted.

(3) The Rev. G. Aiken Taylor explained the labors of the Special Editorial Committee on Constitutional Documents. (See Appendix N, p. 245.) The recommendation of this Committee for continued study was rejected, and the Special Editorial Committee was dismissed with the thanks of the Assembly.

Adopted.

(4) The recommendation of the Constitutional Documents Committee that it continue its work was rejected, and the Committee was dismissed with the thanks of the Assembly.

Adopted.

The Report of the Constitutional Documents Committee was adopted as amended by the Assembly.

6-108 Letter of Communication from the Orthodox Presbyterian Church

A letter from the Stated Clerk of the Orthodox Presbyterian Church was sent to the PCA General Assembly, requesting that the PCA confer with them on the question of the ordination of women as deacons. The Assembly refused to receive the communication.

6-109 Postponement of the Report of the Committee to Study Divorce

The Report of the Ad-Interim Committee to Study Divorce was postponed until the Seventh General Assembly. (See Appendix P, p. 286.) *Adopted.*

6-110 Acting Moderator

Moderator G. Aiken Taylor resumed the Chair.

6-111 Report of the Committee of Commissioners on Judicial Business

The Rev. Richard A. Fraser presented the report of the Committee of Commissioners on Judicial Business, opening with prayer.

I. Items referred to and considered by the Committee:

- A. Minutes of the Permanent Sub-Committee on Judicial Business for the following dates: 1/6/78, 1/28/78, 3/10/78, 4/28/78.
- B. Report and Supplementary Report of the Permanent Sub-Committee on Judicial Business. (Appendix E, p. 188.)
- C. Overtures 4, 5, 6, 10, 11, 12, 14, 15, 16, 17, 19, 33, to the Sixth General Assembly.
- D. Resolutions 9, 11, and 13 of the Fifth General Assembly (pp. 69, 70 of *Minutes* of the Fifth General Assembly), Resolution 1 to the Sixth General Assembly (§ 6-8).
- E. Complaint from members of the Session of Westminster Presbyterian Church of Chattanooga TN (p. 47), and complaint of Ruling Elder James Campbell against the action of the Presbytery of the Mid-Atlantic, (p. 45.)
- F. Communication 1 from Covenant Presbyterian Church, Orange, California.
- G. References to the 1978 General Assembly: 1 from Teaching Elder Norman Bagby, Jr., p. 40, and 2 from Texas Presbytery, p. 40.
- H. Manual of Operation for the Sub-Committee on Judicial Business p. 111. (Appendix E, p. 188).
- I. Communication from the Committee of Commissioners on Review and Control of Presbyteries.

II. Statement of Major Issues Discussed:

- A. The matter of petitions and advice by the Presbyterian Church in America to the civil government.
- B. The matter of rotation systems for Ruling Elders on Sessions.
- C. The matter of definition of "a call to a definite work."
- D. The matter of who may preach the sermon at ordination and/or installation services.
- E. The matter of church membership (types, procedures for reception and dismission, what is involved in a "reaffirmation of faith," etc.).
- F. The authority of a Session to establish a commission.
- G. The matter of examination, ordination, and/or installation of Candidates, Licentiates, Probationers, and Ministers of the Word.
- H. The proposed Manual of Operation of the Permanent Sub-Committee on Judicial Business.
- I. Advice to Committee of Commissioners on Review and Control of Presbyteries upon their request, regarding constitutional issues relating to examination, ordination, and/or installation.
- J. The matter of maintaining constitutional integrity while seeking to insure justice, equity, and purity in the handling of complaints or appeals.
- K. The matter of examination of officers of congregations seeking admission into our presbyteries, and the validity of these officers' prior ordination and/or installations.
- L. The matter of church membership of candidates, licentiates, and/or probationers.
- M. The degree to which General Assembly shall dictate and/or recommend to its subordinate courts and their members.
- N. The matter of how members of Permanent Assembly Committees and the Assembly Nominating Committee shall be selected.
- O. The matter of administration of the Lord's Supper to the ill or infirm.
- P. The principle of limiting the number of Ruling Elder Commissioners from larger congregations.
- Q. The right and wisdom of particular presbyteries empowering their Permanent Committees with commission powers.

III. Recommendations.

The Committee recommends that the Assembly adopt the following recommendations:

1. That the following proposed amendment to the *Book of Church Order*, which received a majority vote at the Fifth General Assembly and the required approval of two-thirds of the Presbyteries.
 - Affirmative 17
 - Not Voting 3
 - Negative 1
 be enacted as an amendment to the *BCO*.
 Paragraph 15-2
 The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of all Teaching Elders in good standing with their Presbyteries, and Ruling Elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five Ruling Elder commissioners from any one congregation. *Adopted.*
2. That the following be adopted by the Sixth General Assembly as a substitute for **Resolution No. 9** offered to the Fifth General Assembly by Dr. W. A. McIlwaine and in place of **Resolution No. 11** offered at the Fifth General Assembly by Charles E. Boyce:
 - Whereas**, it is incumbent upon the higher court of the Church to speak to the constituency of the Church on moral issues; and
 - Whereas**, it is incumbent upon the members of the Church to speak out on such issues as individual Christians; and
 - Whereas**, the insidious evil of atheistic communism is militant on every front;
 - Therefore, be it resolved**, that this General Assembly of the Presbyterian Church in America record its unalterable opposition to atheistic communism and that the Churches urge their members to register their opposition by writing the President of these United States and their Congressmen, urging them to exert every possible effort to resist the further encroachment of this Godless ideology. *Adopted.*
 The Rev. Eugene Case asked that his negative vote be recorded.
3. That **Overture No. 5** from the Presbytery of the Western Carolinas, dated January 17, 1978, regarding commissioning of non-ordained church workers and the manner in which the *Book of Church Order* deals with this subject, be answered as follows:
 - The Session, itself, has authority to set apart non-ordained persons to missions or other church vocations (see § 12-2 and § 12-4 *BCO*, second paragraph of each). If the occasion requires the Session may form a commission for this purpose.
 - We leave the desirability of including language regarding the commissioning of non-ordained church workers in the *BCO* to the General Assembly. *Adopted.*
4. That **Overture No. 6** from Western Carolinas dated January 20, 1978, regarding the sermon at ordination be answered in the affirmative with the change of the word "will" to "shall" so that it will read: "a sermon . . . shall be preached . . ." This proposed amendment to the *BCO* is to be sent down to the Presbyteries for their advice and consent. *Adopted.*
5. That **Overture No. 11** from Mississippi Valley Presbytery regarding licensing of candidates be answered: "this question is already before the Sub-Committee on Judicial Business and it will be answered in the Committee's Report to the Sixth General Assembly." *Adopted.*
6. That regarding Licensure and Probation, the whole of Chapter 20 *BCO* be changed under the heading "Licensure and Probation" as found in the First Supplement to the Commissioners Handbook. *Adopted.*
7. That the **Communication** from Teaching Elder Ralph H. Didier be referred to the Committee on Interchurch Relations. *Adopted.*
8. That **Overture No. 4** from Southern Florida Presbytery regarding a study concerning church membership, etc., be answered in the affirmative regarding item No. 1 and that this item be referred to the Permanent Sub-Committee on Judicial Business to prepare appropriate needed amendments to the *BCO*, and,
 - That item No. 2 be answered in the negative as it is contrary *BCO* 27-2. *Adopted.*
9. That **Overture No. 10** from Evangel Presbytery dated February 14, 1978, regarding ordination be referred to the Permanent Sub-Committee on Judicial Business. *Adopted.*
10. That **Overture No. 17** from Grace Presbytery be answered as follows:
 - "The Sacrament of the Lord's Supper may be administered to those who are ill, elderly or infirm, provided a service of worship be convened following public announcement, with a Teaching Elder and at least one Ruling Elder in attendance."
 This motion was lost, and thus Overture 17 was not answered by the Assembly.
11. That **Overture 19** from Covenant Presbytery concerning a proposed amendment to Paragraph 15-2 of the *BCO* be answered in the negative.
 - Grounds:
 - The effect of the substitution by the Permanent Sub-Committee is accomplished by the proposed amendment to the *Book of Church Order* (cf. III. 1. of this Report). *Adopted.*

12. That the *Book of Church Order* 21-1 be amended by adding the following paragraph:
 "A proper call must be written and in the hands of the Presbytery prior to being acted upon by a Presbytery. It must include financial arrangements (such as salary, vacation, insurance, retirement, etc.) between those calling and the one called, and assurance that the definite work will afford the liberty to proclaim and practice fully and freely the whole counsel of God, as contained in the Scriptures and understood in the *Westminster Confession of Faith*. It shall be in accord with the *Book of Church Order*, Chapter 8."
 This proposed amendment to the *BCO* is to be sent down to the Presbyteries for their advice and consent.
 Further it is recommended that the Sixth General Assembly instruct the Permanent Sub-Committee on Judicial Business to prepare amendments to the *BCO* defining what constitutes a valid ministry for a Teaching Elder from which a call to a definite work may be received.

Grounds:

The lack of definition of what constitutes "a call to a definite work" is a source of anxiety in the Church. *Adopted.*

13. That the Sixth General Assembly adopt the following *Manual of Operations for the Sub-Committee on Judicial Business*, and incorporate it into the *Manual of Operations for the Committee on Administration*:

**MANUAL OF OPERATIONS FOR
THE SUB-COMMITTEE ON JUDICIAL BUSINESS**

SUBJECT

This is the Operating Manual for the Permanent Sub-Committee on Judicial Business of the General Assembly, a Sub-Committee of the Administration Committee. (As ordered by the General Assembly, 1973 *Minutes*, p. 55, Item 14.)

HISTORICAL

Beginning with the Advisory Convention in Asheville in August of 1973 and throughout the formative days of the Presbyterian Church in America, provision has been made for the business of the Assembly to be conducted primarily through four Permanent Committees: Administration, Mission to the U.S., Mission to the World and Christian Education.

Also, recognized as a need and provided for by the Advisory Convention was a Permanent Sub-Committee on Judicial Business, primarily as advisory to the Assembly and to the Committee on Administration. This Sub-Committee was originally composed of seven (7) members elected by the Assembly (Minutes of the Advisory Convention, page 24). The original Bylaws of the Assembly adopted by the First Assembly in December, 1973, elevated this Sub-Committee to full standing as a fifth Permanent Committee of the Assembly (Minutes of Corporation, Article V, Section 1, 1973 *Minutes* page 73).

ORGANIZATION

(1) There shall be a Sub-Committee on Judicial Business composed of eight (General Assembly *Minutes* 1976, p. 72, 4-72) members divided into four classes of two members each, serving four year terms. Each class shall be composed of one (1) teaching elder and one (1) ruling elder, who is preferably a duly licensed attorney at law.

(2) The officers shall be a Chairman and a Secretary, who shall be elected by the Sub-Committee at the first meeting following the meeting of the General Assembly at which the last class was elected.

(3) Two alternates, one teaching elder and one ruling elder, shall be elected by the Assembly, who shall serve in the absence of any member of the Sub-Committee.

(4) A quorum shall consist of a majority of the members of the Sub-Committee.

(5) The Chairman of the Sub-Committee shall be an advisory member of the Committee on Administration. (General Assembly *Minutes* 1975, p. 67-3-49B)

(6) The Nominating Committee of the General Assembly shall present nominations to fill expiring or vacant terms.

PURPOSE

The purpose of the Permanent Sub-Committee on Judicial Business is:

— To serve the General Assembly as directed.

— To advise the General Assembly on judicial and constitutional matters.

— To assist the Stated Clerk on such matters between Assemblies (General Assembly *Minutes* 1973, p. 52-8).

— To be advisory to the Stated Clerk and the Committee on Administration between Assemblies (General Assembly *Minutes* 1975, p. 68-B).

OPERATIONS

This Committee shall operate as a Sub-Committee of the Committee on Administration. It will make direct reports to each Assembly (General Assembly *Minutes* 1975, p. 68-B).

Minutes shall be maintained according to Section 8-13 of the Rules for Assembly Operations.

The Sub-Committee shall be funded by the Committee on Administration.

The Sub-Committee shall meet at the call of the Chairman or at the request of the Stated Clerk of the Assembly.

DUTIES AND FUNCTIONS

See "Rules of Assembly Operations:" 5-5, 5-6.

(1) The Sub-Committee 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 Permanent Sub-Committee on Judicial Business for consideration and the Sub-Committee shall make recommendation directly to the Assembly.

(2) Between meetings of the Assembly, the Sub-Committee shall function as advisory to the Stated Clerk and the Committee on Administration.

(3) The Sub-Committee shall examine the compliance with established procedures by Presbyteries seeking to become constituent members of the Assembly.

(4) The Sub-Committee shall receive from the Stated Clerk all overtures requesting amendment to the *Book of Church Order* or interpretation thereof by the General Assembly and all complaints, appeals or references from lower courts. The Sub-Committee shall evaluate and recommend the procedure for handling each item. However, the Sub-Committee shall not evaluate the merits of the matter unless it be clearly previously spoken to by the Assembly.

(5) The Sub-Committee shall be available as a reference committee to assist the Clerk in referring all new business to the Assembly.

(6) This Sub-Committee, when requested to, shall interpret the *Minutes* of the General Assembly, the *Book of Church Order*, and the Standing Rules of the General Assembly between Stated Meetings. Final interpretation of any such rulings will be made by the next General Assembly.

This Sub-Committee shall serve in an advisory capacity to all Presbyteries and all Committees of the General Assembly upon request.

Any advice given by this Sub-Committee must be in writing and must be reported to the next Stated Meeting of the General Assembly for ratification, modification, or rejection.

If two parties are in conflict, such advice will be binding on both parties until the next Stated Meeting of the General Assembly, where final determination will be made.

(7) This Sub-Committee shall not institute any constitutional matters of pertinent change unless directed to do so by the General Assembly, but shall point out needs that arise, and the philosophy shall be studiously maintained that the lower courts will be expected to institute any such actions.

(8) At the last meeting of the Permanent Sub-Committee on Judicial Business prior to the General Assembly, the Sub-Committee shall elect a convener for the new committee from its members whose terms do not expire. He shall call the first meeting of the Sub-Committee following the General Assembly, after giving at least two weeks' notice of the meeting, at which meeting the permanent officers shall be elected. (This may be done by conference call).

Recommendations continued

14. That **Overture 16** from Central Georgia Presbytery, dated April 11, 1978, be answered in the negative in view of the provisions of Paragraph 14-7 of the *BCO*, the second sentence of which reads as follows:

"In cases in which the Session cannot exercise its authority, it (meaning Presbytery) shall have power to assume original jurisdiction." *Adopted.*

15. That **Overture 15** from Central Georgia Presbytery, dated April 11, 1978, concerning a proposed amendment to Paragraph 25-1 of the *BCO* be answered in the negative in view of the provisions of Paragraph 13-5, which gives the Session power over the examination, ordination, and installation of ruling elders and deacons. *Adopted.*

16. That **Overture 14** from Central Georgia Presbytery concerning a proposed amendment to Paragraph 15-1 be answered in the negative. *Adopted.*

17. That regarding the Ad Interim Opinion Given cited in the Report of the Permanent Sub-Committee on Judicial Business:

a. The opinion rendered for the Westminster Church, Kingsport, TN, be approved with the comment that the opinions given do not involve nor fully define the procedures for church membership. *Adopted.*

Ad Interim Opinion Given:

The Judicial Business Committee gave the following response to questions posed by the December 6, 1977, letter from John G. Thomson, Clerk of the Session of the Westminster Presbyterian Church in Kingsport, Tennessee:

Question: I.A. What is the definition or meaning of "reaffirmation of faith" (*BCO* 58-6)?

Answer: It is our opinion that historically "reaffirmation of faith" has meant the giving of affirmative answers to questions 1 and 2 found in *BCO* 58-5.

Question: I.B. Is this reaffirmation properly fulfilled by affirmative answers to the questions of No. 58-5?

Answer: See answer to I.A. above.

Question: 1.C. Or, may this reaffirmation be satisfied in some other manner? And if so, what?

Answer: Yes. See *BCO* 58-6 re: "should give a testimony of their Christian experience to the Session."

Question: 2. Does our Session's policy of requesting reaffirmation of faith by all prospective members imply that such persons were previously *out of fellowship* with the Church?

Answer: No, it does not make such implications.

Question: 3. In the light of 1 and 2, above, is it improper for reaffirmation to be requested of prospective members coming from evangelical denominations? From PCA congregations?

Answer: No, it is not improper. (See *BCO* 12-2).

Question: 4. Would it be out of accord with the *BCO* to receive members by transfer of letter and concurrent reaffirmation?

Answer: No. Such action does not exceed the authority of the Session. (See *BCO* 12-2).

Question: 5. If 1-B is answered affirmatively, may the constitutional questions be posed anew before the congregation once they have been affirmed before the Session, previously? Would this practice be extra-constitutional, though motivated by an interest in covenanting aspect of membership vows?

Answer: Yes, the questions may be posed anew before the congregation; but it is not required by the *BCO*.

- b. The opinions given to advise the Stated Clerk be approved with the recommendation that the Committee on Administration present the general substance of the Stated Clerk's letter dated February 23, 1978, to the General Assembly for approval. *Adopted.*

Opinions given to advise the Stated Clerk of the General Assembly:

- (1) The matter of the proposal to dispense with the full reading of Committee Reports to the General Assembly, as set out in the recommendations of the Committee on Administration in their February 23, 1978, letter to Pastors and Clerks and as challenged by Vaughn E. Hathaway's letters to the Stated Clerk and Chairman of the Sub-Committee on Judicial Business, requires amending or laying aside the Rules of the Assembly and should be submitted to the Sixth General Assembly by the Clerk at the opening session.
 - (2) The recommendation of the General Assembly's Administration Committee for the Sixth General Assembly contained in Par. 4, first sentence of the Stated Clerk's letter, dated February 23, 1978, concerning the proposal to limit voting rights of Commissioners who arrive late, constitutes a change in the Rules of the Assembly and cannot be implemented without prior approval of the General Assembly.
 - (3) The Stated Clerk was advised that other items in Par. 4 (of the same mentioned above) be given only as recommendations to the Committee of Commissioners rather than being given as instructions.
18. That **Overture 12** from Warrior Presbytery be answered in the negative. *Adopted.*
 Grounds:
 The provision of the overture moves the Assembly in the direction of instructing lower courts in areas of their own province.
19. That **Overture 33** from Mid-Atlantic Presbytery be answered in the affirmative and that this amendment be passed down to the presbyteries for their advice and consent. *Adopted.*
20. **Reference 1** from Grace Presbytery
 That the Sixth General Assembly advise Grace Presbytery that Mr. Snapp's Resolution is constitutional in that any particular presbytery may determine to receive or dismiss ministers only at regular stated meetings at its pleasure.
 Grounds:
Pro re nata meetings ordinarily are used to accommodate emergency conditions (*BCO* 14-9). *Adopted.*
21. **Reference 2.** from Texas Presbytery
 That the Sixth General Assembly advise Texas Presbytery that item H is constitutional. However, this Assembly cautions the Courts of this Church against granting blanket commission powers to its Permanent Committees.
 Grounds:
 Ordinarily, commissions are established to act on behalf of a Court in a particular matter within a limited time frame (ref. *BCO* 16-2). *Adopted.*
22. That the **Resolution 1** (§ 6-8) be answered in the negative.

Grounds:

The present provision of the *BCO* do provide for continuity of leadership in our committees and also provide regular opportunities to attend to the normal and undershepherding duties of elders. *Adopted.*

23. That the Minutes of the Permanent Sub-Committee on Judicial Business be approved as indicated: *Adopted.*
1. Minutes of January 6, 7, 1978, were approved with notations and exceptions as follows:
 - Notations
 - In middle of Page 1, Resolution 7 should read 9
Resolution 9 should read 11
 - At top of Page 2, Resolution 11 should read 13
 - Miscellaneous typographical errors and misspellings.
 - Exceptions
 - Minutes do not state type of meeting 8-12, 3(a)
 - Date of minutes approved not recorded 8-12, 3(e)
 - Churches represented not recorded 8-12, 3(f)
 - Minutes not signed 8-12, 7
 2. Minutes of January 28, 1976, were approved with notations and exceptions as follows:
 - Notations
 - Amendments to Minutes of January 6, 7, 1978, were not noted in January 6, 7, 1978. minutes 8-12, 4(c)
 - Exceptions
 - Minutes do not state type of meeting 8-12, 3(a)
 - No note that Clerk Pro-tem appointed 8-12, 3(d)
 - Churches represented not recorded 8-12, 4(f)
 - No notation of purpose of called meeting 8-12, 4(b)
 3. Minutes of March 10, 11, 1978, were approved with notations and exceptions as follows:
 - Notations
 - Page 2, 2/3rds of way down cites Par. 1, Exhibit A — should read Par. 22-1, Exhibit A.
 - Misspellings and typographical errors.
 - Page 2, three lines from bottom, Chapter 20, should read Chapter 22.
 - Exceptions
 - Minutes do not state the type of meeting 8-12, 3(a)
 - Minutes identify a Conference Call of February 4, 1978, for which no minutes have been presented
 - Minutes fail to adequately identify the substance of items 6, 7, 8 referred to at top of page 4 8-12, 4(c)
 - A draft copy of the Manual of Operations for the Sub-Committee on Judicial Business, as recommended, should be appended to the minutes
 - Minutes not signed
 - Page 2, three lines from bottom, Chapter 20 should read Chapter 22.
 4. Minutes of April 28, 29, 1978, were approved with notations and exceptions as follows:
 - Notations
 - Misspellings and typographical errors.
 - Exceptions
 - Minutes do not state the type of meeting 8-12, 3(a)
 - Date of minutes approved not recorded 8-12, 3(e)
 - Churches represented not recorded 8-12, 3(f)
 5. Minutes of meeting on November 11, 1977, and Conference Calls on October 28, 1977, and February 4, 1978, were not submitted.
 6. The Report of the Permanent Sub-Committee on Judicial Business fails to indicate the meeting of April 28, 1978, for which Minutes were presented.
24. This Committee wishes to express its thanks and appreciation to Calvin College for the excellent support of our work through its facilities and the outstanding performance of our stenographer, Mrs. Ethel de Leeuw, who labored "above and beyond the call" in our behalf. *Adopted.*

Roll of the Committee of Commissioners on Judicial Business

Ascension	Charles Ross, RE
Calvary	Gaynor Phillips, TE
Central Florida	Richard Fraser, TE, Chairman
Central Georgia	George Tuinstra, RE
Covenant	Robert Hays, TE

Evangel
 Grace
 Louisiana
 Mid-Atlantic
 Mississippi Valley
 North Georgia
 Southern Florida
 Tennessee Valley
 Western Carolinas
 Westminster

Richard Teague, RE
 Vaughn Hathaway, TE
 Stanwood Bean, TE
 Francis Elliott, RE
 Douglas McCullough, TE
 Joe Gardner, TE
 R. Lynn Downing, TE
 Eugene Hayes, RE
 Robert Sweet, TE
 Woodrow Runion, RE

(Clerk's Note: Recommendations 8-24 were enacted during the Friday evening session, but are presented here for greater continuity. The following portion of the Report of the Committee of Commissioners on Judicial Business was postponed until the Seventh General Assembly. Note that this material has been renumbered, and the recommendations printed out in full. Proposed changes by the Committee of Commissioners as they differ from the original proposals of the Permanent Sub-Committee on Judicial Business are indicated by the use of italics and footnotes.)

IV. Matters Postponed until the Seventh General Assembly

1. That the Assembly approve the following Amendments to the *Book of Church Order*, which will then be submitted to the Presbyteries for their consideration:

**PROPOSED CHANGES IN THE BOOK OF CHURCH ORDER
 TO HANDLE THE MATTER OF A YEAR OF
 MANDATORY LICENSURE BEFORE ORDINATION.**

(See 1977 *Minutes* of the Fifth General Assembly, Paragraph 5-72, Item 12)

- 19-1 Amend Paragraph 19-1:
 by changing the words "preach the Gospel" in the second line to "the ministry of the Word."
Adopted.
- 19-2 Amend Paragraph 19-2:
 by changing the word "candidate" in the first line of the first paragraph to "applicant."
 by deleting the second and third sentence of the third paragraph and substituting the following in its place:
 "An applicant for care may not be received under care and examined for ordination at the same meeting of the Presbytery, since he must serve a period of at least one year of probation prior to ordination (see 20-7 and 22-4). An applicant for probation who is not already under care must be taken under care and must be licensed to preach the Gospel and may be placed under probation all at the same meeting of the Presbytery."
 For the last sentence substitute: "*An applicant for probation is obliged to be under care and must be licensed to preach the Gospel; further, one who is not already under care may be taken under care, be licensed to preach the Gospel, and be placed under probation at the same meeting of Presbytery.*"
Grounds: The original amendment wording might imply that presbytery would be mandated to take under care, license, and place under probation every applicant.
- 19-7 Amend Paragraph 19-7:
 by deleting the first sentence and substituting the following in its place:
 "The Presbytery may, upon application of the candidate, give a certificate of dismission to another Presbytery. The candidate may be allowed to retain membership in his home church upon the request of his Session and the approval of both Presbyteries involved. A candidate shall, at his request, be allowed to withdraw from the care of the Presbytery."
Adopted.
- 20 Amend Chapter 20 by deleting it entirely and by substituting the following in its place:
Adopted.

**Chapter 20
 Licensure and Probation
 A. Licensure.**

- 20-1. To preserve the purity of the preaching of the Gospel, no man is permitted to preach in the pulpits of the Presbyterian Church in America on a regular basis without proper licensure from the Presbytery having jurisdiction where he will preach. A ruling elder, a candidate for the ministry, a minister from some other denomination, or some other man may be licensed for the purpose of regularly providing the preaching of the Word upon their giving satisfaction to the Presbytery of their gifts and passing the licensure examination.

- 20-2. Examination for Licensure.
 The examination for licensure shall be as follows:
- A. Give a statement of his Christian experience and inward call to preach the Gospel in written form or* orally before the Presbytery (at the discretion of the Presbytery);
 *Substitute "and/or" for "or."
 - B. Be tested with a written and/or an oral examination by the Presbytery (at the discretion of the Presbytery) for his:
 1. Basic knowledge of Biblical doctrine as outlined in the *Confession of Faith* and the *Larger and Shorter Catechisms* of the Presbyterian Church in America,
 2. Practical knowledge of the English Bible,
 3. Basic knowledge of the government of the Presbyterian Church in America as defined in *The Book of Church Order*;
 - C. Be examined orally before Presbytery for his views in the areas outlined in Part B;
 - D. Provide his written sermon on an assigned passage of Scripture embodying both explanation and application, and preach a sermon orally before Presbytery or before a committee of Presbytery.
- No Presbytery shall omit any of these parts of examination except in extraordinary cases; and whenever a Presbytery shall omit any of these parts, it shall always make a record of the reasons therefor, and of the trial parts omitted.
- 20-3. Questions for Licensure.
 If the Presbytery be satisfied with the trials of the applicant, it shall then proceed to license him in the following manner:
 The Moderator shall propose to him the following questions, namely:
- (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?
 - (3) Do you promise to strive for the purity, peace, unity and edification of the Church?
 - (4) Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other into the bounds of which you may be called?
- 20-4. The applicant having answered these questions in the affirmative, the Moderator shall offer a prayer suitable for the occasion, and shall address the applicant as follows: "In the name of the Lord Jesus Christ, by the authority which He has given to the Church for its edification, we do license you to preach the Gospel in this Presbytery wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart, Amen."
- Record shall be made of the licensure in the following or like form, namely: At, the day of, the Presbytery of, received testimonial commending, proceeded to submit him to the prescribed examination for licensure, which was met to the approval of the Presbytery. Having satisfactorily answered the questions for licensure, was licensed by the Presbytery to preach the Gospel within the bounds of this Presbytery.
- 20-5. When any licentiate shall have occasion to remove from the bounds of his Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, repeat any portion of the previous Presbytery's examination it desires. The Presbytery into whose bounds the licentiate is moving, however, must at least examine the man concerning his Christian experience and call to preach the Gospel and his views in theology, English Bible, and church government. This Presbytery then may license him to preach within its bounds.
- 20-6. The license to preach the Gospel shall expire at the end of four years. The Presbytery may, if it thinks proper, renew it without further examination.
- B. Probation.**
- 20-7. The Holy Scriptures require that some trial be previously made of those who are to be ordained to the ministry of the Word, both concerning their gifts and concerning their ability to rule as teaching elders, in order that this sacred office may not be degraded by being committed to weak or unworthy men, and that the Church may have an opportunity to form a better judgment respecting the gifts of those to whom this sacred office is to be committed. To provide for such a period of trial, a candidate for ordination must be under probation; and this probation should normally occur in the Presbytery in which he is expecting to be ordained. This period of probation shall be at least one year in length, and may be longer at the discretion of the Presbytery so as to give sufficient time for the Presbytery to judge the candidate's qualifications and service. This period of probation may occur during or after the candidate's formal theological education. When it occurs during his formal theological education, it may include an intern year in addition to his time of academic training or it may run concurrent with his academic training. The nature of the probation period shall be determined by the Presbytery, but it should involve the candidate in the full scope of the duties of any regular ministerial calling approved by the Presbytery. It is to be both a time

of practical instruction and testing by the Presbytery, and may be in any work which the Presbytery deems to be a suitable ministry to test the probationer's gifts. The probationer should be closely supervised by the Presbytery throughout this trial period.

- 20-8. An applicant for probation must be a candidate and a licentiate in the Presbytery in which he is seeking to become a probationer. He may, however, become a candidate, a licentiate, and a probationer at the same meeting of Presbytery. If an applicant for probation is already a candidate in another Presbytery, that Presbytery should dismiss him as a candidate to the Presbytery in which he is seeking to become a probationer.
- 20-9. Examination for Probation.

If the applicant for probation has been previously licensed in the Presbytery in which he is seeking his probation, the only further examination needed before he begins his period of probation is for him to give to the Presbytery a written or* an oral statement (at the discretion of the Presbytery) of his inward call to the ministry of the Word.

*Substitute "and/or" for "or."

When an applicant for licensure and probation has completed at least two years of his theological training he may request that the Presbytery give the more complete examination required for ordination (see 22-4) in the place of the licensure examination. In such cases, a candidate for the ministry would* be examined only once and would be ordained without further examination after the satisfactory completion of his probationary period.

*Substitute "may" for "would be examined only once and would . . ."

- 20-10. When an applicant is approved for probation, the Moderator of the Presbytery shall offer a prayer suitable for the occasion, and shall address the applicant as follows: "In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do place you under the probation of this Presbytery as a means of testing your gifts for the holy ministry wherever God in His Providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen."

Record shall be made of the probation in the following or like form, namely, At, the day of, the Presbytery of, having received testimonials commending, having received him as a candidate for the ministry and having licensed him to preach the Gospel, placed him under probation at his request in order to test his gifts for the holy ministry.

- 20-11. When any probationer shall have occasion, while his probation is in progress, to remove from the bounds of his own Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, take up his probation at the point at which it was left, and conduct it to a conclusion in the same manner as if it had been commenced by itself. Presbytery shall repeat any portion of the previous Presbytery's examination it desires, but it must at least examine the probationer on His Christian experience and call to the ministry and his views in theology, the sacraments, and church government. In such cases, the probationer shall also transfer his candidacy and should be licensed by his new Presbytery.
- 20-12. If a probationer in one Presbytery desires to serve in a definite work that is within the bounds of another Presbytery and yet remain under probation in the former Presbytery, he may do so with the concurrence of both Presbyteries involved. His candidacy must remain with his probation. In such cases, however, the probationer must be licensed in the Presbytery within whose bounds he will be serving. Also, the Presbytery that has him under probation should request from the Presbytery in which he serves, its report of his service before determining whether to approve or disapprove the probation.
- 20-13. Presbyteries should require probationers to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the ministry of the Word until he has demonstrated the ability both to edify and to rule in the Church. Reports on every probationer in the Presbytery should be presented at each stated meeting of the Presbytery by the committee of Presbytery charged with the oversight of probationers, and these reports shall become a part of the minutes of Presbytery. The Presbytery shall also require every probationer himself to make a report to it at least once a year describing his ministerial experiences. If the probationer is still in school, the Presbytery shall secure from his instructors an annual report upon his deportment, diligence, and progress in study.
- 20-14. At the end of the period of time set by the Presbytery for his probation, a probationer shall have his probation either approved or disapproved. Even if it is approved, he cannot be ordained without a call to some specific work. If the probation is disapproved, the Presbytery may either extend it for another definite period of time or it may completely rescind his probationary status and may revoke his licensure. If the probationer shall devote himself unnecessarily to such pursuits as interfere with a full trial of his gifts, it shall be the duty of the Presbytery to rescind his probationary status, and to record its reasons therefor in the Minutes of Presbytery.
- 20-15. A probationer who, during his probation, is to serve a congregation in the capacity of the minister of the Word must be called by the congregation in the same way that a regular minister is called. A congregation may later call such a man as its permanent pastor after nine months of his probationary period.* This call must be approved by Presbytery prior to

the time of ordination. In the event a congregation does not desire to call such a man as their permanent pastor as determined by a congregational vote, notice should be given as early as possible. The congregation shall be financially obligated to the probationer for a minimum of three months after the notice is given. Probationers may be called to serve as assistants to ministers during their probation, by the Session of a Church with approval of the call by Presbytery.

**Delete "after nine months of his probationary period."*

20-16. Restrictions

The probationer may be asked by the moderator of a Session temporarily to chair the meeting of the Session. In such cases the moderator shall supervise this activity and may overrule the probationer or re-assume the chair at will. The probationer is not a member of Session and may not vote in the meetings unless he has previously been ordained a Ruling Elder and elected to the Session by the congregation. Normally he shall serve in an advisory capacity to the Session and Diaconate when he has been called to work out his probation by a congregation. He shall have the right to conduct funerals, and administer wedding vows where the civil law permits. A probationer may not administer the sacraments. He may serve on committees for courts of the church.

21-1 Amend Paragraph 21-1:

by deleting the entire paragraph and substituting the following in its place:

"Before a probationer can be ordained to the office of Minister of the Word and Teaching Elder, he must receive a call to a definite work."

21-11 Amend Paragraph 21-11:

by deleting the words: "licentiate or candidate" and by substituting in their place the words: "or probationer."

22-1 Amend Paragraph 22-1:

by deleting the entire paragraph and substituting the following in its place:

"No minister or probationer shall receive a call from any work in the Church without the permission of the Presbytery which has jurisdiction over him. When a call has been presented to a Presbytery, if found in order and the Presbytery deems it for the good of the Church, the Presbytery shall place it in the hands of the one to whom it is addressed.

"Ordinarily, a minister or a probationer shall not move onto the field until received by the Presbytery having jurisdiction over the work to which he has been called."

22-2 Amend Paragraph 22-2:

by deleting the entire paragraph and substituting the following in its place:

"When a probationer has completed his probationary period to the satisfaction of the Presbytery, and has accepted a call to be permanent pastor,* the Presbytery shall take immediate steps for his ordination."

**Delete "to be permanent pastor." Grounds: Probationers may not necessarily be called to labor as a pastors.*

22-3 Amend Paragraph 22-3:

by deleting the first phrase, which reads as follows:

"No Presbytery shall ordain any licentiate or candidate to the office of the Gospel Ministry" and substitute the following in its place:

"No Presbytery shall ordain any probationer to the office of Minister of the Word,".

22-4 Amend Paragraph 22-4:

by adding as an introductory paragraph the following:

"A probationer applying for ordination shall be required to present a diploma of Bachelor or Master from some approved college or university, and also a diploma of Bachelor or Master from some approved theological seminary or authentic testimonials of having completed a regular course of theological studies, or a certificate of completion of and endorsement from a theological study program as approved by the General Assembly and one of the Presbyteries of the Presbyterian Church in America. He shall also present satisfactory testimonials as to the completion and approval of his probationary period in the practice of the ministry. Ordinarily, the probationer shall have been examined in most of the following trials when he was licensed. If the Presbytery previously approved all parts of the licensure examination it need not reexamine the probationer in those areas at this time. If there were areas of weakness, which the Presbytery noted, or if any member of the Presbytery desires to do so, the probationer may be examined on particular points again.* In all cases, he should be asked to indicate whether he has changed his previous views concerning any points in the *Confession of Faith*, *Catechisms*, and *Book of Church Order* of the Presbyterian Church in America."

**Add "Additionally, the probationer shall be examined on any parts required for ordination which were not covered in his examination for licensure." Grounds: The trials for licensure and for ordination are not identical.*

and by deleting the third sentence of paragraph 22-4 as it is at present, which begins: "A candidate for ordination, etc. . . ."

22-11 Amend Paragraph 22-11:

by deleting, in the first line, the words: "candidate or licentiate" and by substituting for them the word "probationers."

2. Additional amendments to the *BCO* introduced by the Committee of Commissioners:
 - 1) *BCO* 19-3 (p. 25 of *BCO*) (12-0)
That the word "candidate" in lines 4 and 11 be changed to read "applicant."
Grounds:
An applicant does not become a candidate until after completion of these steps.
 - 2) *BCO* 19-8 (new paragraph) (13-0)
"An applicant coming as a candidate from another denomination must present testimonials of his standing in that body and must become a member of a congregation in the Presbyterian Church in America. He shall then fulfill the requirements of applicants listed under 19-3 as well as requirements placed upon those desiring to be licensed or placed under probation as set forth in Chapter 20 of the *BCO*."
Grounds:
The changes set forth in Recommendation 10 of the Permanent Sub-Committee on Judicial Business Report make no provision for receiving applicants who are candidates in other denominations.
3. That the following Recommendation regarding **Resolution 13** (1976) (cf. § 6-11) from this Committee be substituted for the respective Recommendation of the Permanent Sub-Committee on Judicial Business:
That **Resolution 13** be answered in the affirmative and further that the Sixth General Assembly direct the Permanent Sub-Committee on Judicial Business to prepare an amendment to the *BCO* 25-6 specifying that the rotation system is not biblical.
Grounds:
 - a. The instances authorizing the removal of an officer from active service are set forth in *BCO* 25-6 through 25-9.
 - b. A system of rotation of officers is not in conformity with the wording of the *BCO*.

(Clerk's note: The Permanent Sub-Committee's recommendation was as follows:

- That **Resolution No. 13** be answered in the negative for the following reasons:
1. The matter has been thoroughly spoken to, previously, by the debate and vote of the First General Assembly at Birmingham, the taped debate being a matter of historical record; and
 2. *The Book of Church Order* (25-6 and 25-7) was deliberately worded at the First General Assembly so as to allow this system, though not recommending it, when it says:
25-6. Ordination to the offices of Ruling Elder or Deacon is perpetual; nor can such offices be laid aside at pleasure; nor can any person be degraded from either office but by deposition after regular trial; yet a Ruling Elder or Deacon may have reasons which he deems valid for being released from the active duties of his office. In such a case the Session, after conference with him and careful consideration of the matter, may, if it thinks proper, accept his resignation and dissolve the official relationship which exists between him and the church.
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 office 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.
25-7. When a Ruling Elder or Deacon who has been released from his official relation is again elected to his office in the same or another church, he shall be installed after the above form with the omission of ordination.)

6-112 Partial Report of the Committee of Commissioners on Interchurch Relations (See § 6-121 p. 125.)

Mr. Robert Schmitz presented part of the report of the Committee of Commissioners on Interchurch Relations.

- B. 3. That instead of Recommendation No. 6 of the Permanent Committee, the following be adopted:

That the General Assembly hear the report of the Ad-Interim Committee on the Biblical Basis for Church Union if it has not already been heard. Since this report demonstrates that church union of brethren who hold the Reformed Faith in common is Biblical, we recommend that the General Assembly authorize the Interchurch Relations Committee to discuss the factors involved with and the possibility of working toward a merger of the PCA with the OPC and the RPCES, with the understanding that the discussions do not imply commitment to ultimate merger. *Adopted.*

The following asked that their negative votes be recorded:

James L. Moss, John Latham, Francis M. Elliott, James B. Sherwood, Emil Causey, Harry Miller, Russell J. Toms, E. L. Caston, Paul E. Zetterholm, Thomas E. Barnes, Carl Barfield, Nolen F. Armstrong, Hugh Love, Edwin P. Elliott, Sr., Edwin P. Elliott, Jr., Eugene C. Case, John C. Ropp, Jr., Robert S. Hayes.

6-113 Assembly Recessed

The Assembly recessed at 5:10 p.m. for supper, with prayer by the Rev. Charles H. Dunahoo.

MINUTES — FRIDAY EVENING

June 23, 1978

Thirteenth Session

6-114 Assembly Reconvened

The Assembly was reconvened at 6:15 p.m., with prayer by the Rev. Edwin P. Elliott, Jr.

6-115 Quorum

It was ascertained that a quorum was present. (see § 6-105, p. 108.)

6-116 Report of the Committee of Commissioners on Review and Control of Presbyteries

The Rev. L. Roy Taylor, Jr., presented the report of the Committee of Commissioners on Review and Control of Presbyteries. The Rev. Marvin L. Harris opened with prayer.

Introduction

After a thorough review of the work which was before us, our Committee expresses concerns in two areas.

First, we think that clerks of Presbyteries should be more careful to preserve the accuracy and clarity of their respective Minutes, since these are the only record the General Assembly has of their actions.

Secondly, we express great concern at an apparent laxity in strict adherence to the BCO. Several serious violations were found this year and we encourage all presbyteries to be alert to their responsibilities in this area.

I. Minutes recommended for approval without exception or notation.

The Committee recommends that the Minutes of the following Presbyteries be approved without either exception or notation:

- A. EVANGEL — Aug. 30, 1977, Sept. 15, 1977, Oct. 18, 1977, Dec. 16, 1977, Feb. 4, 1978, April 15, 1978.
- B. GULF COAST — Oct. 8, 1977, Nov. 29, 1977, Jan. 14, 1978, March 18, 1978.
- C. WARRIOR — Sept. 6, 1977, Nov. 1, 1977, Jan. 24, 1978, May 16, 1978. *Adopted.*

II. Minutes recommended for approval without exception but with notation.

Under this category the Committee recommends the approval of the following Minutes.

- A. ASCENSION — Aug. 30, 1977, Sept. 14, 1977, Nov. 18-19, 1977, Jan. 3, 1978, Feb. 28, 1978.
- B. CALVARY — Apr. 21, 1977, July 21, 1977, Oct. 21, 1977, Jan. 19, 1978.
- C. CAROLINA — Oct. 22, 1977, Jan. 28, 1978, Apr. 22, 1978.
- D. CENTRAL GEORGIA — July 9, 1977, Sept. 12, 1977, Oct. 11, 1977, Jan. 14, 1978.
- E. LOUISIANA — Sept. 3, 1977, Oct. 14-15, 1977, Dec. 17, 1977, Feb. 6, 1978, March 11, 1978, June 10, 1978.
- F. MISSISSIPPI VALLEY — June 21, 1977, Aug. 9, 1977, Sept. 12, 1977, Oct. 18, 1977, Feb. 21, 1978.

G. TENNESSEE VALLEY — Nov. 15, 1977.

H. WESTMINSTER — Oct. 15, 1977, Feb. 18, 1978, April 15, 1978.

Adopted.

III. Minutes recommended for approval with exception

Under this category the Committee recommends the approval of the following Minutes:

A. CENTRAL FLORIDA —

— Aug. 27, 1977 — with exception, full information needed on boundaries not included.

— Oct. 15, 1977 — without exception

— Sept. 12, 1977 — without exception

— Sept. 13, 1977 — without exception

— Jan. 17, 1978 — without exception

— Apr. 15, 1978 — with exception — William S. Porter was received without examination. The Assembly ordered that Central Florida Presbytery either show in its Minutes that Mr. Porter has been examined, or proceed to examine him.

— May 30, 1978 — with exception, substance of complaint of Mrs. Jocelyn Elkes against Central Florida is not included in the Minutes.

The Committee recommends that General Assembly bring to the attention of Central Florida Presbytery that for clarity the substance of complaints should be placed in the Minutes.

Adopted.

B. GRACE —

— July 8, 1977 — without exception

— Sept. 3, 1977 — with exception — In examination of Mr. Buck Mosal for reception into Grace Presbytery there is no record of approval of the theological exam.

Committee recommends that General Assembly direct Grace Presbytery either to correct the Minutes to show that the theological portion of the examination had been approved or to re-examine Mr. Mosal on Theology.

— Sept. 12, 1977 — without exception

— Sept. 13, 1977 — without exception

— Oct. 14, 1977 — without exception

— Jan. 13, 1978 — without exception

— Apr. 10, 1978 — without exception

Adopted.

C. MID-ATLANTIC —

— Oct. 21-22, 1977 and May 12-13, 1978 — with exception — Rev. E. C. Cooley and William Jones received into membership without examination.

Committee recommends that General Assembly bring to the attention of Mid-Atlantic Presbytery that *all* ministers must be examined when they come into Presbytery (BCO 14-5).

Mid-Atlantic Presbytery is directed by the General Assembly either to show in its Minutes that the Rev. Mr. Cooley and the Rev. Mr. Jones have been examined, or to proceed to examine them.

— Dec. 8, 1977 — without exception

— Jan. 11, 1978 — without exception

— May 12, 13, 1978 — with exception — The May 12-13, 1978 Minutes have no record of the required three-fourths vote to waive the requirement of Hebrew in the examination of Mr. Kenneth L. Smith. The General Assembly directs that the Presbytery either correct its Minutes, or take the necessary action to be in accord with the BCO. *Adopted as amended.*

D. NEW RIVER —

— August 27, 1977 — with exception — The record shows that Mr. Wayne Good was examined and received by New River Presbytery upon the call of the Faith Presbyterian Church. After exam and reception, he announced he had been offered a position of full-time Navy Chaplain.

The Committee finds the reception of Mr. Good irregular due to the following series of events:

1. There is no mention of Mr. Good's former ecclesiastical associations.
2. Examined upon the call of the Faith Presbyterian Church.
3. Presbytery received and enrolled him before the call was placed in his hand.
4. He declined the call which was the original purpose for his examination and reception.
5. Testimony given to this Committee indicates Mr. Good's present military endorsement is under the Associated Gospel Churches which is a non-reformed body.

The Committee recommends that General Assembly instruct New River Presbytery to review their dealings with Mr. Good and his reception into their Presbytery, and report to the Permanent Sub-Committee on Judicial Business.

The Committee further recommends that General Assembly direct New River Presbytery to supply Minutes beyond November 1977.

— Nov. 4-5, 1977 — without exception

Adopted as amended.

- E. NORTH GEORGIA —
 — Oct. 18, 1977 — without exception
 — Dec. 17, 1977 — without exception
 — Jan. 21, 1978 — with exception — Mr. Carl Wilson: reception from Augusta-Macon Presbytery (PCUS) contains no mention of being made to answer questions from BCO 14-5.
 Committee recommends that General Assembly direct North Georgia Presbytery either to correct the Minutes or to require Carl Wilson to give affirmative answers to questions from BCO 14-5.
 — April 15, 1978 — without exception *Adopted as amended.*
- F. PACIFIC
 — Oct. 27, 1977 — with exception — In relation to the examination and reception of William Ghrist, M.D., who had been previously ordained by Trinity Gospel Chapel, Dr. Ghrist was received and ordained by Pacific Presbytery without being required to fulfill several portions of the regular examination.
 The Committee recommends that General Assembly ask Pacific Presbytery to complete the substitute motion in relation to the ordination of Dr. Ghrist. If they have ordained him under the extraordinary clause, reasons for excluding parts of the regular exam should be noted. The Committee also recommends that General Assembly direct all presbyteries to note that all men should be received as candidates before ordination.
 — Oct. 27, 1977 — Rev. Charles Turner had "call" placed in his hand before examination was sustained.
 — Jan. 26, 1978 — with exception — in examining Mr. Miller the portion of the exam dealing with his Christian experience was read by another member of Presbytery. The record does not indicate that he gave personal testimony of his conversion and call to the ministry. *Adopted.*
- G. SOUTHERN FLORIDA —
 — August 23, 1977 — without exception
 — Oct. 18, 1977 — with exception — Missionary Doug Heck was received "In absentia." Presbytery noted this was an extraordinary case. Later information from Mission to the World indicates they have no relationship with Mr. Heck. He is a T.E.A.M. missionary.
 The Committee recommends that General Assembly instruct Southern Florida that Doug Heck be examined when he returns to the States.
 — Jan. 17, 1978 — with exception — Michael Preg examined and ordained in Ascension Presbytery for the purpose of working as an assistant pastor in Southern Florida. The Committee recommends that General Assembly point out to both Ascension Presbytery and the Presbytery of Southern Florida that BCO 22-3 directs that a Presbytery shall not ordain a minister in one Presbytery for a work in another Presbytery. *Adopted.*
- H. TEXAS —
 — July 27, 1977 — with exception — The terms of the "call" for James Pancoast from Mission to the United States are not printed in the Minutes.
 Committee recommends that General Assembly direct Texas Presbytery to secure and approve the terms of Mr. Pancoast's call.
 — Oct. 28, 29, 1977 — with exception — The terms of the calls for J. G. deKock and Thomas E. Ramsey are not approved in the Minutes.
 The Committee recommends that General Assembly direct Texas Presbytery to secure and approve the terms of the calls for Mr. deKock and Mr. Thomas.
 — Oct. 29, 1977 — with exception — The ordination of Thomas Ramsey is irregular as the Presbytery did not require the presentation of a Theological Paper as part of the examination.
 The Committee recommends that General Assembly direct Texas Presbytery either to require Mr. Ramsey to present a Theological Paper or to include in their Minutes reasons why they did not require the paper.
 — Dec. 13, 1977 — without exception.
 — Jan. 27, 1978 — without exception *Adopted.*
- I. WESTERN CAROLINAS —
 — Aug. 16, 1977 — with exception — In the examination of the Rev. Richard Dye, Mr. Dye was examined in Christian experience and in theology. The record does not show that Mr. Dye was examined in Sacraments and church governments.
 The Committee recommends that the General Assembly direct the Presbytery either to correct the record to show that Mr. Dye was properly examined or to examine Mr. Dye in church government and Sacraments.
 — Nov. 15, 1977 — without exception
 — Dec. 2, 1977 — with exception — No record is made of the terms of call for the Rev. [REDACTED].
 The Committee recommends that the General Assembly direct the Presbytery to approve the terms of the call in their Minutes (BCO 21-6, 21-8). *Adopted.*

IV. Additional Recommendations

- A. The Minutes of Covenant Presbytery (Oct. 18, 1977, Jan. 10, 1978, April 18, 1978) were submitted in the form of newspaper copy and are not official Minutes suitable for permanent records. Therefore they cannot be finally examined, approved, and stamped by the General Assembly. The Committee recommends that the Presbytery be directed to submit an appropriate copy for approval. *Adopted.*
- B. That Presbyteries be reminded that according to *BCO* all applicants for ordination must be candidates under care of Presbytery first, and that *all men* coming into the Presbytery must be examined whether or not they have been members in that Presbytery before. *Adopted.*
- C. That the General Assembly express itself on the matter of accepting men ordained in independent ecclesiastical bodies with a view to helping Presbyteries decide whether or not to re-ordain such men. *Referred.*
 The following amendment failed but was ordered recorded in the Minutes:
 Moved that the General Assembly recommend to Presbyteries receiving men from non-Reformed churches that they re-ordain them.
 The entire matter was referred by the Assembly to the Permanent Sub-Committee on Judicial Business.
- D. That the Stated Clerks of Presbyteries or an appointed representative meet annually at the General Assembly with the Stated Clerk of the General Assembly at his discretion for the purpose of instruction pertaining to any matters deemed necessary. *Adopted as amended.*
- E. That the Report of the Committee be adopted as a whole. *Adopted.*

Roll of Committee of Commissioners on Review and Control of Presbyteries

Ascension	Stuart Perrin, TE
Calvary	Louis Campbell, RE
Carolina	Denver Blevins, TE
Covenant	Arthur Rogers, RE
Evangel	L. Roy Taylor, TE, Chairman
Gulf Coast	George McGuire, TE
Mid-Atlantic	Samuel Cappel, TE
Mississippi Valley	Frank Buchannan, TE
North Georgia	James Graden, RE
Pacific	William Woodhall, TE
Southern Florida	Wallace Krohn, TE
Warrior	Marvin Harris, TE, Clerk
Westminster	Edsel Farthing, TE

6-117 The Report of Committee of Commissioners on the Sub-Committee for Stewardship Ministries

Mr. Thomas G. Birr presented the Report, opening with prayer.

- I. Business referred to, and handled by the Committee:
 - A. Report and Recommendations of Permanent Sub-Committee for Stewardship Ministries (Appendix J).
 - B. Overtures
 - C. Minutes of Permanent Sub-Committee for Stewardship Ministries (October 29, 1977, February 4, 1978, and March 18, 1978.)
- II. Recommendations
 - A. That the substance of the Minutes of the Sub-Committee for Stewardship Ministries be approved with notations and the following exception:
 Failure to heed last years' General Assembly instructions. Quote, "that more care should be taken to see that the Minutes of the Sub-Committee are kept in accordance with the "Rules of Assembly Operations."
 - B. That the report of the Sub-Committee for Stewardship Ministries be approved with the following amendment and recommendations:
 1. Amend Paragraph IX of the report, "Theology of Stewardship." Strike out all after "sought" and add "due to the short term between Assemblies, the Committee will submit the revised paper to the 1979 General Assembly." *Adopted.*
 2. That the Sub-Committee for Stewardship Ministries be allowed to study the subject "Theology on Stewardship paper" for an additional year and submit its final recommendation to the 1979 General Assembly. *Adopted.*
 3. That the 1979 budget be approved as submitted. *Adopted.*
 4. That the stewardship season for 1978 and 1979 be established as follows: *Adopted.*

October 15, 1978 through November 5, 1978 with Sunday, November 5, 1978 as Commitment Sunday; Sunday, October 21, 1979 through Sunday, November 11, 1979, with Sunday, November 11, 1979, as Commitment Sunday.

- 5. That each presbytery be urged to appoint a stewardship "Key Man." *Adopted.*
- 6. That presbyteries encourage each local church to appoint a stewardship "Key Man." *Adopted.*
- 7. That presbyteries encourage each church to participate in the stewardship seminars when they are offered in their area. *Adopted.*
- 8. That each Church be encouraged to use the 1978 stewardship materials "Lord of All." *Adopted.*
- C. That the Audit Report be approved. *Adopted*
- D. Overtures
 - 1. That **Overture No. 1** be answered in the negative with the following comment: The Committee recognizes that there are PCA Pastors who are underpaid, and we urge each church to make use of the Budgetary Materials and Counseling, available through th Sub-Committee for Stewardship Ministries. *Adopted.*
 - 2. That **Overture No. 2** be answered in the negative with an appended statement: The Committee has concluded that the services of the Sub-Committee for Stewardship Ministries are of present value and will become more valuable as the Denomination grows. No significant savings would be realized by an organizational realignment. *Adopted.*
 - 3. That **Overture No. 31** be answered in the negative. We recommend that the individual church giving follow the approved Budget Requests Summary as established by the Assembly. *Adopted.*
 - 4. That the General Assembly exhort the pastors and sessions of the Presbyterian Church in America to practice, preach, and teach tithing in each of the PCA congregations; and that the Sub-Committee for Stewardship Ministries be instructed to convey this exhortation to the sessions and pastors of the PCA when it reports on the 1979 budget and interprets it to the congregations. *Adopted.*
 - 5. That the report as a whole be adopted as amended. *Adopted.*

Roll of Committee of Commissioners on Stewardship

Ascension	George Love, RE
Calvary	Jack F. Giddings, TE
Central Florida	James Young, TE
Central Georgia	James Luce, RE, Chairman
Evangel	Charles Colman, RE
Grace	Craig Rowe, TE
Gulf Coast	Thomas G. Birr, RE
Warrior	John Lavender, RE
Western Carolinas	[REDACTED], TE
Westminster	Robert Lang, RE

6-118 Reconsideration of Selected Portions of the Report of the Committee of Commissioners on Judicial Business

At this time several portions of the report were taken up, as incorporated into § 6-111. In the section of the report not taken up, the Assembly had already adopted the proposed changes to *BCO* 19-1, 19-7, and 20. The Stated Clerk was directed by the Assembly not to send these matters down to the Presbyteries until such time as all the changes to *BCO* chapters 19 through 22 had been adopted by the Assembly.

The partial report of the Committee of Commissioners on Judicial Business was adopted as amended.

6-119 Postponement of the Report of the Ad-Interim Committee on Number of Offices (cf. § 6-83)

The Assembly postponed until the Seventh General Assembly further action on the Report on the Number of Offices. The Clerk was directed that only the text of the report currently on the floor be published in the *Minutes*.

6-120 Report of the Committee of Commissioners on the Presbyterian Church in America Foundation.

The report of the Committee of Commissioners on the PCA Foundation was presented by Mr. Jack Williamson.

I. The Committee of Commissioners on the Presbyterian Church in America Foundation considered the following items:

- Report to the General Assembly (Appendix K).
- Minutes of the Presbyterian Church in America Foundation of December 3, 1977.
- Audit for 1977 by Kent, Nobles and Martin.
- Budget for 1979.
- Various questions regarding the nature, functions, and plans of the Foundation.

II. Briefing regarding matters discussed:

- The Commissioners considered, reviewed, and discussed the Report, the Minutes, the Audit, and the Budget for 1979. Mr. Jack Williamson and Mr. M.E. ("Pappy") Howland reported on past, present, and projected funding of the Foundation's budget. Specific attention also was directed to the education mission of the Foundation and the "clearinghouse" function of the Foundation. Mr. Howland stressed that the Foundation was constituted to put funds to work in the church rather than to build up large accounts and similar holdings.

III. Recommendations

1. That the Minutes of the Presbyterian Church in America Foundation of December 3, 1977, be approved. *Adopted.*
2. That the 1979 Budget be approved as submitted, and that the expenses of \$73,330 of the Presbyterian Church in America Foundation be incorporated in the Budget of the Committee on Administration, and that the Board of Trustees of the Presbyterian Church in America be authorized to solicit funds for the Committee. *Adopted.*
3. That the Report to the General Assembly from the Presbyterian Church in America Foundation be approved with the following amendment of the last sentence of the fourth paragraph.
 However, the Presbyterian Church in America Foundation already has been designated in wills which may eventually realize funds approaching one million dollars. *Adopted.*
4. That the General Assembly commend the Presbyterian Church in America Foundation Board of Trustees and staff for their stated intent to privately raise the money required to fund the work for the coming year. *Adopted.*
5. That each church in the Assembly be encouraged to participate in a Wills Seminar for the benefit of their members.
6. That each church be encouraged to participate in the Memorial Gift Program. *Adopted.*
7. That the Audit Report be approved. *Adopted.*
8. That the report be adopted as a whole. *Adopted.*

Roll of Committee of Commissioners on the PCA Foundation:

Ascension	Walter Kenyon, TE, Chairman
Calvary	Lyle Campbell, RE
Carolina	Joseph Armfield, RE
Central Florida	Harry George, RE
Central Georgia	Paul E. Rowland, TE
Evangel	William Dinwiddie, TE
Grace	Henry Hawes, RE
Southern Florida	Dan Delange, RE
Westminster	James Pakala, TE, Secretary

6-121 Report of the Committee of Commissioners on Interchurch Relations

The report of the Committee of Commissioners on Interchurch Relations was presented by the Rev. James Hatch.

A. The following matters were referred to this Committee:

1. Minutes of the Permanent Committee on Interchurch Relations of October 4, 1977, November 25, 1977, and February 16, 1978.
2. The Report of the Permanent Committee (Appendix D) including a Minority Report submitted by Rev. Thomas Llewelyn.

B. We make the following recommendations:

1. That the Minutes of October 4, 1977, November 25, 1977, and February 16, 1978, be approved but be rewritten to include the positions and churches of committee members and necessary spelling corrections; and that the Minutes of February 16, 1978, further include the name of the church in the Netherlands. *Adopted.*
2. That the Permanent Committee's recommendations 1 through 5 be approved. *Adopted.*

3. Previously adopted, § 6-112.

4. That the Report as a whole be adopted

Adopted.

The Assembly appointed the following to the Presbyterian and Reformed Commission on Chaplains and Military Personnel:

Don Clements, Central Georgia
James Pakala, Westminster
Thomas Birr, Gulf Coast

Roll of Committee of Commissioners on Interchurch Relations

Carolina	Warren F. Thuston, TE
Central Florida	J. Emil Causey, RE
Central Georgia	A. Dale Umbreit, TE
Evangel	James D. Hatch, TE
Grace	E. L. Caston, RE
Gulf Coast	John Stodghill, TE
Louisiana	Oscar Barnes, RE
Mid-Atlantic	E. C. Cooley, TE
New River	William Fitzhenry, TE
North Georgia	Alexander Purdie, RE
Southern Florida	Bob Boerema, RE
Tennessee Valley	Michael Vitullo, TE
Texas	Robert Schmitz, RE, Chairman
Warrior	William Rose, TE
Westminster	David Osborne, TE

6-122 Concluding portion of the Report of the Committee of Commissioners on Administration.

The report was completed at this time, as incorporated into §6-87.

6-123 Report of the Board of Directors of the Presbyterian Church in America.

The report was presented by the Rev. Frank Smith. The Assembly approved the Minutes of the meeting held on January 6, 1978. The Board of Directors also met at the General Assembly but had no business to conduct. The Assembly also approved the Minutes of this meeting. (See Appendix B)

6-124 Roll of Remaining and Excused Commissioners

The Assembly directed that a roll of Commissioners remaining until the end of the Assembly, and of those properly excused, be included in the Minutes. (See § 6-2, 6-127.)

6-125 Report of the Committee of Thanks

The Report of the Committee of Thanks was presented by Mr. Fred Vier.

We give thanks to our most high God and Savior Jesus Christ and to the Holy Spirit, our wonderful triune God, for His gracious acts of mercy and blessings bestowed upon our General Assembly.

We thank Him for preserving, directing and uniting us and for guiding us in all our deliberations.

We thank Him for visiting us with peace and love and for the Unity of heart and mind.

We thank Him for the fellowship we had with all the NAPARC brethren, and the blessing and encouragement it was to all of us to meet those of "like faith".

And although the Lord Jesus will take care of our reward for things done for Him and God's glory, our special thanks are expressed to:

1. NAPARC, for its vision in promoting this historic meeting of its constituent bodies.
2. Calvin College, for the use of its magnificent facilities and all their competent arrangements (including the cooks who skillfully catered for those southerners who believe that man can almost live by grits alone).
3. The various planning committees and organizations who labored diligently under the direction of Mr. Dan Moore to effect the success of this General Assembly.
4. The retiring moderator Mr. John T. Clark for his service through the past year and his closing message.
5. The Permanent Committees for all their labors, our Business Administrator, Mr. Dan Moore, our Coordinators, Rev. Charles Dunahoo, Rev. Larry Mills, Rev. Donald Graham, Rev. Paul McKaughan, and all their field representatives.

6. The Moderator of the Sixth General Assembly, Rev. G. Aiken Taylor, whose experience, wit, and expertise enabled the Assembly's business to move forward with greater efficiency and ease.
7. The Stated Clerk, Rev. Morton Smith and Recording Clerks for their care in recording actions and all their preparations behind the scene.
8. For those who led in worship.
9. For the secretaries and temporary clerks, for Mr. George Calhoun and his team in operating and recording the electronic equipment.
10. For Mr. Richard P. Vogh III for the numerical signs furnished for the microphones used on the floor of the Assembly. (A letter was sent to Mr. Vogh thanking him.)
11. To all those whose prayers and support have made this Assembly a blessing and a tool to go forward in the name of Him who was and is, and will come again.

Respectfully Submitted
 A. Bernhard Kuiper, Chairman
 Lynn Downing
 Duane Harder
 Fred Vier, Secretary

The report was amended and adopted as a whole.

Adopted.

6-126 Reading of the Minutes

The Assembly directed that the reading and approval of the Minutes of the last day's transactions be entrusted to the Committee on Administration.

Adopted.

6-127 Excuses from part of the Assembly

The following Commissioners filed excuses for absence from a portion of the Assembly as indicated:

Wednesday, June 21

Robert Smoot (12:00 noon)

Thursday, June 22

R. E. Bolton (8:00 A.M.)
 L. E. Strow (12:00 noon)
 Bernhard Kuiper (3:00 P.M.)
 Gordon Reed (3:00 P.M.)
 Calvin Jett (6:30 P.M.)
 Charles West (10:30 P.M.)

Friday, June 23

Robert Koren (8:00 A.M.)
 Frank Perkins (8:00 A.M.)
 Frank Buchanan (11:00 A.M.)
 Walter R. Kenyon (12:00 noon)
 George M. Love (12:00 noon)
 John W. Terlouw (12:00 noon)
 Norman Bagby (1:00 P.M.)
 Rodney King (2:00 P.M.)
 Wayne Rogers (2:00 P.M.)

Henry Benchoff (3:00 P.M.)
 Jack Giddings (3:00 P.M.)
 Paul N. Boyd (3:20 P.M.)
 Vernon N. West (3:20 P.M.)
 Eugene Craven (4:00 P.M.)
 Hal McNeely (4:00 P.M.)
 Dewey Murphy (4:00 P.M.)
 Reid Roach (4:00 P.M.)
 Eugene Wallace (4:00 P.M.)
 William White (4:00 P.M.)
 Paul McKaughan (4:30 P.M.)
 Kennedy Smartt (4:30 P.M.)
 Paul Zetterholm (5:00 P.M.)
 Walter Lastovica (7:00 P.M.)
 O. F. Wiesmann

No Date Given
 Stuart Perrin
 Terrence Flanagan

6-128 Adjournment

The Sixth General Assembly of the Presbyterian Church in America closed its final session at 10:45 p.m.

The Commissioners sang the anthem "Spirit of the Living God," and also the "Doxology."

The Moderator pronounced: "By virtue of the authority delegated to me by the Church, I do now declare that the Sixth General Assembly of the Presbyterian Church in America is adjourned to convene at Charlotte, North Carolina, on the 18th day of June, the year of Our Lord 1979."

The Moderator closed in prayer and pronounced the Apostolic benediction.

PART III APPENDICES

Appendix A REPORT OF THE COMMITTEE ON ADMINISTRATION TO THE SIXTH GENERAL ASSEMBLY

Introduction:

Since the duties of the Committee on Administration cover various areas of the Church's life, this report will be composed of separate narrative sections in each of the area's responsibility. The recommendations are presented at the end of the Report. The Committee held three regular meetings during the year: November 4-5, 1977; February 17-18, 1978; and April 28-29, 1978.

I. Approval of the Minutes

The Fifth General Assembly left the *Minutes* of the Assembly to be reviewed by the Committee on Administration before their publication. This procedure delayed the publication by at least one month. The Stated Clerk presented page proof of the *Minutes* at the November meeting of the Committee. The Committee then appointed a sub-committee for reading and final approval of the *Minutes*.

II. Assembly Arrangements

Several changes were made in this year's logistical arrangements for the Assembly. These changes were expensive. The reason for these changes are: (1) to utilize efficiently the time of the Committees while the Assembly is in session; and (2) to reduce the end of the Assembly rush where important matters are passed without adequate debate. In order for the Assembly to have a specific time to respond to these new arrangements, the Recommendations 1-10 will be placed before the Court.

III. Social Security Tax on Ministers Employed by the Denominational Offices

A minister may or may not be subject to Social Security tax. For the minister who is subject, the question arises, should he be an employee or self-employed? For this particular tax, the cost to the Church is greater for an employee than a self-employed minister. To illustrate this difference, an example has been developed showing a minister earning \$17,700.00 under both systems.

EXAMPLE USING 1978 RATES

Case 1	Normal Employee	Cost to Employer	Cost to Employee	Total
	\$17,700 X .0605	1070.85	1070.85	2141.70
Case 2	Self-Employed			
	\$17,700 X .825	-0-	1460.25	1460.15
Case 2 less Case 1		(1070.85)	389.40	(681.45)

IV. Budget:

One of the chief functions assigned to the Committee on Administration by the First General Assembly (page 5) is to review the budget requests of all the Assembly's Committees, and to make recommendations regarding them to the General Assembly. We understand it to be our responsibility both to evaluate the requests from the Committees, and to attempt to predict the potential giving of the Church. The experience of the past four years as a new denomination is giving us the better base on which to make projections and to recommend reasonable budgets.

We remind the Assembly of the fiscal policy adopted by the Third General Assembly: (1) "That the budget adopted for a particular year by the General Assembly be the spending limit for each Committee." (2) "That each Committee be allowed to rearrange its budget within the total approved each year." (Paragraph 3-60, page 76).

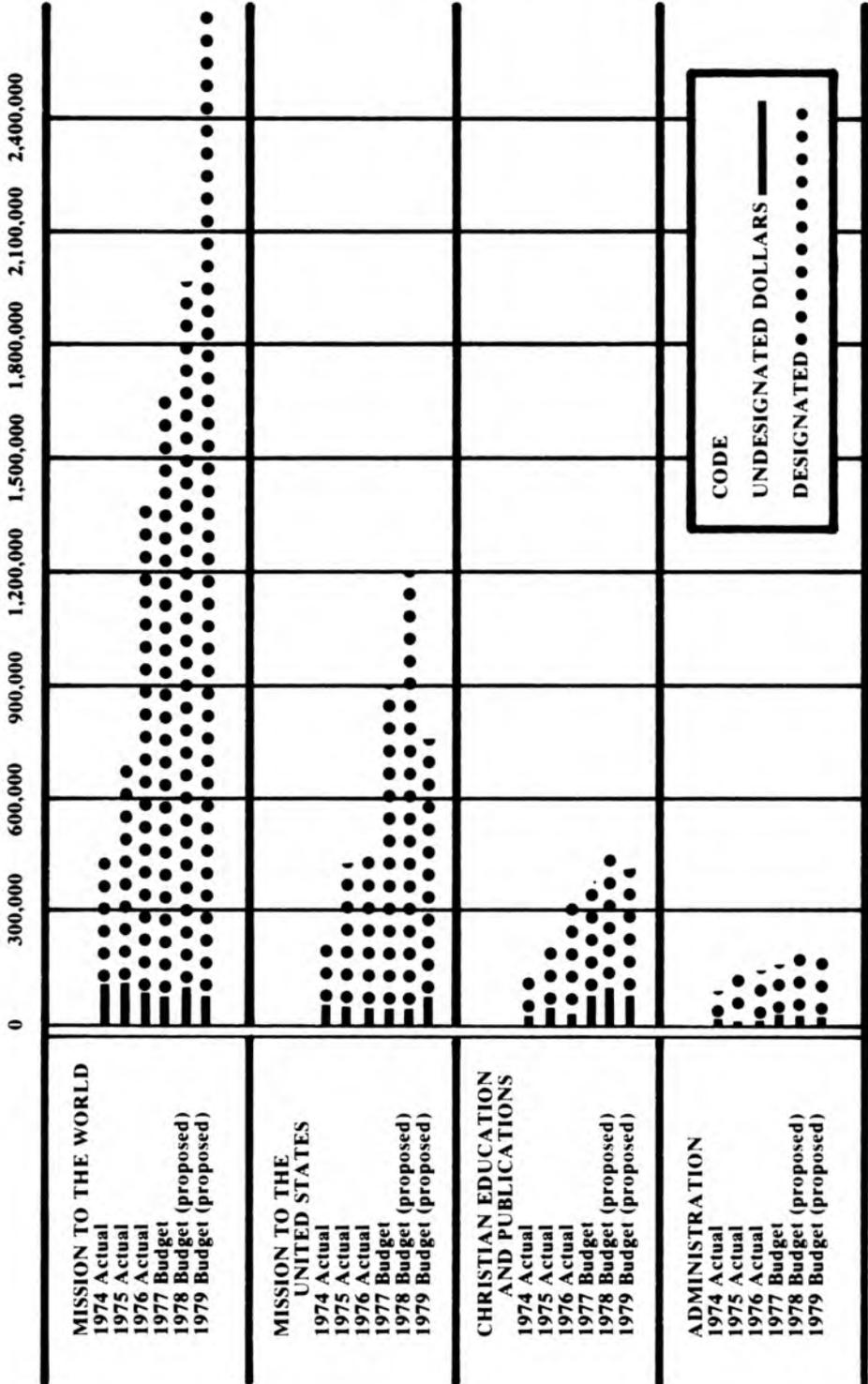
For the information of the Assembly, the denomination has received the following undesignated gifts. These gifts have been distributed each year as shown below according to the General Assembly directives:

UNDESIGNATED INCOME

1974	\$290,181	1977 Actual	\$260,863
1975	\$330,793	1978 Est.	\$300,000
1976	\$266,736	1979 Est.	\$300,000

These gifts have been distributed each year as shown below according to the General Assembly directives:

	% of Undesignated	\$ Undesignated Income	Total \$ Income	% Undesignated \$ to Total \$ Income
COMMITTEE ON ADMINISTRATION				
1974 Actual	7	\$ 20,313	\$ 75,356	27%
1975 Actual	7	23,156	142,370	16%
1976 Actual	10	26,674	147,720	18%
1977 Actual	10	26,086	115,391	23%
1978 Budget	10	30,000	197,340	15%
1979 Proposed	10	30,000	229,869	13%
COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS				
1974 Actual	15	\$ 43,527	\$ 147,841	29%
1975 Actual	25	82,698	245,535	37%
1976 Actual	20	53,347	429,747	12%
1977 Actual	35	91,302	319,577	29%
1978 Budget	35	105,000	547,750	19%
1979 Proposed	30	90,000	540,601	17%
MISSION TO THE UNITED STATES				
1974 Actual	28	\$ 81,251	\$ 223,134	36%
1975 Actual	24	79,390	481,183	16%
1976 Actual	30	80,021	548,529	15%
1977 Actual	20	52,173	464,794	11%
1978 Budget	20	60,000	1,301,000	5%
1979 Proposed	30	90,000	790,802	11%
MISSION TO THE WORLD				
1974 Actual	50	\$145,094	\$ 554,539	26%
1975 Actual	44	145,549	779,333	19%
1976 Actual	40	106,695	1,467,200	7%
1977 Actual	35	91,302	1,482,936	6%
1978 Budget	35	105,000	2,054,430	5%
1979 Proposed	30	90,000	2,720,955	3%



CODE
 UNDESIGNATED DOLLARS ———
 DESIGNATED ●●●●●●●●●●

V. Report of the Stated Clerk

The Clerk's Office has had a double load on it this Spring in that it has had to produce both the *Yearbook* and the *Handbook for the Sixth General Assembly*. Due to the shortness of time between the Assemblies this year, an unusually large number of reports to the Assembly were received too late for printing in the *Handbook*, thus necessitating a large *Supplement*. The Clerk is aware that this is not the best procedure, and intends to enforce the deadlines set by the "Rules for Assembly Operation" more strictly in the future so as to avoid a repetition of this situation.

The recommended changes to the "Rules for Assembly Operation" have come largely from the Sub-Committee on Assembly Arrangements. All of these changes have been approved by the Permanent Committee on Administration.

The 1977 statistics show a total of 66,461 communicant members, 7,438 non-communicant members making a total of 73,899 members, with 428 churches and 536 ministers.

Recommendations:

The Committee on Administration recommends to the General Assembly the adoption of the following recommendations:

1. That the General Assembly accept the invitation of the PCA congregations of Savannah, Georgia, to meet in that city for the 1980 General Assembly.
2. That any ministers subject to Social Security tax, employed by a committee of the Assembly, should have his salary and allowance package arranged so that he is self-employed for the purpose of Social Security.
3. That our present Stated Clerk, the Rev. Morton H. Smith, be employed as Stated Clerk through the 1979 General Assembly.
4. That our present Business Administrator, Mr. Dan Moore, be employed as the Business Administrator through the 1979 General Assembly.
5. That the Stewardship Sub-Committee receive a percentage of their approved budget equal to the percentage of each Permanent Committee's budget received in the year beginning with the year 1979.
6. That immediately following this Assembly, the Stewardship Sub-Committee be requested to inform all local sessions of the over-all budget adopted by the General Assembly, and interpret to them the per capita response required by all congregations in order to meet this challenge; further, that a statement of intent and commitment be requested from the sessions, and that this information be available to the Permanent Committees.
7. That the percentage of undesignated gifts for 1979 be as follows:
 - Administration 10%
 - Christian Education and Publications 30%
 - Mission to the United States 30%
 - Mission to the World 30%
8. That the budgets be approved as follows:

**PRESBYTERIAN CHURCH IN AMERICA
1979 BUDGET REQUESTS SUMMARY**

	1977 Income	1978 Budget	1979 Request	% of increase from		% of Total
				1977	1978	
Mission to the World	\$1,482,936	\$2,054,430	\$2,720,955	83%	32%	64%
Mission to the U.S.	464,794	1,301,000	785,802	69%	(40%)	18%
Christian Education	319,577	547,750	540,601	69%	(1%)	13%
Administration	115,391	197,340	220,869	91%	12%	5%
	<u>\$2,382,698</u>	<u>\$4,100,520</u>	<u>\$4,268,177</u>	<u>78%</u>	<u>3%</u>	<u>100%</u>

PER CAPITA

66,461 (No. of PCA Members)	\$35.85	\$61.70	\$64.43
70,000		58.58	61.18
70,000			57.10
PLUS FIVE IN FIVE		12.00	12.00

COMMITTEE ON ADMINISTRATION
Proposed Budget 1978

	1977 Actual	1978 Budget	1979 Proposed Budget
Office of Moderator.....	\$ 336.65	\$ 1,000	\$ 1,000
Office of Committee on Administration			
Meetings.....	\$28,709.74	\$ 24,500	\$ 30,000
Contingencies.....	-0-	8,462	10,000
Share of General Assembly.....	2,760.36	2,000	3,000
Share of Auditor.....	2,035.13	1,000	2,000
Legal Expense.....	115.00	1,500	-0-
Stewardship.....	7,584.23	10,000	10,000
Foundation.....	-0-	2,500	-0-
Equipment.....	856.50	4,000	4,000
Staff Training.....	-0-	2,000	-0-
Office Expense.....	3,497.67	4,000	4,000
Postage.....	2,006.16	2,000	2,500
Telephone.....	4,313.03	3,500	4,500
Rent.....	3,178.97	3,366	4,000
Travel.....	3,498.06	3,500	4,000
Secretaries: Salary.....	(2) 13,923.97	(2) 14,830	(2) 16,312
Secretaries: Benefits.....	2,663.27	2,835	2,778
Computer.....	3,620.83	8,000	8,000
Associate Coordinator:			
Salary and All Benefits.....	-0-	6,538	(1/2) 11,950
Consultant Salary.....	(7/8) 17,036.52	(7/8) 19,370	(1) 24,468
Annuity (12%) & Insurance.....	2,843.78	3,074	3,747
FICA.....	965.25	950	1,404
Sub Total.....	\$99,608.42	\$128,925	\$147,659
Office of Stated Clerk			
Office Expense.....	1,552.42	2,000	2,000
Postage.....	611.01	600	1,400
Telephone.....	1,804.74	1,800	2,000
Office Rent.....	3,100.00	2,700	5,000
Travel.....	1,558.17	1,000	2,000
Equipment.....	718.33	2,000	1,000
Historical Files.....	264.63	1,000	2,000
Printing.....	5,618.98	14,000	8,000
Secretaries: Salary.....	(1) 6,707.16	(2) 14,830	(1) 8,156
Secretaries: Benefits.....	1,082.16	2,835	1,389
Assistant to Stated Clerk.....	-0-	-0-	(1) 12,000
Stated Clerk Salary & Housing.....	(3/4) 16,431.73	(1) 22,337	(1) 24,468
Annuity (12%) & Insurance.....	2,263.84	3,313	3,747
Sub Total.....	\$41,713.17	\$68,415	\$73,160
TOTAL.....	\$141,658.24	\$197,340	\$220,819

**SUB-COMMITTEE FOR STEWARDSHIP MINISTRIES
PRESBYTERIAN CHURCH IN AMERICA**

	Actual 1977	Revised 1978	Proposed 1979
SALARY AND BENEFITS			
Director*	\$17,132.08	\$21,158.00	\$15,400.00
Assistant Director	2,600.00	17,885.00	17,884.00
Secretary	3,248.00	4,000.00	7,600.00
Annuity/Insurance	3,015.10		
Taxes	1,069.59	1,320.00	2,500.00
Office Supplies	1,755.41	1,100.00	1,850.00
Printing	3,229.31	1,100.00	3,000.00
Shipping	1,146.43	500.00	2,000.00
Rent	3,255.00	3,577.00	3,500.00
Telephone	1,408.30	2,000.00	2,000.00
Meetings	1,685.56	4,000.00	3,000.00
Travel	6,042.72	8,000.00	12,000.00
Stewardship Materials	6,690.35	5,500.00	5,500.00
Network		4,000.00	4,000.00
Regional Conferences	2,562.08	5,500.00	5,500.00
Training	1,924.40		1,000.00
Contingency	9,467.46	3,200.00	2,500.00
	<u>\$66,291.79</u>	<u>\$82,740.00</u>	<u>\$89,234.00</u>

*30% Additional Salary package covered by PCA Foundation

PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

	1977 Actual	1978	1979
Salaries			
*Director			\$ 6,600.00
Counsellor	\$ 5,173.32	\$16,000.00	17,280.00
Counsellor			4,400.00
Secretary		3,100.00	3,600.00
General Administrative			
Office Supplies	32.49	1,200.00	1,350.00
Promotion	3,264.15		
Printing	4,925.41	500.00	1,500.00
Meetings	1,093.30	2,000.00	3,000.00
Consultant	660.00	1,200.00	1,200.00
Advertising	425.00	1,600.00	3,000.00
Telephone		1,500.00	4,000.00
Travel	2,420.88	12,000.00	13,300.00
Postage and UPS	450.77	800.00	1,600.00
Equipment	1,583.50	3,000.00	
Brochures/Booklets	979.16	1,000.00	3,000.00
Payroll Taxes	226.98		1,700.00
Legal/Accounting	75.00		100.00
Training	1,525.00	3,200.00	3,300.00
Wills Clinics		5,000.00	3,000.00
Insurance/Annuity	360.00		1,000.00
Insurance/Auto			400.00
	<u>\$23,194.96</u>	<u>\$52,100.00</u>	<u>\$73,330.00</u>

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

	1977 Actual	1978 Budget	1979 Proposed
For the CE Ministry (Program)			
Continuing Education, Staff	\$1,114.56	1,000	1,000
Leadership Training Ministries	646.76	6,000	3,000
Men's Work		2,000	
Family Ministries (Family Conference)		4,500	6,000
Youth Ministries		8,000	
Women in the Church	1,798.87	4,000	3,000
Great Commission Publications	109,200.00	190,500	175,000
Resource Services		1,000	1,000
Program Travel (Staff)	5,898.66	10,000	11,000
Seminary Education			6,000
Sub Total	\$118,658.85	\$227,000	\$206,000
To Support the CE Ministry			
Coordinator Salary	13,627.58	15,033	17,977
Housing Allowance	8,000.04	8,000	8,000
Insurance & Annuity	1,983.20	2,617	2,238
Administrative Manager	14,549.96	17,000	18,100
Insurance & Annuity	1,587.88	1,922	1,922
News Editor			21,500
Insurance & Annuity			2,790
Writer/Consultant	10,750.04	11,066	11,666
Housing Allowance	5,499.96	5,867	5,867
Auto Allowance	999.96	1,367	1,367
Insurance & Annuity	2,733.88	3,050	3,050
Writer/Consultant	5,850.00	21,500	16,700
Housing Allowance	2,658.35		6,000
Insurance & Annuity	1,425.70	3,554	3,554
Office Salaries	19,183.02	(4) 28,000	(5) 35,200
Sub Total	\$ 88,849.57	\$118,976	\$155,931
Office			
Equipment	4,737.14	4,000	4,000
Office & Printing Supplies	3,514.22	6,000	4,000
Postage	1,169.17	6,000	2,500
UPS	2,922.94	4,500	4,000
Rent	20,506.25	21,600	21,800
Telephone	5,197.28	6,000	7,000
Sub Total	\$38,047.00	\$48,100	\$43,000
General and Administrative			
Automobile-Maintenance & Ins.	1,321.86	1,700	2,000
Books (Library)	224.19	2,000	1,000
Promotional	196.20	12,000	3,000
Insurance (Annuities)			2,000
Insurance (Major Medical)		1,274	1,000
Insurance Office	699.00	700	800
Legal and Accounting Services	1,769.00	4,500	4,000
Repairs and Maintenance	999.18	700	900
Printing	10,816.98	18,400	10,000
Subscriptions	233.55	350	1,500
Payroll Taxes	3,222.82	4,000	5,000
CE Comm. Meetings	7,839.69	7,000	8,500
Contingency Fund	7,882.48	15,000	8,000
Stewardship Ministries	24,239.60	28,700	30,000
"PCA Messenger"	16,400.73	35,600	49,670
General Assembly Costs		8,000	8,000
Additional Studies, Consultants		5,000	
PCA Foundation		8,750	
Sub Total	\$ 75,845.28	\$153,674	\$135,370
Total Budget	\$321,400.70	\$547,750	\$540,601

**1979 PROPOSED BUDGET
COMMITTEE ON MISSION TO THE U.S.**

	1977 Actual	1978 Budget	1979 Budget Request
PROGRAM EXPENSE:			
Evangelism			
Churches	\$ 6,900	\$ 30,000	\$ —
Presbytery Co-Sponsored.....	44,495	50,000	6,000
Loans to Forming Churches	—	20,000	—
Ministers	20,000	20,000	—
Organizing Pastors	(46) 329,094	(75) 652,000	(25) 270,000
Student Pastors.....	(14) 23,286	(15) 20,000	—
Specialized Ministries.....	65,904	50,000	71,000
Telephone, LD.....	7,225	6,000	9,000
Travel & Seminar/O.P. Itin.....	13,925	6,000	14,000
Advertising	20,864	50,000	10,000
Other	21,731	3,000	—
Builders Guild Expense	1,530	4,000	—
PROGRAM TOTAL.....	\$554,954	\$911,000	\$380,000
Designated Funds (Builders Guild).....	\$ 34,137	\$150,000	—
GENERAL & ADMINISTRATIVE EXPENSE:			
Coordinator Salary	\$ 13,690	\$ 15,190	\$ 16,332
Housing	5,000	5,000	5,400
Utilities	2,000	2,500	2,700
Annuity & Insurance.....	2,960	2,960	3,783
TOTAL COORDINATOR.....	\$ 23,650	\$ 25,650	\$ 28,215
Assistant Coordinator Salary	—	—	14,328
Housing	—	—	5,400
Annuity & Insurance.....	—	—	3,396
	\$ 20,856	\$ 20,800	\$ 23,124
Business Manager Salary	—	—	17,145
Insurance.....	—	—	855
	14,322	14,480	18,000
Field Representative Salary.....	—	—	8,868
Housing	—	—	4,500
Annuity & Insurance.....	—	—	2,463
	16,016	16,300	15,831
Assistant to Coordinator — PR	6,750	—	—
Regional Director	—	9,270	—
ADMINISTRATION PERSONNEL	57,954	60,850	56,955
Office Salaries & Benefits	21,450	(3 ^{1/2}) 25,000	(4) 32,334
Part Time Employees	—	—	—
Travel/Administrative Staff	26,734	30,000	15,000
Supplies & Printing	7,914	22,000	9,000
Postage.....	5,790	8,000	8,000
Telephone	1,663	2,000	2,000
Rent	8,778	8,000	10,000
Service Bonds & Equipment	10,651	5,000	3,000
C/A Expenses	5,521	8,000	6,500
PCA Foundation	—	5,000	—
Stewardship Ministries	15,110	20,000	16,548
Committee Meetings & Work	16,654	15,000	15,750
Other	2,729	3,000	—
Audit	1,853	2,500	2,500
GENERAL & ADMIN. TOTAL	\$206,451	\$240,000	\$205,802
SUMMARY:			
Total Program	\$554,954	\$911,000	\$380,000
Builders Guild	34,137	150,000	—
Total Administrative.....	206,451	240,000	210,802
Contingency for Program Expansion	—	—	200,000
	\$795,542	\$1,301,000	\$785,802

MISSION TO THE WORLD			
	1977 Actual	1978 Budget	1979 Proposed
PROGRAM EXPENSE:			
Missionaries — persons	(126)	(170)	(230)
Support Accounts	\$ 763,607.47	\$1,170,600	\$1,742,128
Work Budgets	78,167.00	128,000	200,000
Sub Total No. 1	\$ 841,774.47	\$1,298,600	\$1,942,128
Projects	\$ 158,672.47	\$130,000	\$225,000
National Workers	11,660.00	20,000	22,000
Sub Total No. 2	\$ 170,332.47	\$ 150,800	247,000
Other Program Expenses			
Candidate Expense	\$ 15,106.19	\$ 15,600	\$ 15,000
Itineration Expenses	26,249.66	—	—
Prayer Card Expense	1,675.09	—	—
Prayer Letter Expense	7,785.00	—	—
Mission Consultant	10,665.85	17,000	10,000
Field Trips and Evaluation	9,060.43	20,000	20,000
Foreign Property	—	—	50,000
Missionary Children Scholarship	—	—	—
Legal Fees	3,915.51	4,000	2,000
Sub Total No. 3	\$ 74,457.73	\$ 56,600	\$ 97,000
TOTAL PROGRAM EXPENSES	\$1,086,564.67	\$1,505,200	\$2,286,128
ADMINISTRATIVE AND GENERAL EXPENSES:			
Personnel Expense			
Coordinator Cash Salary	\$ 14,029.25	\$ 14,430	\$ 16,678
Coordinator Housing Allowance	6,450.00	7,800	7,800
Coordinator Benefits	3,170.75	3,420	3,737
Coordinator of Church Relations			
Cash Salary	6,159.36	12,543	13,897
Coordinator of Church Relations			
Housing Allow.	3,714.00	6,800	6,800
Coordinator of Church Relations			
Benefits	1,378.16	3,074	3,204
Missionary-Evang. Cash Salary	12,550.64	13,751	15,036
Miss.-Evang. Housing Allow.	3,600.00	3,600	3,600
Miss.-Evang. Car Allow.	1,000.00	1,000	1,000
Miss.-Evang. Benefits	2,790.74	2,910	3,077
Candidate Secretary Cash Salary	8,698.50	16,241	17,378
Candidate Sec. Benefits	1,481.45	2,657	2,805
Financial Sec. Cash Salary	16,623.96	17,788	19,033
Financial Sec. Benefits	2,700.54	2,843	3,004
Office Staff	(7 ^{1/2}) 57,412.59	(8) 66,231	(9) 79,257
Office Staff Benefits	3,156.53	6,591	8,977
Temporary Employees	1,609.45	2,251	3,300
Employer FICA	4,922.66	6,200	7,734
Communications Consultant	2,700.56	3,000	3,300
Sub Total No. 1	\$ 154,149.14	\$ 193,130	\$ 219,627
Travel and Meetings			
Committee Meetings	\$ 9,714.95	\$ 9,000	\$ 9,900
Coordinator Travel	3,882.83	4,400	4,800
Coordinator of Church Relations Travel	1,850.04	2,200	2,400
Candidate Secretary Travel	305.47	1,600	1,800
Missionary-Evangelist Travel	4,574.15	5,000	5,500
Financial Secretary Travel	729.23	1,000	1,100
Other Staff Travel & MTW Car	2,149.01	2,000	2,200
Other Committeemen Travel	3,500.00	5,500	6,000
Sub Total No. 2	\$ 26,705.68	\$ 30,700	\$ 33,700

	1977 Actual	1978 Budget	1979 Proposed
Office Related Expense			
Rent	\$ 20,399.53	\$ 21,400	\$ 22,500
Telephone	12,366.17	15,000	16,500
Office Supplies	3,809.04	4,200	4,600
Office Stationery and Forms	4,060.84	5,000	5,500
Missionary-Evangelist Office Expense	799.92	800	900
Mailing Service Expense	1,351.67	2,000	2,200
Postage and UPS	6,713.83	8,000	8,800
Equipment Purchases	8,097.54	10,000	11,000
Equipment Rental and Maintenance Fees ..	7,247.13	8,600	9,500
Equipment Repairs and Supplies	734.66	600	700
Computer Supplies and Forms	174.04	500	600
Computer Services	2,079.69	11,000	12,100
Computer Equipment Rental	666.64	1,900	2,100
Literature for Distribution	2,429.90	3,300	3,600
Publicity	9,355.70	12,000	13,200
Auditing Fees	2,569.05	3,000	3,300
Membership Fees, Subscriptions	4,015.41	4,400	4,800
Miscellaneous	9,070.41	2,500	2,800
Sub Total No. 3	\$ 95,941.17	\$ 114,200	\$ 124,700

	1977 Actual	1978 Budget	1979 Proposed
Discretionary Funds	\$ 717.00	\$ 10,000	\$ 10,000
General Assembly Expense	\$ 9,661.23	\$ 13,400	\$ 14,800
PCA Family in Missions Conference	\$ 3,328.51		
Stewardship Program & PCA Foundation	\$ 26,443.20	\$ 37,800	\$ 32,000
TOTAL ADMINISTRATIVE AND GENERAL EXPENSES	\$ 316,945.93	\$ 399,230	\$ 434,827
TOTAL MISSION TO THE WORLD BUDGET:	\$1,403,510.60	\$1,904,430	\$2,720,955

9. That the "Rules for Assembly Operation" be amended as follows:

1-2 add: "The Clerk shall nominate persons to serve as recording clerks, assistant clerks, and assistant parliamentarians. After opportunity is given for other nominations, the Assembly shall elect the necessary assistants for the Stated Clerk's office. The expenses of these assistants shall be borne by the Assembly."

3-8 add: "He shall be assisted in this duty by the Assistant Parliamentarians elected by the Assembly."

8-1 add: "12. Conference Center Sub-Committee Touching Conference Center"

Add a new 8-4 as follows, and renumber subsequent paragraphs accordingly: "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*. The Assembly shall provide a stenographer for each Committee, who shall record the actions of the Committee, and prepare the Report of the Committee under the direction of the Chairman and Secretary of the Committee.

Add new 8-5-(2) as follows: "It shall set a time, after which a late arrival shall not be permitted to vote on the report."

(Old item (2) will become item (4).

Delete item (3) and replace item (4) with new 8-4-(3) as follows: "Meetings of the Committees of Commissioners shall ordinarily be open to the public as non-participating visitors, to the extent made possible by the physical facilities of the 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."

8-11-(4) change to read: "Presented to the Assembly by the Chairman or his designate, as set forth in sections 10-2 and 10-3.

Add new section IX and renumber the subsequent sections.

"IX Assembly Expenses

9-1- The expenses of the following Permanent Committees shall be borne by that particular Committee:

- (1) Administration
- (2) Christian Education and Publications
- (3) Mission to the United States
- (4) Mission to the World
- (5) Stewardship
- (6) PCA Foundation
- (7) Trustees of Insurance and Annuities Fund

9-2 All other expenses of the General Assembly shall be divided between the four major Permanent Committees on the percentage basis of distributing undesignated gifts."

10-4-(4) replace with the following: "When a main motion has been debated for twenty minutes the Moderator shall put the question to the Assembly: 'Does the Assembly desire to extend the time an additional ten minutes?' A simple majority will decide the question, and, if time is extended, the question will again be put every succeeding ten minutes until the motion is concluded. In addition, each Commissioner will be limited to a maximum of five minutes per speech." (Note: This is undebatable. Roberts, p 336.)

10. That the following Sub-Committees be heard when they are ready to report:

- Sub-Committee on Interchurch Relations
- Sub-Committee on Judicial Business
- Trustees on Insurance and Annuities
- Trustees on the PCA Foundation
- Sub-Committee on Stewardship
- Sub-Committee on Conference Center

Respectfully submitted,
Harold R. Patterson, Chairman

Audit Report of Kent, Nobles and Martin
Certified Public Accountants
Montgomery, Alabama 36104

The Board of Directors
Presbyterian Church in America
Columbus, Georgia

We have examined the balance sheets of the permanent committees of the Presbyterian Church in America, the Sub-Committee for Stewardship Ministries, the Five in Five Fund, and the Presbyterian Church in America Foundation as of December 31, 1977, and the related statements of support, revenue and expenses and changes in fund balances for the year then ended. Additionally, we have examined the financial statements of the Insurance and Annuities Trust Fund as to which our report is presented under separate letter. Our examinations were made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except as stated in the following paragraph.

It was impracticable for us to physically examine, or otherwise tests the property and equipment maintained in foreign countries by the Committee for Mission to the World. These assets have been valued at \$152,941 in the accompanying balance sheet at December 31, 1977, as to which we do not express an opinion. The cost of these assets has been recognized as program expense in the year of acquisition, which for 1977, resulted in an overstatement of expenses of \$36,700 as shown in Note "2(b)".

The Committee for Christian Education and Publications does not recognize, in its financial statements, earnings or equity of Great Commission Publications, Inc., a joint venture described in Note "8" to financial statements. The net effect of this practice on the accompanying statements at December 31, 1977 had not been determined; however, the Committee's share of such earnings and equity amounted to \$26,667 at June 30, 1977.

In our opinion, except for the effect of the matters referred to in the two preceding paragraphs, the aforementioned financial statements present fairly the financial position of the previously mentioned permanent committees and subcommittees of the Presbyterian Church in America as of December 31, 1977, and the results of their operations and changes in fund balances for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Certified Public Accountants

March 21, 1978

**PRESBYTERIAN CHURCH IN AMERICA
BALANCE SHEETS
DECEMBER 31, 1977
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976**

	Permanent Committees					Sub-Committees		1976	1977	Memo-
	Admin- stration	Christian Education & Publications	Mission to the U.S.	Mission to the World	Five In Five	Stewardship Ministries	PCA Foundation	Memo- random Totals	Memo- random Totals	Totals
Assets										
Cash on hand and in banks	\$ 36	\$ 15,875	\$ 4,922	\$118,469	\$ 3,336	\$ 16,025	\$ 2,341	\$ 161,004	\$	\$ 133,594
Cash in savings deposits	54,074	27,494	129,475	191,000			60,680	462,723		743,733
Investments — Note "5"	154,230		30,662				116,955	301,847		115,342
Accounts & deposits receivable		24,517	417	1,865	17,500	3,492	785	48,576		6,233
Accrued interest receivable	1,720		310	2,325				4,355		5,601
Note receivable — Coordinator Note "14"		10,000						10,000		10,000
Inventory — Literature (at cost)		23,746						23,746		12,829
Other miscellaneous assets	9,899	9,684			1,124		452	21,159		5,799
Property & equipment (at cost):										
United States — Note "2"	14,721	19,252	27,306	23,461		9,721	6,732	101,193		75,347
Foreign — Note "2"				152,941				152,941		116,240
Total assets	\$234,680	\$130,568	\$162,430	\$520,723	\$ 21,960	\$ 29,238	\$187,945	\$1,287,544	\$	\$1,224,718
Liabilities & Fund Balances										
Liabilities:										
Bank overdraft — Note "6"	\$ 41,298							\$	\$ 41,298	\$ 18,635
Accounts payable	972	\$ 31,304	\$ 1,722	\$ 5,688		\$ 2,028	\$ 268	41,982		16,320
Notes payable							5,372	5,372		1,062
Other miscellaneous liabilities	1,380	529	1,124	25		854	429	4,341		9,475
Total liabilities	\$ 43,650	\$ 31,833	\$ 2,846	\$ 5,713	\$ 0	\$ 2,882	\$ 6,069	\$ 92,993	\$	\$ 45,492
Fund Balances:										
Unrestricted — Exhibit "B"	\$ 69,006	\$ 98,039	\$130,390	\$320,389	\$ 21,960	\$ 26,356	\$ 4,119	\$ 670,259		\$ 850,554
Restricted — Exhibit "C"	122,024	696	29,194	194,621			177,757	524,292		328,672
Total fund balances	\$191,030	\$ 98,735	\$159,584	\$515,010	\$ 21,960	\$ 26,356	\$181,876	\$1,194,551		\$1,179,226
Total liabilities and fund balances	\$234,680	\$130,568	\$162,430	\$520,723	\$ 21,960	\$ 29,238	\$187,945	\$1,287,544	\$	\$1,224,718

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA
STATEMENT OF SUPPORT, REVENUE AND EXPENSES AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1977
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976

	Permanent Committees				Sub-Committees			1977	1976
	Adminis- tration	Christian Education & Publications	Mission to the U.S.	Mission to the World	Five In Five	Stewardship Ministries	PCA Foundation	Memo- randum Totals	Memo- randum Totals
Support and revenue:									
Donations & contributions.....	\$110,334	\$334,474	\$353,667	\$442,044	\$ 26,144	\$ 470	\$ 3,096	\$1,270,229	\$1,387,532
Investment income.....	6,607	1,267	17,647	10,577		438	466	37,002	39,403
Program income (Literature sales net of expenses of \$50,716 & \$34,787).....		8,679						8,679	9,022
Other support & revenue.....		4,594		15,795		75,581	15,000	20,389	3,604
Contributions from permanent committees.....								90,581	64,930
Total support & revenue.....	\$116,941	\$349,014	\$371,314	\$468,416	\$ 26,144	\$ 76,489	\$ 18,562	\$1,426,880	\$1,504,491
Expenses:									
Missionary support, projects & evangelism ministries.....			\$513,124	\$ 93,408				\$ 606,532	\$ 310,090
Administrative & other program expense.....	\$129,021	\$181,468	175,109	271,104	\$ 4,184	\$ 59,147	\$ 21,552	841,585	731,764
Contributions to G.C.P., Inc.....		109,200						109,200	100,000
General Assembly expense.....	2,760	9,567	5,520	9,661				27,508	24,461
Contributions to sub-committees.....	7,584	26,443	15,111	26,443				75,581	59,930
Depreciation.....	2,576	2,698	2,837	2,731		195	218	11,255	8,392
Total expenses.....	\$141,941	\$329,376	\$711,701	\$403,347	\$ 4,184	\$ 59,342	\$ 21,770	\$1,671,661	\$1,234,637
Excess of support & revenue over expenses (expenses over support & revenue).....	(\$ 25,000)	\$ 19,638	(\$340,387)	\$ 65,069	\$ 21,960	\$ 17,147	(\$ 3,208)	(\$ 244,781)	\$ 269,854
Other changes in fund balances:									
Property & equipment acquisitions for foreign use (net of depreciation) Note "2".....				36,700					
Inter-fund transfer from restricted funds — Note "10".....				31,483					5,000
Adjustment to eliminate deficits in project accounts.....				(8,694)					
Fund balances beginning of year.....	94,006	78,401	470,777	195,831	0	9,209	2,327		
Fund balances end of year.....	\$ 69,006	\$ 98,039	\$130,390	\$320,389	\$ 21,960	\$ 26,356	\$ 4,119		

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

EXHIBIT "C"

PRESBYTERIAN CHURCH IN AMERICA
 STATEMENT OF SUPPORT, REVENUE AND EXPENSES AND CHANGES IN FUND BALANCES
 FOR THE YEAR ENDED DECEMBER 31, 1977
 WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976

RESTRICTED FUNDS

	Permanent Committees			Mission to the World	Sub-Committee PCA Foundation	1977 Memo- randum Totals	1976 Memo- randum Totals
	Adminis- tration	Christian Education & Publications	Mission to the U.S.				
Support and revenue:							
Donations.....	\$ 7,333	\$ 31,486	\$ 92,599	\$1,023,356	\$187,675	\$1,342,449	\$738,540
Investment income.....	11,024	728			828	12,580	12,886
Total support and revenue.....	\$ 18,357	\$ 32,214	\$ 92,599	\$1,023,356	\$188,503	\$1,355,029	\$751,426
Expenses:							
Missionary support projects and evangelism ministries.....			\$ 77,019	\$ 998,950	\$ 5,746	\$1,075,969	\$713,154
Administrative expenses.....			780			6,526	
Youth Ministry Manual — Note "9".....		\$ 32,018				32,018	
Contributions to PCA Foundation.....	\$ 15,000					15,000	5,000
Other miscellaneous disbursements.....	2,106					2,106	2,040
Total expenses.....	\$ 17,106	\$ 32,018	\$ 77,799	\$ 998,950	\$ 5,746	\$1,131,619	\$720,194
Excess of support and revenue over expenses.....	\$ 1,251	\$ 196	\$ 14,800	\$ 24,406	\$182,757	\$ 223,410	\$ 31,232
Other changes in fund balances:							
Inter-fund transfers to unrestricted funds.....				(31,483)			
Elimination of deficits in project accounts.....				8,694			
Fund balances beginning of year.....	120,773	500	14,394	193,004	0		
Fund balances end of year.....	\$122,024	\$ 696	\$ 29,194	\$ 194,621	\$177,757		

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA

SCHEDULE OF CHANGES IN RESTRICTED FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1977

	Balance 1 1 77	Additions	Deductions	Balance 12 31 77
Administration:				
Capital Challenge	\$118,463	\$ 10,219	\$ 15,000	\$113,682
Flewellen fund	1,245		1,245	0
Coordinator's auto fund	810	82	860	32
Notebook fund	155	106		261
College fund	50	5		55
Other Special funds	50	744	50	744
Gifts to others	0	7250		7,250
Total Administration	\$120,773	\$ 18,406	\$ 17,155	\$122,024
Christian Education & Publications:				
Scholarship fund	\$ 500	\$ 191	\$	\$ 691
Love gift	0	32,023	32,018	5
Total Christian Education & Publications	\$ 500	\$ 32,214	\$ 32,018	\$ 696
Mission to the World:				
Missionary support	\$128,165	\$ 880,246	\$ 877,074	\$131,337
Projects	44,871	149,222	150,895	43,198
Field Funds — Brazil	19,968		16,268	3,700
Missionary support reserve PCA/Others	0	16,386		16,386
Total Mission to the World	\$193,004	\$1,045,854	\$1,044,237	\$194,621
Foundation:				
Conference Center	\$ 0	\$ 188,503	\$ 10,746	\$177,757
Total Foundation	\$ 0	\$ 188,503	\$ 10,746	\$177,757
Mission to the U.S.:				
Organizing pastors	\$ 8,703	\$ 32,946	\$ 18,200	\$ 23,449
Specialized ministries	0	5,291	5,291	0
Student pastors	0	5	5	0
New York & Deland work	675	1,150	1,775	50
Builders Guild Aid	4,762	34,950	34,136	5,576
Crisis Fund — Haysi	0	14,672	14,672	0
Other ministry funds	254	3,585	3,720	119
Total Mission to the U.S.	\$ 14,394	\$ 92,599	\$ 77,799	\$ 29,194
Total all funds	\$328,671	\$1,377,576	\$1,181,955	\$524,292

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

PRESBYTERIAN CHURCH IN AMERICA
DECEMBER 31, 1977

NOTES TO FINANCIAL STATEMENTS

NOTE "1 — Summary of Significant Accounting Policies:

The books of the four permanent committees of the Presbyterian Church in America, the Sub-Committee for Stewardship Ministries, the Five in Five Fund, and the Presbyterian Church in America Foundation are maintained substantially on a cash basis; however, the accompanying financial statements have been prepared on an accrual basis, except that expenditures by the Committee for Mission to the World for property and equipment acquired for use in foreign countries and advances to missionary support accounts have been recognized as program expenses in the year the expenditures were made. Expenditures for equipment acquired for the use of the committees in the United States have been capitalized and depreciation recognized as expense over the estimated useful lives of the assets. Depreciation of foreign property and equipment has been recognized only with respect to the value of such property included in the balance sheet as assets of the Committee for Mission to the World as

described in Note "2". All contributions received are considered available for unrestricted use unless specifically restricted by the donor. Funds received as gifts for individuals or to support the activities of other agencies are classified as "Channel Funds" and are passed directly to the recipients without being recognized as support or expense of the designated committee.

Each committee maintains its own separate accounts and conducts its programs independently as set forth in the By-laws of the Corporation or by direction of the General Assembly.

NOTE "2" — Property, Equipment and Depreciation:

(a) Equipment acquired for use in the United States:

Depreciation is provided on a straight-line basis over the estimated useful lives of the assets. An average rate of ten percent (10%) per year has been applied after allowing for estimated salvage value. At December 31, 1977 the cost for such assets less accumulated depreciation was as follows:

	COA	CEP	MUS	MTW	Steward- ship	Founda- tion
Cost.....	\$17,938	\$31,548	\$34,813	\$30,677	\$ 9,967	\$ 6,950
Depreciation.....	(3,217)	(7,802)	(7,507)	(7,216)	(246)	(218)
Total.....	<u>\$14,721</u>	<u>\$23,746</u>	<u>\$27,306</u>	<u>\$23,461</u>	<u>\$ 9,721</u>	<u>\$ 6,732</u>

(b) Property and equipment acquired by the Committee for Mission to the World for use in foreign countries:

Depreciation of foreign property and equipment has not been recognized as expense as explained in Note "1", however, a depreciation allowance has been provided in the accompanying statements in order to write off the values of these assets over their estimated useful lives, with corresponding charges being made directly to fund balance. Investment in foreign property increased during 1977 as follows:

Total cost of property & equipment added in 1977		\$ 59,548
Less estimated decrease in value of assets for 1977.....	\$ 10,396	
Book value of property disposed of in 1977.....	<u>12,452</u>	<u>22,848</u>
Net increase in property & equipment assets and fund balance.....		<u>\$ 36,700</u>
At December 31, 1977, the total cost of assets located in foreign countries amounted to \$152,941 as follows:		
Land, buildings and equipment.....		\$167,202
Less accumulated depreciation		<u>14,261</u>
Residential value		<u>\$152,941</u>

NOTE "3" — Pension Plan:

The Committees are participating in the "Annuity Fund for Ministers of the Presbyterian Church in America" and the "Employees Annuity Fund of the Presbyterian Church in America.

Contributions to the Plans are made in accordance with the requirements of the Trust Agreement and are charged to expense currently.

NOTE "4" — Lease Agreements:

Each committee is obligated under a separate lease for their office space as follows:

Committee on Administration:

Annual lease payable in monthly installments of \$447 for an annual cost of \$5,366, shared by the Insurance and Annuity Fund, and expires June 30, 1978.

Committee for Christian Education & Publications:

Long-term lease payable in monthly installments of \$1,677 for an annual cost of \$20,120, and expires May 31, 1979.

Committee for Mission to the United States:

Annual lease payable in monthly installments of \$732 for an annual cost of \$8,778, and expires May 31, 1978.

Committee for Mission to the World:

Annual lease payable in monthly installments of \$1,774 for an annual cost of \$21,181, and expires July 31, 1978.

Sub-Committee for Stewardship Ministries:

Long-term lease payable in monthly installments of \$271 for an annual cost of \$3,255, and expires September 30, 1979.

The Committee for Mission to the World is also obligated under leases for equipment as follows:

Xerox duplicating machine. This lease is an annual agreement which may be terminated by the lessee or lessor upon thirty (30) days prior written notice only at the end of an annual lease period with certain exceptions. The monthly lease charge varies based on the usage with a fixed charge of \$140 per month. The annual agreement is renewable on May 1st of each year.

Xerox communications terminal equipment. An agreement was signed on July 11, 1977 with Xerox Corporation to furnish a Model 1700 communications terminal. The initial term is for one year at a monthly lease charge of \$149.

IBM Mag Card II equipment. This is a lease purchase agreement dated December 21, 1977 with a base term of twenty-four (24) months and extension of twelve (12) months at a monthly lease charge of \$275. The purchase option price amounts to 50% of \$12,390. The maximum accrual period is thirty-six (36) months and the maximum purchase accrual is 50%. If the agreement is terminated prior to the base term with extensions a 25% termination charge may be assessed.

NOTE "5" — Investments:

The following investments were held at December 31, 1977:

Committee on Administration:

The Committee's investment is stated at cost which is \$1,942 in excess of market at December 31, 1977 as follows:

<u>Face Amount</u>		<u>Cost</u>	<u>Market Value</u>
\$155,000	Kingdom of Sweden 9% bonds due 1997.....	\$154,230	\$152,288

Committee for Mission to the World:

In December, 1977, the Committee received a donation of 10 acres of land. This land is located on Trail Road, Marietta, Georgia, and has been appraised at \$30,000. In the accompanying financial statements the \$30,000 has been included as unrestricted donations and support on Exhibit "B" and as investment on Exhibit "A". The asset is carried at its fair market value at date of gift plus closing cost of \$662.

Presbyterian Church in America Foundation:

The Foundation was the holder of 250 shares of stock in two corporations at December 31, 1977. The securities are valued in the accompanying financial statements at their estimated realizable value which was provided by the donor as follows:

Elchap Realty, Inc.	200 shares	\$ 28,000
Interest in mortgage receivable (20% of \$48,140).....		9,628
Normandy-Shreveport, Inc.	50 shares	79,327
		<u>\$116,955</u>

The corporations were in the process of liquidation at December 31, 1977.

NOTE "6" — Committee on Administration — Bank Overdraft — \$41,298:

All available monies are deposited to a savings account in The American Federal Savings and Loan Association for the purpose of earning the maximum interest on money available to the Committee on a temporary basis. Transfer deposits are timed and made from savings to the checking account in Trust Company Bank of Columbus in order to insure that sufficient money is on hand when a check is presented for payment.

The overdraft of \$41,298 actually represented an overdraft per books due to checks being written and recorded on December 31, 1977, but which did not clear the bank until later in January, 1978. The book overdraft, however, was more than offset by funds available in the savings account of \$54,074. The bank statement of the checking account with Trust Company of Columbus showed a balance of \$2,729 at December 31, 1977, which was an adequate amount to cover checks clearing prior to the next deposit in January, 1978. Trust Company of Columbus was aware of the practice and indicated satisfaction with the arrangement.

NOTE "7" — Committee on Administration — Contributions to the Presbyterian Church in America Foundation:

The Fourth General Assembly established The Presbyterian Church in America Foundation and recommended the use of investment income of the Challenge Fund to assist in defraying administrative expenses of the Foundation. The total assistance provided by the Committee in 1977 amounted to \$15,000 and is shown on Exhibit "C".

NOTE "8" — Committee for Christian Education and Publications — Contributions to Great Commission Publications, Inc.:

Great Commission Publications, Inc. is a non-profit corporation, jointly owned by the Christian Education Committee of the Presbyterian Church in America and the Christian Education Committee of the Orthodox Presbyterian Church as approved by the Third General Assembly in September, 1975. Contributions to the Corporation, shown as expense

in the accompanying financial statements, amounted to \$109,200 for 1977 and \$100,000 for 1976 to support general operations of the venture.

NOTE "9" — Committee for Christian Education and Publications — WIC Love Gift:

The Committee was the recipient of the 1977 Women in the Church Love Gift designated to cover the expenses of the Youth Ministry Manual. Total contributions for this purpose amounted to \$31,325 and is included in restricted revenue on Exhibit "B". This contribution, together with interest income was expended as follows:

Writer's salary & benefits.....	\$17,321
Promotional expenses.....	5,790
Printing, shipping & supplies.....	8,907
	<hr/>
	\$32,018

NOTE "10" — Presbyterian Church in America Foundation — Appropriation of Restricted funds for operations:

A Challenge Gift of \$20,000 was offered to and accepted by the Fifth General Assembly in September, 1977. The gift was to support the 1978 Foundation budget and was contingent upon the Assembly's commitment of \$25,000 to the Foundation during 1978. A transfer of \$5,000 from this gift was made in November, 1977 to the unrestricted fund to support 1977 operations. Without the benefit of this transfer the unrestricted fund would have shown a deficit at December 31, 1977 of \$2,694.

NOTE "11" — Committee for Mission to the World — Medical Insurance Fund:

The Committee provides comprehensive medical coverage for missionaries and staff personnel. This coverage is provided through a self-administered medical insurance program in coordination with the Christian Medical Society. The plan with the Christian Medical Society is a \$1,000 deductible policy underwritten by The John Hancock Mutual Life Insurance Company. Coverage of the first \$1,000 is provided by the Committee's medical insurance plan on the basis of \$100 deductible per year for each family member, with a maximum of \$300 deductible per family per year. The fund uses the cash method of accounting with the changes in the fund for 1977 being as follows:

Balance 1/1/77.....	\$15,481
Income from premiums, etc.....	20,170
Benefits paid.....	(10,823)
Transfer to uncommitted fund balance.....	(1,022)
	<hr/>
Balance 12/31/77.....	\$23,806

Coverage under this plan was provided to missionaries only until October 1, 1977, at which time the home office staff was included in the plan. Net revenue from medical insurance activities has been included in revenue on Exhibit "B". For years prior to 1977, net medical insurance revenue was shown as a decrease in missionary support expense. Comparative totals of revenue and expenses for 1976 have been adjusted to present net revenue from this source on the same basis as 1977.

NOTE "12" — Committee for Mission to the United States — Appropriation of Unrestricted Funds:

On December 29, 1977, the Committee adopted a policy to place all gifts of \$10,000 or more into a separate fund for the support of specific ministries or to be used for special one-time projects. At December 31, 1977, \$10,000 of such gifts had been received and is designated in the accompanying statements as unrestricted appropriations of fund balance.

NOTE "13" — Committee for Mission to the United States — Five in Five Fund — Church Loans Receivable:

The General Assembly approved a five year, five million dollar capital funds campaign at its meeting in September of 1977. The Committee for Mission to the United States subsequently established the Five in Five Fund for the purpose of making loans to churches for their building programs. In 1977, the following two non-interest bearing loans were made.

Westminster Presbyterian Church Jacksonville, Florida.....	\$ 7,500
Westminster Presbyterian Church Houston, Texas.....	10,000
Total.....	<hr/>
	\$17,500

Prior to September, 1977, the Committee made program related loans to churches which were charged to current expense. In 1976, the expense amounted to \$4,500.

NOTE "14" — Committee for Christian Education and Publications Note Receivable — Coordinator:

The Committee loaned its coordinator \$10,000 on November 12, 1976 to assist him in securing a place of residence in Montgomery, Alabama. The note is due on demand within a period not to exceed five years from the above date, or upon termination of employment. It is to bear interest at a rate of five percent (5%) per year, which is to be paid from any net gain realized from the sale of the residence, not to exceed the net gain realized and to be secured by a second mortgage on the residence.

Kent, Nobles and Martin
Certified Public Accountants
Montgomery, Alabama

May 3, 1977

Board of Trustees for the
Insurance and Annuity Fund of the
Presbyterian Church in America
Columbus, Georgia

We have examined the balance sheet of the Insurance and Annuity Fund of the Presbyterian Church in America as of December 31, 1977 and the related statement of fund transactions and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned statements present fairly the financial position of the Insurance and Annuity Fund of the Presbyterian Church in America at December 31, 1977, and its fund transactions and changes in fund balances for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Certified Public Accountants

March 10, 1978

EXHIBIT "A"

**INSURANCE AND ANNUITY FUND OF THE
PRESBYTERIAN CHURCH IN AMERICA**

**BALANCE SHEET
DECEMBER 31, 1977
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976**

ASSETS	1977	1976
Cash on hand and in banks.....	\$.00	\$ 699.71
Cash in savings deposits.....	113,175.02	124,787.80
Accrued interest receivable.....	21,004.64	19,680.22
Security investments at market value — Note "1(c)" and "2".....	1,611,564.64	1,012,824.69
Insurance premiums receivable.....	7,562.48	1,811.59
Annuity dues receivable.....	13,828.75	4,527.60
Total assets.....	<u>\$1,767,135.53</u>	<u>\$1,164,331.61</u>
LIABILITIES AND FUND BALANCE		
Liabilities:		
Bank overdraft.....	\$ 114.01	\$.00
Insurance premiums payable.....	33,588.25	13,006.66
Accounts payable and accrued payroll taxes.....	716.34	267.26
Annuity dues paid in advance.....	6,602.43	8,118.14
Insurance premiums collected in advance.....	4,913.43	9,063.38
Total liabilities.....	<u>\$ 45,934.46</u>	<u>\$ 30,455.44</u>
Fund balance:		
Annuity funds:		
Minister's annuity.....	\$1,447,928.39	\$ 989,924.45
Lay annuity.....	45,657.39	.00
Gift annuity.....	31,555.13	.00
Total annuity funds.....	\$1,525,140.91	\$ 989,924.45
Minister's relief fund.....	179,227.69	131,897.22
Insurance fund.....	16,832.47	12,054.50
Total fund balance.....	\$1,721,201.07	\$1,133,876.17
Total liabilities and fund balance.....	<u>\$1,767,135.53</u>	<u>\$1,164,331.61</u>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

EXHIBIT "B"

INSURANCE AND ANNUITY FUND OF THE
PRESBYTERIAN CHURCH IN AMERICA

STATEMENT OF FUND TRANSACTIONS AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1977
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976

	Ministers Annuity Fund	Lay Annuity Fund	Gift Annuity Fund	Total Annuity Funds	Ministers Relief Fund	Insurance Fund	1977 Total All Funds	1976 Total All Funds
Members' dues.....	\$ 528,384.22	\$ 14,609.97	\$ 30,586.66	\$ 573,580.85			\$ 573,580.85	\$ 422,128.14
Designated donations.....					\$ 49,407.84	\$313,801.18	49,407.84	50,821.57
Insurance premiums income.....							313,801.18	213,633.73
Investment income:								
Increase (decrease) in market value of investments held at year-end.....	(36,158.23)	(1,146.88)	(709.54)	(38,014.65)	(4,934.41)	(763.57)	(43,712.63)	37,471.26
Gain on sale of investments.....	10,198.04	323.47	200.12	10,721.63	1,391.70	215.36	12,328.69	8,907.50
Interest.....	67,385.83	2,137.38	1,322.33	70,845.54	9,195.96	1,423.02	81,464.52	62,810.79
Dividends.....	7,927.41	251.45	1,555.56	8,334.42	1,081.83	167.41	9,583.66	
Total additions.....	\$ 777,737.27	\$ 16,175.39	\$ 31,555.13	\$ 625,467.79	\$ 56,142.92	\$314,843.40	\$ 996,454.11	\$ 795,772.99
Deductions:								
Administrative & general expenses.....	\$ 36,488.66			\$ 36,488.66	\$ 4,436.32		\$ 40,924.98	\$ 23,543.24
Insurance premiums expense.....	49,296.69			49,296.69		\$310,065.43	359,362.12	247,796.98
Annuity benefits to members.....	4,465.98			4,465.98			4,465.98	2,207.53
Relief payments to ministers.....					2,199.33		2,199.33	1,788.00
Retired people — GA expenses.....					2,176.80		2,176.80	
Total deductions.....	\$ 90,251.33	\$.00	\$.00	\$ 90,251.33	\$ 8,812.45	\$310,065.43	\$ 409,129.21	\$ 275,335.75
Net increase in funds for the year.....	\$ 487,485.94	\$ 16,175.39	\$ 31,555.13	\$ 535,216.46	\$ 47,330.47	\$ 4,777.97	\$ 587,324.90	\$ 520,437.24
Other changes in fund balance:								
Actuarial division of lay annuity.....	(29,482.00)	29,482.00						
Fund balance beginning of year.....	989,924.45			989,924.45	131,897.22	12,054.50	1,133,876.17	613,438.93
Fund balance end of year.....	\$1,447,928.39	\$ 45,657.39	\$ 31,555.13	\$1,525,140.91	\$179,227.69	\$ 16,832.47	\$1,721,201.07	\$1,133,876.17

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

EXHIBIT "C"

INSURANCE AND ANNUITY FUND OF THE
PRESBYTERIAN CHURCH IN AMERICASCHEDULE OF ADMINISTRATIVE AND GENERAL EXPENSES
FOR THE YEAR ENDED DECEMBER 31, 1977
WITH COMPARATIVE TOTALS AT DECEMBER 31, 1976

	Ministers Annuity Fund	Ministers Relief Fund	1977 Totals	1976 Totals
Salaries and benefits	\$15,944.32	\$	\$15,944.32	\$13,571.28
Payroll taxes	799.12		799.12	681.26
Audit	968.50		968.50	771.32
Actuary fees	7,821.35		7,821.35	3,000.00
Investment fee	1,266.03		1,266.03	
Computer expenses	5,712.19		5,712.19	
Miscellaneous	1,057.27		1,057.27	569.41
Printing and promotional ...	611.85	\$4,436.32	5,048.17	4,949.97
Rent	2,308.03		2,308.03	
Totals	<u>\$36,488.66</u>	<u>\$4,436.32</u>	<u>\$40,924.98</u>	<u>\$23,543.24</u>

SEE ACCOMPANYING NOTES TO FINANCIAL STATEMENTS

INSURANCE AND ANNUITY FUND OF THE
PRESBYTERIAN CHURCH IN AMERICA
DECEMBER 31, 1977

NOTES TO FINANCIAL STATEMENTS

NOTE "1" — Significant Accounting Policies:

(a) Method of Accounting and Financial Reporting:

The books are maintained on a cash basis, however, the accompanying financial statements have been prepared on an accrual basis.

The statements include the fund transactions and resulting fund balance of the Annuity Fund for ministers, a defined benefit pension plan of the Presbyterian Church in America, however, they do not purport to present the current value of future benefit payments.

(b) Allocation of Investment Income and Administrative Expenses:

Investment income has been allocated to the various fund groups based on the percentage that the average monthly fund balance of each fund bears to the average monthly fund balance totals.

Administrative and general expenses not directly identified with and charged to a particular fund have been allocated to the Ministers Annuity Fund.

(c) Valuation of Security Investments:

Security investments are valued in the accompanying statements at market value.

NOTE "2" — Security Investments:

Except for demand deposits in a savings account, the investment assets of the Fund are held by a bank-administered trust fund.

During the year ended December 31, 1977, the book value (cost adjusted for nominal amounts of purchase premiums and discounts) of these investments increased by \$654,781.27 with an increase in market value of \$598,739.95 as follows:

Contributions (Members' dues invested)	\$550,000.00
Dividends and interest income	92,452.58
Realized appreciation of marketable investments	12,328.69
Total increase in book value	\$654,781.27
Less: Unrealized depreciation of marketable investments	56,041.32
Total increase in market value	<u>\$598,739.95</u>

The following table presents the aggregate market value and book value, respectively, for each of the Fund's significant investment categories held by Deposit Guaranty National Bank:

Investment Categories	12/31/77		12/31/76	
	Market Value	Book Value	Market Value	Book Value
Cash.....	\$ 976.40	\$ 976.40	\$ 525.19	525.19
Commercial notes.....	19,000.00	19,000.00	559,812.50	542,164.25
U.S. Treasury Notes.....	394,734.00	396,993.25	.00	.00
U.S. Government Bonds.....	245,624.50	250,000.00	.00	.00
Corporate Bonds — Debentures....	438,312.50	444,423.49	262,899.00	248,571.40
Corporate Bonds —				
First Mortgages.....	206,122.50	211,989.00	189,588.00	186,487.50
Corporate Stocks.....	306,794.74	309,147.47	.00	.00
	<u>\$1,611,564.64</u>	<u>\$1,632,529.61</u>	<u>\$1,012,824.69</u>	<u>\$977,748.34</u>

NOTE "3" — Actuarial Valuation of the Annuity Fund for Ministers:

An actuarial valuation of the Annuity Fund for Ministers was completed as of January 1, 1977 covering the financial condition of the Plan at that date and the contributions required to adequately fund the Plan during the 1977 calendar year. The valuation indicated that the Plan's assets at January 1, 1977, with a 12% rate of dues in the future are adequate to finance the benefits of the Official Plan on an actuarially sound basis. The present value of future benefits as of the valuation date, including Lay participants, amounted to \$4,257,358, the present value of future normal costs \$3,594,882 resulting in an accrued liability of \$662,476. Plan assets at market value, including Lay Fund assets, amounted to \$989,924, or an excess of assets over accrued liability of \$327,448, as of the valuation date.

NOTE "4" — Accounting Change:

In 1977, the Fund changed its method of annual reporting on the value of security investment from substantially a cost basis to current value based on market. Appropriate adjustments have been made to the 1976 comparative totals in the accompanying statements to present them on a comparable basis to that of 1977.

Appendix B
MINUTES OF THE
BOARD OF DIRECTORS
PRESBYTERIAN CHURCH IN AMERICA

The Board of Directors met at 7:00 P.M. on January 6, 1978 at the Master Host Inn, Atlanta, Georgia. The following members were present:

Teaching Elders

H. R. Patteson (Chairman), Calvary
 Frank Moser, Ascension
 Don Clements, Central Georgia
 Gordon Reed, Southern Florida
 Bruce Wideman, Mississippi Valley
 W. A. McIlwaine, Gulf Coast
 Robert LaMay, Central Georgia
 William Bell, Evangel
 Morton Smith, Mississippi Valley
 Frank Smith, Mid-Atlantic

Ruling Elders

Ralph Langford, Evangel
 J. R. Ayres, Louisiana
 John Clark, Central Georgia
 S. E. Belcher, Jr., Warrior
 Philip Clark, Pacific

Also present were: Dr. Dan Moore, Business Administrator; M. E. Howland, R. E. Bolton, Charles Wolf, Fred Marsh, Stuart Perrin, Larry Mills, Robert Koren, Logan Porter, A. L. Hughes, Terry Gyger, James McAlpine, Aiken Taylor, Ellie Walton, Julian Gibson, Jim Baird, Henry Hope, Paul McKaughan.

The purpose of the meeting was to consider what plan of action could be taken in the light of the financial crisis that is facing General Assembly's Mission to the U. S. Committee.

After declaring a quorum present, the chairman called the meeting to order. The Scripture was Psalm 44, and after it was read there was a season of prayer. Mission to the U.S. Committee Chairman, Philip Clark, then gave an up-dated, oral report of his committee's finances. Before discussing this report, a motion was made to recess at 10:30 p.m. and reconvene at 8:00 a.m. tomorrow morning. Seconded. An amendment was made and seconded to extend the time to 11:00 p.m. The motion carried, as amended.

After much discussion the meeting was adjourned at 11:00 p.m. with prayer. The Board of Directors reconvened at 8:15 a.m. with a season of prayer. After further discussion a motion was made and seconded that the Board of Directors go into Executive Session with all the members of the Mission to the U. S. Committee invited to remain. Passed.

Dr. Morton Smith made a motion that the Mission to the U. S. Committee be encouraged to borrow their authorized limit of \$50,000.00 if necessary to continue its present program, and that they be encouraged to meet their contractual agreements with all the organizing pastors. Further, if the Mission to the U. S. Committee feels the need to go beyond this amount that they be encouraged to return to the Board of Directors in February for such authority and with a carefully proposed plan to meet the current crisis. Seconded by Robert LaMay. Passed.

A motion was made by Don Clements, seconded by Robert LaMay, that the Board of Directors encourage the Stewardship Subcommittee to pursue quickly, and with all diligence, the area meetings to inform the grass roots of the total program of all the Permanent Committees of the General Assembly. Passed.

The following motion was made by Ralph Langford and seconded by Dr. W. A. McIlwaine: That the Mission to the U. S. Committee be commended for the way they have handled this problem by bringing it out in the open for discussion and review; that the Board of Directors express their full confidence in the way the Mission to the U. S. Committee has discharged their responsibilities to the General Assembly. We feel that just as in refining metal where heat treatment is required, we as a young denomination have received a real blessing in our discussion together of this problem. We have the firm conviction in our hearts that God is going to work it all out for His glory, and it will prove to be a blessing for our entire denomination. Passed.

A motion was made, seconded, and passed that the Board of Directors go out of Executive Session.

A motion was made to adjourn, seconded, passed. The meeting was closed with prayer by the chairman.

Frank E. Smith
 Secretary

Appendix C

REPORT OF THE BOARD OF TRUSTEES OF THE INSURANCE AND ANNUITY FUND TO THE SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

I. General Comments

Fathers and Brethren, your Board of Trustees has addressed itself to those matters assigned to it by the Fifth General Assembly and has been pleased to serve the Presbyterian Church in America in carrying out those assignments to the conclusions given herein. We have had three meetings during the year.

To facilitate business, your Board has organized sub-committees as follows:

Insurance

Thomas Barnes, Chairman
S. G. Milner
Chester B. Hall
Midge Cooley
Dan M. Moore

Investments

C. E. Hornsby
William C. Swain
James E. Allen, Chairman
Dan M. Moore

Relief

J. A. Durrenberger, Chairman
Russell Flaxman
James Lipscomb
Dan M. Moore

Legal

James E. Allen
William J. McLeod, Jr., Chairman
William C. Swain
Dan M. Moore

Our programs continue to serve a growing proportion of the denomination. Membership in the Health Insurance Program was, on December 31, 1976, 474; and on December 31, 1977, 562. In the same period, membership in the Annuity Program for ministers grew from 302 to 373. The Lay Annuity Program grew in the same period from 17 to 23. It is hoped that more of our congregations will consider providing this benefit to their lay employees.

II. Response to General Assembly Actions:

A. Estate Planning (5-92,III,6)

Each year each member of the Annuity Fund for Ministers receives an individualized benefit statement showing his benefits under various circumstances such as retirement, disability, or death. For many ministers, this certificate constitutes a semi-complete estate plan to be supplemented only by social security. For others, it is a basic plan which can be increased in specific areas to meet the individual's felt needs.

In addition to this benefit statement, the first steps are being taken towards personal Estate Counseling. Mr. Moore is teaching a session on *The Minister's Personal Finances* as part of the Stewardship Sub-Committee's Seminar which includes estate planning. Also, Mr. Moore has met with several ministers to review their personal estate plans. He is available to other ministers who desire counsel in estate planning.

B. Health Insurance (5-92,III,12)

The Assembly has ordered that annual bids be sought for Health Insurance Plans. The Trustees expect to carry out this order in future years, however, this year, several difficulties interfered: (1) The Assembly is in June, (2) the current carrier has had the policy for less than a year, (3) the policy year is from November 1 to October 31. Regardless of these difficulties, the Trustees will contact several companies for purposes of comparison.

In past years, it has been the practice to get Assembly approval of the actual amounts of the Health Insurance premium. This year, the Trustees will be asking for permission to negotiate a premium which will be no more than a stated amount. The reason this permission is needed is that insurance companies are overly cautious in projecting inflation rates for future months. When we ask the insurance company to bid in May 1978, on a contract to run from November 1, 1978 to July 31, 1979, they will overestimate the inflationary factor to be on the safe side. The Assembly can look at these bids, then give the Trustees permission to negotiate down from this point. By September, we will have more history and less projections so the rates should be lower.

C. Dental Insurance (5-92,III,12,b)

There appears to be a grass roots demand for Dental Insurance across the church. About 10% of the ministers of the denomination have signed a form requesting such insurance. In response to this demand, the Trustees will be bringing to the Assembly a bid for Dental Insurance as part of the Health Insurance. It is not possible at this time to offer a program allowing the participants to choose to buy the coverage, because if only persons with bad teeth elected to buy the coverage, the premium charge would have to be too large. So, if the Assembly votes to adopt the program, the added premium would be required for each person now covered by the Health Insurance.

A ball park estimate of the cost of the Dental Insurance monthly premium is \$15.00 for a family.

Before coming to the Assembly, each Commissioner is asked to ascertain if his own congregation is willing to pay the added cost either directly or by billing the participants. Again, if the Assembly votes to buy this Dental Insurance, the cost will be required from each congregation.

III. Year's Highlights

A. Christmas Gift Fund

The benefit formula for the Christmas Gift Fund was increased to \$6800 for couples and \$4800 for individuals with all regular income included.

In processing requests for relief, the Trustees have found themselves working with insufficient information, therefore, in the future, all requests for relief funds will normally be received from the presbyteries only. This will enable stronger grass roots input of information into the process of granting relief. The presbyteries will have a greater knowledge of the applicants.

B. Amendment 2 to the Annuity Fund for Ministers

The Trustees recommend that the Annuity Fund for Ministers be amended as stated in Recommendation 3 below. This amendment has basically two purposes: to liberalize benefits and make a needed technical change.

First, the liberalization of benefits is for orphans who have lost both their parents.

The monthly existing benefit and proposed monthly addition are shown below:

	Existing Benefit	Proposed Addition	Total Proposed Benefit
1st child.....	\$25	\$375	\$400
2nd child.....	25	250	275
3rd child.....	25	150	175
Each additional child.....	0	0	0

As a practical matter, the first child would be the youngest so that as each child becomes self-supporting, the smallest benefit is dropped.

The duration of the payment is unchanged, the children are paid to the age of 18 or if the child is in school, to the age of 23.

The educational benefits are unchanged, \$1,000 for each of four years of post secondary school education for each child regardless of the number of children.

The technical change is proposed to encourage each member to participate at the full 12% level on a regular basis, and to preserve the assets of the fund for the benefit of the members who do pay the full 12%.

C. Bills are being introduced in Congress to carefully separate the pension plans of church organizations from governmental supervision.

The Trustees respectfully request permission of the General Assembly to encourage individual church members to support legislation by writing to their senators and congressmen.

Recommendations:

1. That the General Assembly receive the bid for Health Insurance for the period of November 1, 1978 to July 1, 1979 and authorize the Trustees to set the monthly premium at a figure no larger than the bid.
2. That the General Assembly receive the bid for Dental Insurance and decide if the insurance is to be purchased.
3. That the General Assembly approve amendment 2 to the Annuity Fund for ministers.
4. That the General Assembly grant the Trustees permission to publicize within the church their recommendations regarding several bills before Congress. These bills are H.R. 1163, H.R. 1164 and one other still being drafted.

95th CONGRESS, 2nd SESSION

H.R. 11164
IN THE HOUSE OF REPRESENTATIVES
 February 27, 1978

Mr. Conable introduced the following bill; which was referred to the Committee on Ways and Means

A BILL.

To amend the Internal Revenue Code of 1954 to extend the special elections for section 403(b) annuity contracts to employees of churches, conventions, or associations of churches, and their agencies and to permit a de minimis contribution amount in lieu of such elections.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled.

SECTION 1. Section 415(c)(4) of the Internal Revenue Code of 1954 is amended to read, as follows:

“(4) SPECIAL ELECTION FOR SECTION 403(b) CONTRACTS PURCHASED BY EDUCATIONAL ORGANIZATIONS, HOSPITALS, AND HOME HEALTH SERVICE AGENCIES, AND CHURCHES, CONVENTIONS, OR ASSOCIATIONS OF CHURCHES, AND THEIR AGENCIES. —

“(A) In the case of amounts contributed for an annuity contract described in section 403(b) for the year in which occurs a participant's separation from the service with an educational organization, a hospital, a home health service agency, or a church or convention or association of churches or any agency of such church (or convention or association of churches), at the election of the participant there is substituted for the amount specified in paragraph (1)(B) the amount of the exclusion allowance which would be determined under section 403(b)(2) (without regard to this section) for the participant's taxable year in which such separation occurs if the participant's years of service were computed only by taking into account this service for the employer, as determined for purposes of section 403(b)(2), during the period of years (not exceeding 10) ending on the date of such separation.

“(B) In the case of amounts contributed for an annuity contract described in section 403(b) for any year in the case of a participant who is an employee of an educational organization, a hospital, or a home health service agency, or a church or convention or association of churches or any agency of such church (or convention or association of churches), at the election of the participant there is substituted for the amount specified in paragraph (1)(B) the least of —

“(i) 25 percent of the participant's includible compensation (as defined in section 403(b)(3)) plus \$4,000.

“(ii) the amount of the exclusion allowance determined for the year under section 403(b)(2), or

“(iii) \$15,000.

“(C) In the case of amounts contributed for an annuity contract described in section 403(b) for any year for a participant who is an employee of an educational organization, a hospital, a home health service agency, or a church or convention or association of churches or any agency of such church (or convention or association of churches), at the election of the participant the provisions of section 403(b)(2)(A) shall not apply.

“(D)(i) The provisions of this paragraph apply only if the participant elects its application at the time and in the manner provided under regulations prescribed by the Secretary. Not more than one election may be made under subparagraph (A) by any participant. A participant who elects to have the provisions of subparagraph (A), (B) or (C) of this paragraph apply to him may elect to have any other subparagraph of this paragraph apply to him. Any election made under paragraph is irrevocable.

“(ii) For purposes of this paragraph the ‘educational organization’ means an educational organization described in section 107(b)(4)(A)(ii).

“(iii) For purposes of this paragraph the term ‘home health service agency’ means an organization described in subsection 501(c)(3) which is exempt from tax under section 501(a) and which has been determined by the Secretary of Health, Education, and Welfare to be a home health agency (as defined in section 1861(o) of the Social Security Act).

“(iv) For purposes of this paragraph terms ‘church or convention or association of churches’ and ‘agency of such church (or convention or association of churches)’ shall have the same meaning as they do for purposes of section 414(e).”

SEC. 2. Section 415(c) of the Internal Revenue Code of 1954 is amended by adding thereto the following paragraph:

“(8) CERTAIN TOTAL ANNUAL CONTRIBUTIONS AND ADDITIONS NOT IN EXCESS OF \$10,000. — In the case of a participant eligible for the special elections provided in subsection (c)(4), notwithstanding the preceding provisions of this subsection, con-

tributions and other additions with respect to such participant, when expressed as an annual addition (within the meaning of subsection (c)(2)) to such participant's account, shall not be deemed to exceed the limitation of subsection (c)(2) if such annual addition is not in excess of \$10,000."

SEC. 3. Section 415(d)(1) of the Internal Revenue Code of 1954 is amended to read, as follows:

"(1) IN GENERAL. — The Secretary shall adjust annually —

"(A) the \$75,000 amount in subsection (b)(1)(A),

"(B) the \$25,000 amount in subsection (c)(1)(A),

"(C) in the case of a participant who is separated from service, the amount taken into account under subsection (b)(1)(B), and

"(D) the \$10,000 amount in subsection (c)(8),

for increases in the cost of living in accordance with regulations prescribed by the Secretary. Such regulations shall provide for adjustment procedures which are similar to the procedures used to adjust primary insurance amounts under section 215(i)(2)(A) of the Social Security Act."

SEC. 4. Section 415(d)(2) of the Internal Revenue Code of 1954 is amended to read, as follows:

"(2) BASE PERIODS. — The base period taken into account —

"(A) for purposes of subparagraphs (a) and (b) of paragraph (1) is the calendar quarter beginning October 1, 1974,

"(B) for purposes of subparagraph (c) of paragraph (1) is the last calendar quarter of the calendar year before the calendar year in which the participant is separated from service, and

"(C) for purposes of subparagraph (d) of paragraph (1) is the calendar quarter beginning January 1, 1978."

SEC. 5. Section 403(b)(2)(B) of the Internal Revenue Code of 1954 is amended to read, as follows:

"(B) ELECTION TO HAVE ALLOWANCE DETERMINED UNDER SECTION 415 RULES. — In the case of an employee who makes an election under section 415(c)(4)(D) to have the provisions of section 415(c)(4)(C) (relating to special rule for section 403(b) contracts purchased by educational institutions, hospitals, home health service agencies, and churches, conventions, or associations of churches, and their agencies) apply, the exclusion allowance for any such employee for the taxable year is the amount which could be contributed (under section 415) by his employer under a plan described in section 403(a) if the annuity contract for the benefit of such employee were treated as a defined contribution plan maintained by the employer."

SEC. 6. The amendments made by this Act shall be effective for taxable years beginning after December 31, 1977.

AMENDMENT NO. 2 (REVISED)

to THE OFFICIAL PLAN OF THE ANNUITY FUND FOR MINISTERS OF THE PRESBYTERIAN CHURCH IN AMERICA

Whereas, the Presbyterian Church in America, did adopt and establish the Official Plan of the Annuity Fund for Ministers of The Presbyterian Church in America on December 4, 1973; and

Whereas, it is desired to change certain provisions of said Plan; and

Whereas, at a meeting of the Trustees of the Insurance and Annuity Fund, held on the _____ day of _____, 19 _____, said Trustees did approve and adopt by resolution this amendment, subject to the approval of the General Assembly, as hereinafter set forth:

Now, therefore, in consideration of the premises, this Official Plan is hereby amended, effective as of the date of approval by the General Assembly, as follows:

FIRST: The last sentence of Section 1.1 shall be deleted and there shall be substituted in lieu thereof the following:

"Full-time administrative and professional personnel of The Presbyterian Church in America and its member churches become eligible for membership upon hire and may become Members of this Annuity Fund upon receipt of a signed application and payment of dues by their employer."

SECOND: The following paragraph shall be added to and become the last part of Section 2.5:

"Notwithstanding the previous paragraphs of this Sub-Section 2.5 a Member may choose, subject to approval of the Trustees, to voluntarily reduce the amount of his compensation basis as calculated under (a) or (b) above. The voluntarily excluded compensation shall be treated as a proportional period of time for which contributions are not made and reduce benefits in accordance with Section 2.6."

THIRD: Section 2.6 shall be deleted and there shall be substituted in lieu thereof the following:

“Section 2.6 Non-Payment of Dues During Membership

In the event dues payments to the Fund have not been made on behalf of a Member (including a Member who is receiving an age retirement or disability annuity) for any part of such Member's period of eligibility for membership, including such a determination by Section 2.5, the following benefits shall be adjusted proportionally:

- (a) the \$4,500 minimum surviving spouse annuity under Section 5.1,
- (b) the children annuities under Section 5.2,
- (c) the death benefits under Section 6.1 and Section 6.4 and
- (d) the disability benefits (including the accrual of basic retirement credits) under Section 7.”

“The adjustment shall be in accordance with the ratio of the Member and employer dues payments actually made on behalf of the Member during such Member's period of membership to the total Member and employer dues payments which would have been made on behalf of the Member had such dues been paid during the Member's entire period of eligibility for membership. The compensation basis upon which dues were paid in the twelve months immediately preceding any period of non-payment of dues shall be the assumed compensation basis for any such period.”

“The period of eligibility for membership of a Member shall be the entire period beginning on the date eligibility for membership in the fund is established and ending with the date of such Member's death, disability retirement, or age retirement, whichever is applicable, and shall include any period during which no dues payments are made on behalf of the Member, regardless of the reason.”

FOURTH: The last sentence of the second paragraph of Section 5.1 shall be deleted and there shall be substituted in lieu thereof the following:

“A minimum of \$4,500 per year will be payable if all dues payments to the Fund in behalf of a Member had been made for every month of the Member's period of eligibility for membership (See Section 2.6).”

FIFTH: a new paragraph shall be added to the end of Section 5.2 and shall read as follows:

“Should, because of death of one or more parents, the children of a member be left completely without parents, then an additional children's annuity shall be payable as follows:

- (a) If there is one such child, an additional monthly benefit of \$375 shall be payable;
- (b) If there are two such children, an additional monthly benefit of \$625 shall be payable;
- (c) If there are three or more such children, an additional monthly benefit of \$775 shall be payable.

Children shall be counted for this benefit so long as they have not attained age eighteen (or age twenty-three if in fulltime attendance at some institution of learning). The manner of distribution of the aggregate benefit, both as to payee and as to allocation among payees and on behalf of individual children, shall be at the sole discretion of the Trustees. The Trustees shall take into account the needs and circumstances of each child and of the entire group of children, as a family, in selecting or changing the manner of distribution of this benefit.”

SIXTH: Section 6.4 shall be deleted and there shall be substituted in lieu thereof the following:

“Section 6.4 Education Benefits

When a Member dies before or after the Member begins to receive an age retirement or disability annuity and if all dues payments to the Fund on behalf of the Member have been made for every month of the Member's period of eligibility for membership (See Section 2.6), each of the children of the Member shall receive an amount of \$1,000 per year for each of the first four years of study beyond high school spent thereafter in fulltime attendance at an institution of higher learning, subject to a maximum total benefit of \$4,000 per child. The child of a deceased Member is eligible to receive this benefit only prior to the attainment of age 25.”

SEVENTH: Section 7.3 shall be deleted and there shall be substituted in lieu thereof the following:

“Section 7.3 Amount and Duration of the Disability Annuity

The disability annuity shall be payable to the Member beginning on the first day following the sixth month of the period during which the Member is totally disabled, or on the date the Member ceases to receive any remuneration for services, whichever is the latter. If all dues payments to the Fund on behalf of the Member have been made for every month of the Member's period of eligibility for membership (See Section 2.6), the annual amount of the first \$21,600 of the Member's compensation basis plus a rental allowance equal to 20% of the first \$21,600 of the Member's compensation basis, if such Member is covered by the Social Security Act, or (2) 40% of the first \$12,000 of the

Member's compensation basis plus a rental allowance equal to 20% of the first \$12,000 of the Member's compensation basis, if such Member is not covered by the Social Security Act. All such disability annuity payments shall be less any benefit for which the Member becomes eligible as the result of such disability under Social Security, Workman's Compensation, Veterans and other governmental disability benefit programs. In the event a Member receiving a disability annuity becomes eligible to receive an increase in disability benefits from Social Security, Workmen's Compensation, Veterans and other governmental disability programs three months or more after the beginning of benefits from any such source, such increases shall not reduce the sum the Member is receiving as a disability benefit from the Fund.

The disability annuity shall terminate on the earliest of (a) the first day on which the Member is no longer disabled, (b) the date on which the Member attains age 65 or (c) the date of the Member's death."

In witness whereof, the Trustees of the Insurance and Annuity Fund have caused this amendment to be executed by its Chairman on this _____ day of _____, 19 _____.

ANNUITY FUND FOR MINISTERS OF THE PRESBYTERIAN CHURCH IN AMERICA

By: _____
Chairman of the Trustees of the Insurance and Annuity Fund
for Ministers of the Presbyterian Church in America

Date: _____

Summary of Church Alliance Bills

H. R. 11163 (95th Cong., 2d Sess.) Because of very low beginning salaries, relatively little can be set aside for the retirement of ministers and lay employees except during the later stages of their careers when their family needs tend to decrease. Under present Section 403(b)(2) of the Internal Revenue Code ("Code"), the amount of income that can be excluded when amounts are contributed for the purchase of a retirement annuity is dependent upon an employee's years of service with his current employer. A large number of ministers and lay persons change positions very frequently, on the average of once every three to five years. The Code provision makes it very difficult for a person who has changed jobs frequently during his career to fund his retirement annuity, particularly just prior to retirement. H. R. 11163 would permit all years of service by a minister or lay person as an employee of a church or a church agency to be considered as years of service for one employer. The bill recognizes that a minister or lay person is essentially serving the denomination, notwithstanding his technical employer may change from time to time.

H. R. 11164 (95th Cong., 2d Sess.) Under the Code the maximum contribution that can be made for the purchase of a Section 403(b) retirement annuity is the lesser of \$25,000 or 25 percent of the employee's compensation. Poorly paid persons such as a minister and lay employees need the opportunity, just prior to retirement, to make larger than normal retirement annuity contributions to make up for the years when low salaries and high costs of providing for their families made retirement funding very difficult. The limitation makes these "catch-up" contributions virtually impossible. Congress provided certain elections in Section 415(c)(4) of the Code to override the 25 percent limitation, but the elections can be made only by employees of educational organizations, hospitals, and home health service agencies. H. R. 11164 would extend the right to make the elections to employees of churches and church agencies.

H. R. (95th Cong., 2d Sess.) Congress excluded "church" plans from the purview of the Employee Retirement Income Security Act of 1974 (ERISA). However, a church plan may not: cover employees of church agencies after 1982 or cover employees of church agencies coming into the plan after 1974.

The churches consider their agencies part of the church in their work of disseminating religious instruction and caring for the needy, sick, and underprivileged. If current law is permitted to stand:

Church plans must by 1982 undo many years of responsible experience and create two plans — one covering church employees and one covering agency employees.

The costs of reorganizing a church plan and maintaining two plans may significantly reduce plan benefits.

The church agencies will be faced with the additional costs of complying with ERISA. Having no way to pass on these additional costs, many agencies may have no alternative but to decide to abandon their agency retirement plans.

Ministers and lay persons may not move about within the denominational structure without enduring gaps in retirement coverage.

H. R. would permit church plans to continue to cover employees of church agencies as they have for many years. The bill would also remove a number of technical defects from current law which does not recognize the differences in the denominational structures of various churches.

CONGRESSIONAL RECORD — HOUSE

March 8, 1978

The low salaries traditionally paid to ministers and other church employees make it extremely difficult for such persons to make adequate provision for retirement out of their own resources. In recognition of this problem, many church denominations have created pension boards, or have made other arrangements, through which tax-sheltered retirement annuities can be purchased for their ministers or lay personnel pursuant to section 403(b) of the code. Such annuities, while helpful, are often too small to provide the recipients with adequate postretirement income security.

Under a section 403(b) arrangement, annuity premiums paid for an employee by his or her tax-exempt section 501(c)(3) employer are excluded from the employee's gross income to the extent of the employee's "exclusion allowance." The exclusion allowance for any taxable year is based upon three factors: First, the employee's years of service with his or her employer; second, the employee's includible compensation for the year; and third, the aggregate tax-sheltered contributions made by the employer for the employee in prior years.

The purpose of Congress in including the "years of service" factor in the exclusion allowance formula was to make it possible for "catchup" contributions to be made for an employee in later years as the employee approaches retirement age, to the extent that the employee did not utilize the full exclusion in earlier years.

However, the "catchup" provision is often not available to any significant extent of many church denominations. It is common in many denominations for a minister to move a number of times from one church to another within the denomination, or among various agencies of the denomination, during the course of the minister's career. Under current law each church or denominational agency for which the minister works is treated as a separate "employer" for purposes of the "years of service" factor. Thus, the minister is not given credit for all of his or her service with the denomination and its constituent churches and agencies in the computation of the minister's exclusion allowance. The same is true of many lay employees of religious denominations.

The second bill which I have introduced would treat a minister's or lay employee's service with any church or agency of a religious denomination as service with a single employer for purposes of computing the exclusion allowance. In effect, all of the years of service of a minister or lay employee for churches or agencies of the denomination would be aggregated in determining the exclusion allowance for taxable years beginning after 1977. This would be done regardless of whether the years of service being aggregated occurred before 1978 or after 1977. The effect of the bill will be to enable churches and their agencies to make "catchup" contributions on behalf of ministers and lay employees under section 403(d) in order to provide them with retirement benefits based upon their years of service to their denomination as a whole.

Mr. Speaker, I hope my colleagues will support this measure, and I ask unanimous consent that the bill be printed in the Record.

H.R. 11163

A bill to amend section 403(b) of the Internal Revenue Code of 1954 with respect to computation of the exclusion allowance for ministers and lay employees of the church

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

Section 1. Section 403(b)(3) of the Internal Revenue Code of 1954 is amended by adding the following subparagraph:

"(C) Number of years of service for duly ordained, commissioned, or licensed ministers or lay employees. — For purposes of this subsection, all years of service by a duly ordained, commissioned, or licensed minister of a church, or by a lay person, as an employee of a church or a convention or association of churches or an agency of such church (or convention or association of churches) within the meaning of section 414 (e) and described in clause (1) of paragraph (1)(A) of this subsection shall be considered as years of service for one employer, and all amounts contributed for annuity contracts by each such church (or convention or association of churches) or agency, during such years for such minister or lay person shall be considered to have been contributed by one employer."

Sec 2. The amendments made by this Act shall be effective in determining the exclusion allowance under section 403(b)(2) for taxable years beginning after December 31, 1977. "Years of service" prior to January 1, 1978, and thereafter shall be aggregated in accordance with these amendments.

(Section 414(e))

H.R. 12172

A BILL

To amend the Internal Revenue Code of 1954 to permit a church plan to continue after 1982 to provide benefits for employees of organizations controlled by or associated with the church and to make certain clarifying amendments to the definition of church plan.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. Section 414(e) of the Internal Revenue Code of 1954 is amended to read, as follows:

“(e) CHURCH PLAN. —

“(1) IN GENERAL. — For purposes of this part the term ‘church plan’ means a plan established and maintained (to the extent required in paragraph (2)(B)) for its employees (or their beneficiaries) by a church or by a convention or association of churches which is exempt from tax under section 501.

“(2) CERTAIN PLANS EXCLUDED. — The term ‘church plan’ does not include a plan

“(A) which is established and maintained primarily for the benefit of employees (or their beneficiaries) of such church or convention or association of churches who are employed in connection with one or more unrelated trades or businesses (within the meaning of section 513); or

“(B) which includes individuals less than substantially all of whom are described in paragraphs (1)(3)(B), or (3)(E) (or their beneficiaries).

“(3) DEFINITIONS AND OTHER PROVISIONS. — For purposes of this subsection —

“(A) a plan established and maintained by a church or by a convention or association of churches shall include a plan established and maintained by an organization, whether a civil law corporation or otherwise, the principal purpose or function of which is the administration or funding of a plan or program for the provision of retirement benefits or welfare benefits, or both, for the employees of a church or a convention or association of churches, if such organization is controlled by or associated with a church or a convention or association of churches.

“(B) The term ‘employee’ of a church or a convention or association of churches shall include —

“(i) a duly ordained, commissioned, or licensed minister of a church in the exercise of his ministry, regardless of the source of his compensation;

“(ii) an employee of an organization, whether a civil law corporation or otherwise, which is exempt from tax under section 501 and which is controlled by or associated with a church or a convention or association of churches; and

“(iii) an individual described in paragraph (3)(E).

“(C) A church or a convention or association of churches which is exempt from tax under section 501 shall be deemed the employer of any individual included as an employee under paragraph (3)(B).

“(D) An organization, whether a civil law corporation or otherwise, is associated with a church or a convention or association of churches if it shares common religious bonds and convictions with that church or convention or association of churches.

“(E) If an employee who is included in a church plan separates from the service of a church or a convention or association of churches or an organization described in clause (ii) of paragraph (3)(B), the church plan shall not fail to meet the requirements of this subsection merely because it:

“(i) retains his accrued benefit or account for the payment of benefits to him or his beneficiaries pursuant to the terms of the plan; or

“(ii) receives contributions on his behalf after his separation from such service, but only for a period of 5 years after the employee’s separation from service, unless the employee is disabled (within the meaning of the disability provisions of the church plan, or if there are no such provisions in the church plan, within the meaning of section 72(m)(7)) at the time of such separation from service.

“(4) CORRECTION OF FAILURE TO MEET CHURCH PLAN REQUIREMENTS. — If a plan established and maintained for its employees (or their beneficiaries) by a church or by a convention or association of churches which is exempt from tax under 501 fails to meet one or more of the requirements within the correction period, the plan shall be deemed to meet the requirements of this subsection for the year in which the correction was made and for all prior years. If a correction is not made within the correction period, the plan shall not be deemed to meet the requirements of this subsection beginning with the date on which the earliest failure to meet one or more of such requirements occurred. The term ‘correction period’ means the period ending with the later of the following: (1) 270 days after the date of mailing by the Secretary of a notice of default with respect to the plan’s failure to meet one or more of the requirements of this subsection; (2) such period as may be set by a court of competent jurisdiction after a determination that has become final that the plan fails to meet such requirements, or, if the final court determination does not specify such period, a reasonable period depending upon all the facts and circumstances, but in any event not less than 270 days after the determination has become final; or (3) any additional period which the Secretary determines is reasonable or necessary for the correction of the default.”

SECTION 2. The amendments made by this Act shall be effective as of January 1, 1974.

**Statement Regarding
Bill to Amend Section 414(e), IRC**

H. R. . . . A bill to amend the Internal Revenue Code of 1954 to permit a church plan to continue after 1982 to provide benefits for employees of organizations controlled by or associated with the church and to make certain clarifying amendments to the definition of church plan.

Mr. Speaker, the major church denominations of this country all agree that they are seriously affected by the definition of church plan we provided in section 414(e) of the Internal Revenue Code. For many years our church plans have been operating responsibly and providing retirement coverage and benefits for the clergymen and lay employees of the churches and their agencies. Some of the church plans are extremely old, dating back to the 1700's. The median age of our church plans is at least 40 years. Churches are among the first organizations to found retirement plans in the United States.

In 1974, when we enacted the Employee Retirement Income Security Act of 1974, popularly called ERISA, we exempted church plans from the provisions of the act to avoid excessive Government entanglement with religion in violation of the First Amendment to the Constitution. We provided that a church plan is a plan established and maintained for its employees by a church or by a convention or association of churches which is exempt from tax under section 501. At the same time we provided that a church plan, if it were to continue to be identified as such, could not provide coverage to employees of church agencies not participating in the plan in 1974, nor could it provide coverage for employees of any agencies after 1982.

Mr Speaker, I believe that our definition of church plan should be revised. It does not take into account the special needs of our churches, ministers, and lay persons, or the structural differences of our denominations.

Under the existing definition of church plan, the churches must by 1982 divide their plans into two parts, one covering employees of the church and one covering employees of church agencies. Present law fails to recognize that the church agencies are parts of the church in its work of disseminating religious instruction and caring for the sick, needy, and underprivileged. Estimates of the initial costs of the division of church plans that have been in existence for many years and of the additional continuing costs of maintaining two separate plans are so significant that reduced benefits may result.

Some of these additional costs must of necessity be shifted to the local churches and agencies. Churches and church agencies are often very small and operate marginally, being staffed by two or three persons who work at a personal sacrifice. Plan contributions for churches and agencies are generally dependent upon tithes and offerings. There is virtually no way to pass on higher plan costs to the consumer as businesses can. If forced by the 1982 deadline to establish a retirement plan separate from the denominational plan and to comply with the paperwork and other requirements of ERISA, many of the agencies might decide to abandon their retirement plans.

Mr. Speaker, the division of the church plans will also hurt the work of our churches. The churches consider their agencies as an extension of their mission. A significant number of ministers and lay employees move frequently from church to agency and back in pursuance of their careers. A church may ask a rabbi to serve in an agency where his services are most needed. The rabbi may then return to pulpit work. The present definition of church plan does not satisfy the unique need of our churches to cover continuously their employees in one plan. If ministers and lay persons cannot be continuously covered by one plan, gaps in coverage will result, and they will not be free to pursue their work for the denomination as they should.

Also, many ministers serve their faith outside of the denominational structure as chaplains in prisons, universities, hospitals, and elsewhere. In some cases the employment relationship is not easily discernable or does not exist. For example, evangelist ministers may have no employer. The present definition of church plan could be interpreted to exclude them from coverage either now or in 1982.

One of the most important binding influences within a religious denomination is the pension and welfare benefits program. The division of the church plans may lessen the unity of the church. Some churches fear that division of their plans will destroy the sense of oneness within the church and weaken the dedication of agency employees to the denomination.

Moreover, in a congregational denomination, if the plan covering the agencies is required to comply with ERISA, the denomination would not be able to require an agency either to join in the plan or to observe the requirements of ERISA. In the congregational type of denomination, the local churches and agencies are self governing. Unlike corporate structures, no lines of authority exist from the denomination.

The existing definition of church plan has also created many technical problems. The large majority of church plans of the congregational denominations are administered by a pension board, a unit separate from, but controlled by, the denomination. It is not clear whether a plan administered by a pension board of a congregational church is a plan established and maintained for its employees by a church. A pension board is usually incorporated because the church does not want the funds set aside for retirement purposes to be subject to the general creditors of the church. This structure raises a question whether a plan maintained by a pension board is maintained by a church. In the congregational denominations, ministers and lay employees are considered employees of the local churches and other units, rather than of the denomination. As men-

tioned, congregational churches have little control over local churches and agencies. Some differences in plan provisions, therefore, necessarily occur, and the question is also raised whether the plan is maintained by the church (denomination) for its employees or by a local church for its employees.

Under Section 1 of the bill, effective as of January 1, 1974, a church plan may continue after 1982 to cover the employees of its church associated organizations, both those participating in 1974 and those that begin participation after 1974. This recognizes the special nature of church agencies and of their special problems in complying with ERISA. It also recognizes the unique needs of ministers and denominational employees to move about within the denominational structure and still stay within the church plan.

The bill achieves this result by retaining the basic definition of church plan as a plan established and maintained for its employees by a church or by a convention or association of churches exempt from tax under section 501. The term "employee", however, is redefined to include (1) a duly ordained, commissioned, or licensed minister of a church in the exercise of his ministry, (2) an employee of an organization which is exempt from tax and which is controlled by or associated with the church, and (3) certain former employees who participated in a church plan before separation from service. Under the bill an organization is "associated" with a church if it shares common religious bonds and convictions with that church. For purposes of section 414(e), all such employees are deemed to be employed by the denomination. The combined effect of these provisions is to treat both hierarchical and congregational denominations in the same manner for purposes of the church plan definition. The bill, thus, accommodates the differences in beliefs, structures, and practices among our religious denominations.

By including ordained ministers within the definition of employee without requiring an employment relationship, the bill permits a church plan to continue to cover a minister who serves in the exercise of his ministry outside of the denominational structure. Thus, a minister serving as a prison chaplain or teaching religious studies in a university could receive coverage. An evangelist minister who has no employer would also be entitled to participate in the church plan.

The bill provides that a church plan will not have to remove from its rolls an employee who has left the denominational group but may retain his accrued benefit or account for the eventual payment of benefits under the plan. Some denominations continue to accept plan contributions for disabled employees and, temporarily, for employees who have separated from service. A typical example would be a minister or lay employee who reaches a point in his career where he wants time to decide whether he will spend the rest of his life in the service of the denomination. During such a transitional period, the denomination may permit the individual to continue to be covered by the church plan for a time even though he has separated from service. The bill would permit a church plan to continue to receive contributions for an individual who is a participant in a church plan at the time of his separation from service, but only for a period of five years. No such time limit is placed upon employees who are separated from service because of disability.

The bill also recognizes pension boards as acceptable funding media for church plans. A plan or program funded or administered through a pension board, whether a civil law corporation or otherwise, will be considered a church plan, provided the principal purpose or function of this organization is the administration or funding of a plan or program for the provision of retirement or welfare benefits for the employees of a church. The organization must also be controlled by or associated with a church exempt from tax under section 501(a). It is intended that no church plan administered or funded by a pension board would be disqualified merely because it is separately incorporated or merely because of variations in plan provisions among the local employers.

The bill also corrects a very harsh position taken by the Treasury Department in its proposed regulations defining church plan which provides that once a church plan fails to meet the requirements of church plan it can never thereafter be a church plan. This rule requires perpetual disqualification of church plan status for the smallest violation of rules that are not now clearly understood and that will take years to resolve. My bill provides a mechanism whereunder a church plan will be disqualified as such only after it receives appropriate notice that it has violated the church plan requirements and does not within a certain period of time correct its default. The term "correction" as used in the bill is not intended necessarily to require a church plan to undo the default completely or to put itself and other parties in precisely the same position they would have been in had the default never occurred. The degree of correction required should depend upon the equities of the situation. For example, a possible violation of the church plan requirements would be the coverage of an impermissible number of individuals who are not defined as employees. A complete correction of this type of default would require the plan to refund to these individuals all contributions made on their behalf. Such a correction may cause the distributions to be included in the incomes of innocent persons and, hence, work a hardship on them. In this type of situation, the default should be considered corrected if the church plan were permitted to retain the accrued benefits or accounts of these individuals for the eventual payment of benefits upon their death or retirement. But the plan should accept no further contributions with respect to them.

Mr. Speaker, I believe that when we enacted ERISA, we required far more of our churches than we intended. We certainly did not in 1974 intend to draft a definition of church plan that fails to take into consideration the way our church plans are operated or that is disruptive of church

affairs. Our 1974 legislation requires the church plans to reconstitute their plans after decades, even centuries, of responsible experience.

The problems the churches face are immediate. They are concerned today that their plans may be presently disqualified as church plans. This is a matter we must not put off until 1982.

Therefore, Mr. Speaker, I urge my distinguished colleagues to support this measure, and I ask unanimous consent that the bill be printed in the *Record*.

Appendix D
REPORT OF THE PERMANENT SUB-COMMITTEE ON
INTERCHURCH RELATIONS
TO THE SIXTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA

Your Permanent Sub-Committee on Interchurch Relations has conducted its business throughout its term by two meetings, one by conference telephone, October 4, 1977, and one at the Atlanta airport, February 16, 1978. The Committee was also contacted by mail or telephone on matters of immediate importance between meetings. All policy matters were dealt with and thoroughly discussed at the meetings.

Your Committee, according to its assignment, appointed a working Sub-Committee on a Diaconal Concerns. The Sub-Committee appointments are:

Fred Marsh (T.E.), Governor
 Mitchell Hall (R.E.)
 James Dickenson (Deacon)
 Charles Summers (Deacon)
 John Love (Deacon)

The Report of this Sub-Committee is attached.

Your Committee appointed Fred Marsh to represent the PCA at a NAPARC sponsored conference on "Diaconal Ministries," and Rev. Nigel Lee and Rev. R. C. Sproul to represent the PCA at a NAPARC sponsored conference on "Office in the Church."

Your Committee appointed the following Elders to represent the PCA at the 1977 meeting of the North American Presbyterian and Reformed Council in St. Louis:

Ken Ryskamp (R.E.) Miami, Florida
 Don Esty (T.E.) Seattle, Washington
 Tim Fortner (T.E.) Jacksonville, Florida
 Morton Smith (T.E.) Alternate, Clinton, Mississippi

Your Committee gave its permission to ex-office member, Chaplain Don Clements (1977 minutes 5-36 and appendix N.) to hold a work meeting with other Chaplains from the RPCES, the OPC, and the PCA and to bring the results of their study to the next meeting of the Interchurch Relations Committee. Chaplain Clements, after much hard work, reported to the Committee at its Atlanta meeting on February 16, 1978 (Chaplains report attached).

Your Committee sent Morton Smith, Stated Clerk, and Tim Fortner, Chairman of the Interchurch Relations Committee to Philadelphia at the invitation of the Interchurch Relations Committee of the RPCES to meet with individuals from the RPCES, the OPC, and the PCA to discuss areas of cooperation and the possibilities of an ultimate united walk. The Committee at its Atlanta meeting in February, 1978, thoroughly discussed the possibilities of a three way merger, at some future time, among these three Reformed bodies.

Your Committee named Rev. Palmer Robertson and Rev. Jack Scott to represent the PCA at a NAPARC sponsored conference on Hermeneutics. Rev. Morton Smith and Rev. Daniel Barr were named as PCA representatives to NAPARC sponsored conference on Theological Training.

The Permanent Sub-Committee on Interchurch Relations recommends to the Sixth General Assembly of the Presbyterian Church in America the following:

Recommendations:

1. That the following resolution be adopted: Be it resolved that the Presbyterian Church in America, in conjunction with the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, establish the "PRESBYTERIAN AND REFORMED COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL" for the purpose of providing a joint endorsing agency for military and institutional chaplains of the three denominations, and to provide a ministry to our church members and their families serving in the military.
2. That the Assembly adopt the following working agreement:
 1. The structure of the Presbyterian and Reformed Commission on Chaplains and Military Personnel shall be as follows:
 - A. It shall be made up of 3 members from each denomination, elected in equal classes, with a term of 3 years.
 - B. Requirements for membership on the Commission shall be set by the individual denominations.
 - C. A quorum for the Commission shall be 5, including at least one member from each denomination.

- II. Financial support of the Commission shall be as follows:
- A. Travel and meeting expenses for the Commission members shall be paid by their sending churches.
 - B. Funds for the work of the Commission shall be collected as follows:
 1. Each denomination shall be asked to contribute \$150.00 per year per active duty chaplain.
 2. Each active duty chaplain endorsed shall be asked to contribute \$5.00 per month if able.
 3. Each reserve chaplain endorsed shall be asked to contribute \$2.50 per month if able.
 4. It is estimated that this scale would produce approximately \$4,000.00 per year for expenses based on the current status of chaplains.
- III. Responsibilities of the Commission shall be as follows:
- A. Act as the endorsing agency for men entering the chaplaincy.
 - B. Hire an executive secretary and define his responsibilities and duties.
 - C. Be given the power to receive and disburse funds.
 - D. Set forth recommended procedures to be followed by men seeking to become chaplains.
 - E. Provide support and liaison for the chaplain and his family, while encouraging the sending presbytery to provide pastoral oversight.
 - F. Set procedures for regular reporting by chaplains.
 - G. Provide coordination of ministry to church members and their families in the military.
 - H. Report annually to each denomination.
 - I. Promote the testimony of the Reformed faith to and through the chaplaincy.
 - J. Promote the ministry of the chaplaincy to the member churches.
- IV. Any changes in the denominational makeup of this Commission or any change in the elements of the working agreement must be approved by all three churches.
3. That the membership of this Commission shall be at least two active, reserve or retired, chaplains, and the third a ruling elder who preferably has had some military service.
 4. That in accord with the action of the Fifth General Assembly (*Minutes*, page 192) the matter of denominational examination of candidates, endorsement through a recognized commission, and oversight be handled by the Mission to the United States Committee, commencing with the establishment of the Presbyterian and Reformed Commission on Chaplains and Military Personnel.
 5. That all ordained ministers of the PCA serving in the active duty and reserve military chaplaincy must serve under the Presbyterian and Reformed Commission on Chaplains and Military Personnel upon its establishment. Transfers from other endorsing agencies to the PRCMP should be completed within one year of the establishment of this Commission.
 6. That the General Assembly first hear the report of the Ad-Interim Committee on the Biblical Basis for Church Union. If this report demonstrates that church union of brethren who hold the Reformed Faith in common is biblically mandated and the Assembly adopts such a report, that the General Assembly authorize the Interchurch Relations Committee to discuss the possibility of merger of the PCA with the OPC and RPCES. The Rev. Thomas Llewellyn makes a minority report on this point (attached).

Respectfully Submitted,
Tim Fortner, Chairman

SUB-COMMITTEE ON INTERCHURCH RELATIONS MINORITY REPORT

LET THESE THINGS BE UNDERSTOOD:

1. That the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church are our 'brethren in the Lord.'
2. That these two small denominations have battled liberalism and unbelief in the Visible Church since the 1930's.
3. That these brethren have made great contributions almost beyond measure through the scholarship and influence of faculty and graduates of Westminster Theological Seminary, Covenant Theological Seminary, and Covenant College.
4. That the growth of cooperative planning and ventures ought to continue between the PCA, RPCES, and OPC.
5. That continued exposure and inter-action with the brethren in these denominations must continue!

FURTHER CONSIDERATIONS:

1. That the Presbyterian Church in America has become a unique body. We have a character which blends fidelity to the *Westminster Standards* and evangelical and missionary zeal. This

must be allowed to develop further and our growth must be greater before we unite in organic union or merger.

2. That organic union or merger ought to be something 'cried out for' from the grass roots and only then be worked out by the proper committees. We need to live together longer as friends before we discuss marriage.
3. That there are groups within the United Presbyterian Church in the USA and the Presbyterian Church U.S. vitally interested in coming into the PCA. Some of these groups may not be as interested if we are involved in these merger talks. The growth of the PCA *could* be greater apart from such a merger, rather than because of it.
4. That the Scripture nowhere commands organic union of all bodies who subscribe to the *Westminster Standards*. The Scriptures do command Biblically based fellowship among all who truly love Jesus Christ and believe His Word.
5. That to join these bodies now in organic union or merger is to join the PCA — a developing denomination still in the process of hammering out basic strategy, emphasis, and personality — with the RPCES and OPC which have very established strategy, emphasis, and personality.
6. That it is uncertain how an organic union or merger with these bodies would effect the Philosophy and Strategy of Mission to the World, which is so evidently under the blessing of the Lord Jesus Christ.
7. That it is possible to talk about all concerns of mutual interest including cooperative work in MUS and MTW strategy without talking merger or organic union until we grow ever closer together in the Lord's timing.

IT IS, THEREFORE, MOVED "THAT THE PRESBYTERIAN CHURCH IN AMERICA CONTINUE IN FELLOWSHIP AND COOPERATION WITH THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD AND THE ORTHODOX PRESBYTERIAN CHURCH, BUT NOT ENTER AT THIS TIME INTO TALK OF MERGER OR ORGANIC UNION."

Respectfully submitted,
Thomas L. Llewellyn

REPORT OF THE CHAPLAINS WORKING GROUP

6 December 1977

The meeting of a working group, sponsored by the Interchurch Relations Sub-Committee of the PCA, called for the purpose of discussing the possible formation of a joint Chaplains Endorsing Agency among the PCA, OPC, and RPCES (in response to action taken at the Fifth General Assembly of the PCA and the 155th General Synod of the RPCES) was held at the Highline Presbyterian Church, Seattle, Washington, at 1:30 P.M., Monday, December 5, 1977.

Attendance at the meeting was as follows:

Working Group Members:

PCA: Lt. Don K. Clements, CHC, USNR, Squadron Chaplain, Destroyer Squadron Nine, San Diego, CA. Convenor
Rev. Don Esty, Pastor, Bellevue, WA, Member, Inter-Church Relations Sub-Committee

OPC: Rev. Michael Stingley, Pastor, Manhattan Beach, CA, Reserve Army Chaplain
Rev. Pat Morison, Pastor, Bothell, WA, Former Air Force Chaplain

RPCES: Rev. William B. Leonard, Pastor, Colorado Springs, CO, Retired Navy Chaplain
Rev. Steven Leonard, Pastor, Seattle, WA, Reserve Army Chaplain

Visitors:

RPCES: Capt. Robert A. Bonner, CHC, USN(Ret), recently retired U. S. Navy Chaplain
Rev. Doug Lee, Pastor of host church (National Guard Chaplain)

The meeting was opened with prayer by Chaplain Bonner.

Chaplain Clements reported on correspondence he had had with the Executive Secretary of the Armed Forces Chaplain Board and the Chief of Chaplains of the three services (copies attached).

The *Minutes* of the Fifth General Assembly of the PCA, calling for this study, were read.

The *Minutes* of the 155th General Synod of the RPCES, also calling for this study, were read.

A discussion was held of current quotas and recruiting goals for military chaplains of the various denominations. The current status is as follows:

DENOMINATION	(QUOTA)	CURRENT ACTIVE DUTY
	RECRUITING GOAL	
PCA	Army — 1	3
	Air Force — 1	1
	Navy — 0	2
OPC	Army — 2	2
	Air Force — 1	0
	Navy — 0	0
RPCES	Army — 2	6
	Air Force — 1	1
	Navy — 0	4

It was noted that correspondence from all three service Chief of Chaplains indicated that merging the three denominations into a joint endorsing agency would NOT change the recruiting goals nor actually reduce the number of men on active duty.

A lengthy discussion was held concerning the advantages of combining the chaplains of the three denominations into a new joint endorsing agency. These advantages were given as both general advantages and specific advantages to the various churches, as follows:

1. General advantages:
 - a. More direct personal contact from the endorsing agent to the various services, the Armed Forces Chaplain Board, and especially to the individual chaplains.
 - b. There is a need for a strong influence in the military chaplaincy for the Reformed faith.
 - c. Employment of a full or part time executive secretary, enabled by a joint agency, would provide an experienced, knowledgeable individual to handle endorsing agency matters.
2. Specific advantages for the PCA:
 - a. Since the PCA is too small to set up its own endorsing agency, and desires to move from the NAE umbrella, this is the *only* possibility to meet these needs.
 - b. Gain experience from sister churches who have had much experience in the matters pertaining to chaplains.
3. Specific advantages for the RPCES:
 - a. Fulfill their desire to work more closely with these two sister churches.
 - b. Provide better communication with the Chaplains than has been available in the past.
 - c. Provide better procedures for endorsement than have been available in the past.
4. Specific advantages for the OPC:
 - a. Provide a structured program of oversight, liaison, information, etc., which has not been available in the past.

The working group unanimously agreed that there were great advantages to forming a joint endorsing agency among the three churches, and proceeded to draft some proposals to bring this about.

The following resolution is recommended to the various committees for further recommendation to the Assembly/Synods for adoption:

‘Be it resolved that the (*insert name of denomination*), in conjunction with the (*insert name of other denomination*) and the (*insert name of other denomination*), establish the “PRESBYTERIAN AND REFORMED COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL” for the purpose of providing a joint endorsing agency for military and institutional chaplains of the three denominations, and to provide a ministry to our church members and their families serving in the military.’

The following working agreement is recommended to the various committees for further recommendation to the Assembly/Synods for adoption:

- I. The structure of the Presbyterian and Reformed Commission on Chaplains and Military personnel shall be as follows:
 - A. It shall be made up of 3 members from each denomination, elected in equal classes, with a term of 3 years.
 - B. Requirements for membership on the commission shall be set by the individual denominations.
 - C. A quorum for the commission shall be 5, including at least one member from each denomination.
- II. Financial support of the commission shall be as follows:
 - A. Travel and meeting expenses for the commission members shall be paid by their sending churches.
 - B. Funds for the work of the commission shall be collected as follows:
 1. Each denomination shall be asked to contribute \$150.00 per year per active duty chaplain.
 2. Each active duty chaplain endorsed shall be asked to contribute \$5.00 per month if able.
 3. Each reserve chaplain endorsed shall be asked to contribute \$2.50 per month if able.

4. It is estimated that this scale would produce approximately \$4,000.00 per year for expenses based on the current status of chaplains.
- III. Responsibilities of the commission shall be as follows:
- A. Act as the endorsing agency for men entering the chaplaincy.
 - B. Hire an executive secretary and define his responsibilities and duties.
 - C. Be given the power to receive and disburse funds.
 - D. Set forth recommended procedures to be followed by men seeking to become chaplains.
 - E. Provide support and liaison for the chaplain and his family, while encouraging the sending presbytery to provide pastoral oversight.
 - F. Set procedures for regular reporting by chaplains.
 - G. Provide coordination of ministry to church members and their families in the military.
 - H. Report annually to each denomination.
 - I. Promote the testimony of the Reformed faith to and through the chaplaincy.
 - J. Promote the ministry of the chaplaincy to the member churches.
- IV. Any changes in the denominational makeup of this commission or any change in the elements of the working agreement must be approved by all three churches.
- In addition to the above resolution and working agreement, the working group would also recommend that the commission, when and if formed, would consider employing Chaplain Robert Bonner, CAPT, USN (Retired) as the first Executive Secretary.
- There being no further business, the meeting of the working group was dismissed with prayer by the Rev. Mike Stingley at 4:15 p.m.

Respectfully submitted,
DON K. CLEMENTS
Convener/Recorder

10479 Nereus
San Diego, CA 92124
21 October 1977

Executive Secretary
Armed Forces Chaplain Board
Room 3D254, The Pentagon
Washington, D.C. 20301

Dear Chaplain Powell:

As a member of the Interchurch Relations Committee of the Presbyterian Church in America, I have been asked to convene a meeting of members of our church and the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES) to discuss the possibility of forming a new, combined Endorsing Agency for Military Chaplains.

This action came as the result of the vote of the General Assembly of the PCA held in Atlanta last month, and a vote made at the General Synod of the RPCES in Colorado Springs in June.

The PCA is currently endorsed through the National Association of Evangelicals (NAE), while the RPCES and OPC endorse directly through their own committees. Informal discussions among members of the three bodies indicate that there is a great deal of interest in forming this new agency as another step in cooperation between the fellowships.

The initial meeting will be held in Seattle, Washington on 5 December 1977. In preparation for that meeting, I would like to obtain some basic information on which we can hold discussions and possibly draft some proposals. Any facts pertaining to the forming of an endorsing agency, its requirements with your office, its methods of operation, etc., would be greatly appreciated. We are also requesting information from the Chief of Chaplains of the three services.

If there are additional details which might be helpful to you in answering this request, I can be reached by autovon at 958-2371 or commercially at 714-235-2371.

Thank you in advance for your assistance.

In God's service,
DON K. CLEMENTS
Lieutenant, Chaplain Corps
Squadron Chaplain
Destroyer Squadron NINE

10 November 1977

Dear Chaplain Clements:

This is in reply to your letter of 21 October concerning the possibility of a new, combined ecclesiastical endorsing agency for the Presbyterian Church in America, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church, Evangelical Synod. Chaplain (MG) Orris E. Kelly, Chief of Army Chaplains, has asked me to respond on his behalf since he is out of the country at the present time.

The three churches you mention have a combined goal of five chaplains. The Presbyterian Church in America has a goal of one; the Orthodox Presbyterian Church has a goal of two; and the Reformed Presbyterian Church, Evangelical Synod, has a goal of two. Should they elect to com-

bine into a single endorsing agency that is recognized by the Armed Forces Chaplains Board, it should have no impact on the total goals of the three. There are presently nine chaplains on active duty for these churches and we anticipate an additional chaplain to be brought on active duty in January from the Orthodox Presbyterian Church. These nine include three from the PCA, two from the OPC, and four from the RPCES.

I trust this information is helpful to you and wish you God's continued blessing.

Sincerely,
THADDEUS F. MALANOWSKI
Chaplain (Brigadier General), USA
Deputy Chief of Chaplains

7 November 1977

Dear Chaplain Clements

Chaplain Meade asked me to answer your letter concerning the possibility of forming a new combined endorsing agency for military chaplains. Since you have informed the Armed Forces Chaplain Board of your intention, I would suggest you keep them informed of your progress.

I do not see how changing your endorsing status would affect your quotas in the Air Force. Currently in the Air Force the PCA has a quota of one and has one chaplain on active duty; the RPCES has a quota of one, and has one chaplain on active duty; the OPC has a quota of one, and had no chaplain on active duty.

If this office can be of further help, please let us know.

Sincerely,
JEREMIAH J. RODELL, Ch, Col, USAF
Personnel Actions
Office of the Chief of Chaplains

28 November 1977

Dear Chaplain Clements,

In response to your letter of 21 October requesting information relative to the establishment of a new endorsing agency for military chaplains, let me indicate that the recognition of endorsing bodies is a function of the Armed Forces Chaplains Board. I note that you have written the Board and I am sure they will be most cooperative in assisting you to fulfill the wishes of your church.

Your request for information about quotas requires a clarification of terms. We have no quotas as such; however, recruiting goals are established as in-house guidelines to provide an equitable denominational balance. Those goals are related to the population of the churches and if rigidly applied indicate that your churches are more than adequately represented. The Presbyterian Church in America currently has 2 chaplains on active duty; the Reformed Presbyterian Church, Evangelical Synod has 4; the Orthodox Presbyterian Church has no one. Since by current criteria the combined populations of your church bodies does not warrant a goal of even one, these six chaplains all serve by exception. No forced reduction will occur; however, a loss by normal attrition of part of your current representation is to be expected. This would be the case irrespective of whether or not you form a new endorsing agency or maintain your current relationship to the National Association of Evangelicals.

If I can be of further assistance, please do not hesitate to ask.

Fraternally in Our Lord,
JOHN J. O'CONNOR
Rear Admiral, CHC, USN

ROSTER OF THE CHAPLAINS WORKING GROUP

Rev. Don K. Clements
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CONSTITUTION
of the
NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL
 (As amended by the Third Meeting of the Council,
 October 28-29, 1977)

I. NAME

The name of the Council shall be The North American Presbyterian and Reformed Council.

II. BASIS OF THE COUNCIL

Confessing Jesus Christ as only Savior and Sovereign Lord over all of life, we affirm the basis of the fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms.

That the adopted basis of fellowship be regarded as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the constituent churches to advise, counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice.

III. PURPOSE AND FUNCTION

1. Facilitate discussion and consultation between member bodies on those issues and problems which divide them as well as on those which they face in common, and by the sharing of insights "communicate advantages to one another" (Institutes IV, 2, 1).
2. Promote the appointment of joint committees to study matters of common interest and concern.
3. Exercise mutual concern in the perpetuation, retention, and propagation of the Reformed faith.
4. Promote cooperation wherever possible and feasible on the local and denominational level in such areas as missions, relief efforts, Christian schools, and church education.

IV. NATURE AND EXTENT OF AUTHORITY

It is understood that all actions and decisions taken are advisory in character and in no way curtail or restrict the autonomy of the member bodies.

V. MEMBERSHIP

1. For the purposes of the initiation of the Council those of the following churches which are officially represented in these organization meetings whose assemblies give their approval be the founding churches of the Council: namely, Christian Reformed Church; Orthodox Presbyterian Church; Presbyterian Church in America; Reformed Presbyterian Church, Evangelical Synod; Reformed Presbyterian Church of North America.
2. Those churches shall be eligible for membership which profess and maintain the basis for fellowship expressed in II and that maintain the marks of the true church (pure preaching of the gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline).
3. Admission to and termination of membership shall be by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by the approval of two-thirds of the major assemblies of the member churches.

VI. AMENDMENTS

This constitution may be amended by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by two-thirds of the major assemblies of the member churches. The amendment as recommended to the member churches is unamendable.

BYLAWS

I. MEETING OF THE COUNCIL

1. The Council normally shall meet once each year.
2. Before adjournment the Council shall set the date and place for the next meeting. The Interim Committee shall make arrangements for the next meeting and shall supervise the election of a chairman, secretary, and treasurer.
3. All meetings shall be open to observers and guests except when the Council decides to meet in Executive Session.

II. DELEGATES

1. Each member church shall appoint no more than four delegates to each meeting of the Council.
2. Each delegate of the member church shall be entitled to vote on items before the Council. Voting on major decisions (as determined by the body) shall be by unit vote of church delegations.

III. OFFICERS OF THE COUNCIL

1. Each meeting of the council shall elect its own officers, as follows: chairman, secretary, treasurer.
2. The responsibilities of the officers will be as follows:
 - a. Chairman — to preside at meetings of the council, to make required appointments, to see that business is conducted in an orderly manner.
 - b. Secretary — to keep a roll of delegates, to record and distribute the minutes of the Council, to carry on the correspondence in reference to Standing Committees, Study Committees and the next meeting of the Council, and to prepare the Agenda for the next meeting of the Council.
 - c. Treasurer — to receive bills for the expenses of the meeting of the Council, to receive funds to pay bills incurred by the Council, and to submit reports regularly to the Council.

IV. ITEMS FOR CONSIDERATION BY THE COUNCIL

The Council shall deal only with:

1. Communications received from member churches.
2. Inquiries from churches for membership.
3. Reports produced by its Committees.
4. Official documents from organizations in which member churches are cooperating.
5. And such matters as may by majority vote be declared properly before the Council.

V. STUDY COMMITTEES

1. Each Council shall appoint as many study committees as circumstances may require.
2. A representative from each church may be appointed to each committee by the delegates of that church to the current meeting of the Council.

VI. INTERIM COMMITTEE

The Interim Committee shall consist of the officers of the previous meeting and two other persons elected by the meeting. Its functions shall be limited to those specified below:

1. Make the arrangements and prepare the agenda for the meeting of the Council.
2. Call meetings of the Council or Study Committees when unusual circumstances warrant.
3. Give counsel to the Secretary regarding correspondence and procedure.
4. Deal responsibly with all matters inadvertently overlooked which call for action before the next meeting of Synod.

VII. AMENDMENTS

These Bylaws may be amended or suspended by the Council on a motion passed by two-thirds of the voting delegates.

REPORT OF THE SUB-COMMITTEE ON DIACONAL MINISTRIES

The Fifth General Assembly of the Presbyterian Church in America voted to "appoint a Sub-Committee of a Teaching Elder, Ruling Elder, and three Deacons to study the diaconal principles and ministries which have been developed by the NAPARC Churches, particularly the OPC and CRC, and report these findings to the Sixth General Assembly through the Committee on Interchurch Relations and the Committee on Mission to the World. This study should further include brief descriptions of ways in which the Churches of the General Assembly are meeting common human needs in their communities."

We submit the following as our Report, completing the work of the Committee. The paper is divided into the three major sections of the motion, with bibliography:

I. Discussion of Diaconal Principles of NAPARC Churches	1
II. Description of Diaconal Ministries of NAPARC Churches	11
III. Survey of PCA Diaconal Principles and Ministries.....	25

Members of the Committee:

Deacons	John C. Love, Jr. (Kosciusko, MS)
	Charles Summers (Roswell, GA)
	Jim Dickenson (Jacksonville, FL) — Secretary
Ruling Elders	Joseph Hunt (Shreveport, LA)
	Mike Minkoff (Roswell, GA)
Teaching Elder	Fred Marsh (Chattanooga, TN) — Chairman

I. DIACONAL PRINCIPLES OF NAPARC CHURCHES.

A part of the specific mandate given this Sub-Committee by the General Assembly was to "study the diaconal principles . . . which have been developed by the NAPARC churches . . ." Accordingly, the Committee has begun to compare and contrast the great range of viewpoints on various aspects of the office of deacon, as they are presented in denominational position papers and the writings of individuals. We have found that on many aspects of the office of deacon there is

general agreement as to Biblical teaching and practice. At the same time, however, our study uncovered a rich variety of Biblical data, history, and tradition which is interpreted and applied in many ways by Godly and Biblically guided Reformed and Presbyterian people. We have made no attempt to be exhaustive. Our conclusions and recommendations indicate, we believe, that the work of this Committee has only begun to raise the appropriate questions. We have sought to be as constructive as possible, even in presenting divergent views, not only because our assignment was more exploratory than evaluative, but also out of the hope that we may begin to study Biblical teaching and practice with a view to coming to more specific conclusions, and to further stimulating one another on to love and good deeds.

The Book of Church Order of the PCA describes the office of deacon in chapter 10.² It is this Committee's conviction that the statement of the *BCO* is good as far as it goes. Each aspect of the description is significant, properly emphasizing the perpetuity of the office, its sympathy and service after Christ's example, and its appropriate and necessary expression of the communion of the saints. Further, the objects of the diaconal ministry are named as the sick, friendless, and persons in distress. Deacons are to "develop the grace of liberality in the members of the church";³ to handle the collection and distribution of gifts, and to care for the church's property. Upon all of these points we find no general disagreement among the documents and practices we have examined.

We have discovered, however, that it is in attempting to clarify and specify various aspects of these principles and practices that diversity is expressed. In some measure the differences are Biblically sound, reflecting correct application of the same principles in widely varying circumstances. In other respects, however, the differences indicate a need for further clarification of Biblical teaching and practice. We have attempted to categorize the latter under six major headings. The remainder of this paper is devoted to an exploration of these six issues relating to the office of deacon which most need clarification and which most affect our practice in this area.

A. THE SCOPE OF THE DIACONATE AND THE PROPER AREAS OF DIACONAL CONCERN.

Study of the various documents of the NAPARC churches reveals a rather wide scope for the diaconate, indicating a number of areas of proper concern. Coppes (OPC) provides what is perhaps the most flexible description of the scope of the office: "any task the Apostles (or more accurately the Holy Spirit) desired to pass on to the deacons."⁴ Knight (RPC.ES) identifies as objects of proper concern those "within the church who need the basic necessities of life provided for them."⁵ Jones (RPC.ES) lists distribution of funds, care of the afflicted and distressed, and the protection of the defenseless as appropriate areas for diaconal concern.⁶ Lee (PCA) indicates that "the underlying basic mandate . . . is to care for the ministers and their families . . . and for all truly Christian widows, orphans, prisoners, strangers, visitors, and underprivileged believers."⁷ He lists as practical examples feeding programs for needy Christians, Christian hospitals, orphanages, schools, and homes for the elderly.⁸ In a brochure entitled, "For Your Sake He Became Poor", the Christian Reformed World Relief Committee identifies the poor as the special objects of concern to God and to His people.⁹ Accordingly, the CRWRC is active world-wide in various aspects of the care of orphans, agriculture, nutrition, rehabilitation of the handicapped, community development, disaster relief, rehabilitation of alcoholics, drug addicts, and prisoners, technical advice, and supply of material resources.

Lest we, or they, be misunderstood, it must be noted that the above mentioned aspects of a single author's or church's statements are not intended to reflect exhaustively the scope of their diaconal concern. We have selected these particular examples to illustrate both the variety and scope of present practices and teaching. We deal later with the specific issue as to the extent to which works of mercy are practiced within or outside the church (see I., C.). What we are faced with as an Assembly, however, is the question as to what ministries of mercy are appropriate for local church diaconates to be involved in, and also what our diaconal responsibility is at the presbytery and assembly level. Specifically, is it appropriate that the various presbyteries and the Assembly become involved in ministries of mercy which are too broad in scope for local churches alone to support? If so, should these ministries be directed by national boards of deacons, or denominational committees composed of teaching and ruling elders, or should they be directed by boards of individual Christians independent of direct denominational control? We leave these particular questions for further study and research at the presbytery level, if those courts believe such study to be appropriate. Our research into the practices of NAPARC churches in this area (See Section II) indicates a rich variety of practices.

B. THE RELATIONSHIP BETWEEN THE INDIVIDUAL CHRISTIAN'S DIAKONIA AND THE OFFICIAL DIACONATE.

The *BOCO* states that the office of deacon "expresses . . . the communion of saints, especially in their helping one another in time of need."¹⁰ *Diakonia*, or service, begins with the individual Christian: "He (Christ) is going to ask each of us as members of the church (as individuals) if we did the job of the 'deacons'."¹¹ Moving from the individual level to that of the office of deacon, Lee explains, "The deacon himself only represents the intensification of the priesthood of all believers. For he himself principally attempts to intensify that priestly concern for the needy brethren in all of the members of the congregation."¹²

It is in this intensification that a Biblically proper interplay between individual Christians, the Church as a body, and the diaconate as such begins to make itself evident: "One major Biblical teaching is that the Christian Church and the individual Christian ought to be typified by the spirit of giving, by benevolence."¹³ OPC denominational policy states that "when in the course of pursuing obedience to the Great Commission, the Church encounters benevolent needs, she ministers to these needs in the name of her compassionate Lord."¹⁴ Further, "benevolence is simply the necessary fruit in the lives of the people (corporately as well as individually) who are obeying the Great Commission."¹⁵ OPC policy then suggests a major role of the deacon to be that of encouragement of individuals to service. Hard (OPC) adds leadership as a further specific aspect of the deacon's work, emphasizing that leadership of the congregation in service, rather than replacing the congregation in its service, is the proper role of the deacon.¹⁶ Further dimensions and levels of interaction between individual and diaconate are added with the larger concept of a "denominational diaconate", such as that implemented in the CRC: "Conceived as a denominational diaconate, the CRWRC filled the need for a denomination-wide group which could cope with the diaconal needs too large or too distant for local diaconates or diaconal conferences."¹⁷

The relationship between an individual Christian's service and that of the diaconate is a delicate one, and in any given situation there will usually be an interplay between the two if the mercy of Christ is to be shown in as great a way as possible. We return to the statement of the *BCO*, that the office of deacon "express . . . the communion of saints, especially in their helping one another in time of need",¹⁸ as a most helpful statement of the relationship between the diaconate and the individual. II Corinthians 9:13 depicts an interaction of service (*diakonia*) and fellowship (*koinonia*), typified and expressed by a contribution, all as an expression of the confession of the gospel of Christ, from one group of saints to another. The Acts 6:1-7 account indicates that as individual Christians develop and participate in this aspect of the application of the gospel, needs arise and problems occur which deacons may have a necessary role in solving. Our committee has observed what apparently is the New Testament pattern occurring typically today: as believers begin to minister in tangible ways to one another, and particularly as they begin to respond to the needy, deacons become increasingly necessary in the process of directing and controlling the situation. This is not to be construed to mean that either service of the office of deacon is optional in the church. A Godly congregation will be involved in service, and individuals whom the Lord calls and equips for office will rise as leaders. From Scripture, the most effective diaconal ministries are built as the deacons serve as leaders, managers, trainers, and motivators of members of the congregation as they grow in their works of service. This delicate interplay has important implications for the development of works of mercy on the local church, presbytery, and assembly level: ministries are developed most effectively as there is a combination of "grass roots" activity and effective official leadership. Neither will be as effective as it could be without the other.

C. THE PROPER OBJECTS OF DIACONAL CONCERN.

The *BCO* does not speak to the issue of whether works of mercy are to be directed to believers or unbelievers, and in what order of priority. Both the OPC and the CRC have a clearly stated policy of making the meeting of needs within the church the first priority, with the exercise of works of mercy to unbelievers also being appropriate, and, in some cases, called for.¹⁹ Both state or imply a policy of making sure that evangelism as such accompanies or immediately follows works of mercy. OPC policy, in fact, lists as its priorities the preaching of the gospel, the needs of the household of faith, and "what God lays before us in His providence".²⁰ Even in the latter, however, the context is assumed to be that of proclamation: "When, in the course of pursuing obedience to the great commission, the church encounters benevolent needs, she ministers to these needs in the name of her compassionate Lord."²¹ CRC literature presents a slightly less restrictive picture, in that it refers more often to the need for ministering to "the poor" with no particular qualifications added.

Coppes (OPC) emphasizes the responsibility of the diaconate in meeting the needs of Christians primarily,²² and not primarily the needs of the world as a whole.²³ Jones (RPC,ES) moves slightly more toward outsiders, acknowledging that the term "*diakonia*" is not applied outside the church, but suggesting the need for at least individual involvement in works outside the church.²³ Lee (PCA) states that the diaconate has "little obligation" to the world.²⁶ While emphases and priorities vary, we find an emphasis by all NAPARC churches, and all authors studied, on ministry within the church. We observe also a willingness, on the part of all, to acknowledge the validity of some demonstrations of mercy to unbelievers, ranging from works of mercy as a means of "pre-evangelism" only, to a willingness to meet the needs of the poor generally. No one recommends an equalization of world income or even an equal emphasis on response to both the believing and unbelieving needy. The "world hunger" issue is presently under study by the CRC; results of their study should clarify their position further, and should help us in gaining a fuller understanding of the Biblical issues.

Of the questions raised by our research and study, this particular issue appears to be the most difficult to resolve, at least from a theoretical standpoint. Needs within the church must first be responded to; on that point there appears to be little disagreement. The extent to which practical program has been developed in NAPARC churches even in that area, however, is not entirely clear. Beyond the confines of the church, the complexities of the theoretical issues are com-

pounded by the reality of too little resources being available to meet all needs. Moreover, questions of stewardship and of one's responsibility to call for and demand righteousness from recipients of benevolences further complicates our understanding of this issue. On the one hand, II Thesalonians 3 teaches the need for withholding one's resources, even from a brother, as a disciplinary measure. On the other hand, Matthew 5:38-48 issues a call for giving of oneself even when one is taken advantage of, just as our heavenly Father provides the needs of those who continue to live in rebellion and sin. Matthew 5 is, at the very least, a call for purification of our motives: we do not refrain from giving solely in order to protect our own interests. The maximum boundaries are clear: the Christian cannot make an absolute rule against help to the unworthy or unrepentant in all circumstances. On the other hand, the Christian must consider the response and heart-condition of a would-be recipient and must be influenced by these factors. Within these limits we believe that the issues must be resolved in the practical circumstances of a given situation, and application will vary from one situation to another. Fortunately, when individual Christians are able to get beyond their fear of being wrongly taken advantage of by realizing their heavenly Father will provide for them, the Lord's leading in specific action is usually clear. Inability to judge the heart is also a reason for reluctance; this is answered by the realization that the Lord, not man, is the ultimate judge of the heart.

D. THE RELATIONSHIP BETWEEN MINISTRIES OF MERCY AND EVANGELISM.

Generally, where NAPARC churches and authors within the member denominations speak to this issue, a close association between verbal proclamation of the gospel and demonstration of Christ's love in tangible action is called for. Coppes (OPC), for example, states a close relationship between the two: "The Bible sets forth the divine example and command instructing us always to accompany giving with a clear witness that God is the ultimate source of the gift and that this Gift 'leads' its recipients to repentance (Rom. 2:4)."²⁷ Lee speaks in the context of a particular eschatological viewpoint, in making the same point on this issue: "True Christians are indeed to 'do good to all men' . . . through the church's diaconate as the vehicle concentrating on helping specifically the (missionarily expanding) church, eschatologically-oriented toward the ultimate realization of worldwide blessing by the gradual Christianization of all of the earth's nations in the Kingdom of God (Mat. 28:19; John 3:16; Rev. 15:4)."²⁸ OPC assembly diaconal policy calls for a responsible policy regarding the use of funds: "the first priority (of the diaconal ministry) is that of preaching the Gospel,"²⁹ however, "Deacons are presumed to have as their reason for existence the protection of the dilution and distraction of the elders from their primary responsibility."³⁰ "Funds gathered for diaconal work must never siphon money from the cause of Gospel proclamation."³¹ In terms of assembly function, therefore, time and money must not be devoted to diaconal causes without verbal proclamation accompanying it.

In the brochure "For Your Sake He Became Poor", published by the CRWRC, a less clear position is taken. If verbal proclamation of the Gospel is required along with works of mercy, this is not so stated, as the following will indicate. Questions regarding the distribution of one's possessions " . . . are deeply spiritual questions that lie close to the center of our commitment to God. They are questions that lie at the heart of Christian discipleship."³² This idea is expanded further in the indication that "using material possessions for the needy is a demand of true discipleship. The early church cared for the poor in response to the Lord's example and command. According to I John 3:16,37, the atonement itself, the heart of the Gospel, becomes the supreme stimulus for Christian benevolence, and material benevolent activity in turn becomes the primary indication of the genuineness of Christian faith."³³ The statement is also made, without qualification, that "In Jesus' view, moreover, a material ministry to the needy is a direct ministry to Christ (Mat. 25:44,-45)."³⁴ In all of this, the specific issue of verbal proclamation is not addressed. There is no clear indication in this particular publication that verbal proclamation must accompany works of mercy, just as Biblical references that are applied to "the poor" of the world is implied. At the same time, however, CRC policy does call for accompanying missionary endeavor where the CRWRC is at work.

In a real sense, the "word and deed" question reflects a dichotomy which is not only foreign to Biblical teaching, but also rarely occurs in the conscientious proclamation of the Gospel. In reality, one's actions either contradict or verify one's words, and vice versa. To share the Gospel with one who is dying but not to give him medicine, if advisable, that will cure, is absurd. For a concerned evangelical to give medicine without sharing the Gospel is equally unthinkable. I John 3:18 indicates the close correlation between the two, and tells us clearly that all words and actions are to proclaim and demonstrate God's truth. This does not answer all of the questions; the Lord can and does bring people to Himself through His Word, even with accompanying demonstrations of mercy as much removed as is possible. In a very limited number of circumstances it may be appropriate for Christians to take a given course of action without stating a summary of the Gospel verbally at the time. Normally, however, loving actions will give further credibility and tangible reality to the proclaimed truth that Christ came to save sinners. As Christ's works bear witness of His relationship with His Father and His deity, so our works reflect His character in us and our response of obedience to Him.

E. THE AUTHORITY OF THE DIACONATE.

The BCO gives specific direction regarding the authority level of the diaconate and its relationship to the session of the church.³⁵ The specific wording is open to interpretation, however, as

to the extent to which the deacons, both in authority level and practical function, are to be directed by the session and how much they are to function in a separate sphere close to the level of the session but nevertheless ultimately subordinate to it. The range of viewpoints on this issue is made clear in the following statements.

Coppes (OPC) defines a role of direct subservience of the diaconate to the session: "We conclude, therefore, that the deacons are assistants to the elders. The deacons are part of the ruling office in the New Testament, a subordinate and yet 'separate' office raised up by our Lord."³⁶ Furthermore, "To them (New Testament Church) a deacon, although an officer in the church, was a servant to the elders. He was not someone who functioned on a par with the elders."³⁷ Lee (PCA) reflects a perspective almost at the opposite extreme: "Toward the session, the diaconate is subordinate in ultimate governmental control but coordinate in ultimate importance . . . The work of the diaconate is just as important as is the work of the session. The diaconate is 'sovereign in its own sphere' of ministering mercy — even over against the session."³⁸

Coppes also addresses the relationship of women to the diaconate. "Women were used (in the church) probably in an auxiliary capacity to the deacons. They were not ordained, but there were stringent requirements to be met before they could be so employed."³⁹

The relationship between the session and diaconate needs to be addressed further particularly at the local level. It is our observation that tensions exist between diaconates and sessions which could be resolved through further study and careful and prayerful submission to one another in a proper Biblical working relationship. Further work is needed also in defining the proper relationship of women's organizations to the diaconate and session. Our Assembly has spoken against the ordination of women, and has established that women's organizations are to be in submission to the session. The relationship of the women's organizations to the diaconate, however, is not clear. Some churches have placed them in a position of subordination and auxiliary service to the deacons. Others define a relationship which, practically speaking, places the women's organizations under the session at the same level of authority and function as the diaconate, though in different areas of service. It is our conviction that further study in this area is needed, certainly at the local level, and perhaps at the presbytery and assembly level as well.

F. THE RELATIONSHIP BETWEEN THE WEALTHY AND THE POOR, AS INDIVIDUALS AND AS CONGREGATIONS.

While the BCO does refer to "helping one another in time of need"⁴⁰ as a special expression of the communion of saints, it leaves open the issue of proper attitude of one Christian toward another when the physical circumstances of each vary widely.

The CRWRC "For Your Sake He Became Poor"⁴¹ states that "the whole system of life for ancient Israel was set up to guard against excessive acquisition of wealth and to insure provision for God's special charges: the lowly and downtrodden, the widow and orphan, the poor and needy."⁴¹

The Old Testament clearly teaches the law of the tithe.⁴² The New Testament not only does not negate, contradict, or abrogate that law,⁴³ but it moves far beyond the tithe, in the specific instruction of Christ to some individuals to sell all they have and give to the poor.⁴⁴ The New Testament Church's example is particularly compelling, with the willingness of its members, even in the midst of troublesome circumstances, to part with possessions in order to share with brothers and sisters in need.⁴⁵ Our observation as a Committee is that here we once again encounter an area of major need: wealthy individual Christians are often isolated from the needs of poor Christians, and wealthy congregations are often isolated in the same way from poorer congregations. Here again, we have come only to a position of framing what we believe to be the appropriate question, namely, how can individual Christians and churches become more actively involved in the sharing of life, ministries, and needs with one another? This question has far-reaching implications; in reality it asks if we are practicing the true *koinonia* (fellowship) of the presbyterian system; if not, we must ask ourselves how a true sharing can begin to take place. We must note carefully that the beginning point, according to Romans 15 and the account of the Acts of the Apostles, is not equalization of income, redistribution of funds, or the imposition of a communal system, but the willful sharing of lives in fellowship with one another because of unity in the Gospel, out of which a natural sharing with those truly in need begins to take place. Fellowship in the Gospel crosses cultural, ethnic, racial, and economic lives. It is our conviction that to whatever extent there is a truly Biblical fellowship among Christian people and churches, there will be to that extent the meeting of the needs of all within the Church.

CONCLUSION:

In this paper, we have attempted to represent fairly both divergent and compatible views on various aspects of the office of deacon. We are pleased that we have moved closer to a proper Biblical resolution on some of the issues, at least on a practical level, than we supposed possible at the beginning of our study. We are recommending for further study, at the Assembly level, some issues which we have become convinced need to be spoken to at that level. We commend to local sessions and diaconates all of the questions raised, with the hope that further study, prayer, and activity relating to these vital areas will strengthen us further as a Church.

FOOTNOTES

- ¹*Minutes of the Fifth General Assembly of the Presbyterian Church in America, 1977*, page 74, under 5-66: Report of the Committee of Commissioners on Interchurch Relations. Published by the Committee for Christian Education and Publications, 1020 Monticello Court, Montgomery, Alabama, 36117.
- ²*The Book of Church Order of the Presbyterian Church in America*, First Edition, 1975, printed by the Committee for Christian Education and Publications, 1020 Monticello Court, Montgomery, Alabama, 36117.
- ³*ibid.*, 10-2.
- ⁴Leonard J. Coppes, *Who Will Lead Us*, p. 129.
- ⁵George W. Knight, III, "Biblical Foundation of the Diaconate," p. 2.
- ⁶_____, "DIAKONIA," p. 6.
- ⁷Francis Nigel Lee, "The Diaconate," p. 29.
- ⁸*ibid.*, p. 29.
- ⁹"For Your Sake He Became Poor", pamphlet CRWRC, Section 1.
- ¹⁰BCO, *op. cit.*, 10-1.
- ¹¹Coppes, *op. cit.*, p. 118.
- ¹²Lee, *op. cit.*, p. 26.
- ¹³Coppes, *op. cit.*, p. 139.
- ¹⁴The Orthodox Presbyterian Church Committee on Diaconal Ministries, *New Committee Policies*, p. 3.
- ¹⁵*ibid.*, p. 3-4.
- ¹⁶Theodore Hard, "The Scope and Importance of the Diaconate," p. 6.
- ¹⁷The CRWRC Newsletter, Fall, 1977, No. 51, p. 1.
- ¹⁸BCO, *op. cit.*
- ¹⁹*New Committee Policies, op. cit.*, p. 4; The Church Order of the Christian Reformed Church; Article 25a: "The task of the deacons is to administer Christian mercy to those who are in need, first of all toward those of the household of faith, but also toward the needy in general."
- ²⁰*New Committee Policies, op. cit.*, p. 3.
- ²¹*idem.*
- ²²c.f. "For Your Sake He Became Poor," *op. cit.*
- ²³Coppes, *op. cit.*, p. 106.
- ²⁴Coppes, *op. cit.*, p. 120.
- ²⁵_____, *op. cit.*, p. 5.
- ²⁶Lee, *op. cit.*, p. 28.
- ²⁷Coppes, *op. cit.*, p. 140.
- ²⁸Lee, *op. cit.*, p. 74; footnote no. 523.
- ²⁹*New Committee Policies, op. cit.*, p. 2.
- ³⁰*ibid.*, p. 3.
- ³¹*idem.*
- ³²"For Your Sake He Became Poor," *op. cit.*, section 3.
- ³³*ibid.*, section 2.
- ³⁴*ibid.*, section 3.
- ³⁵BCO, *op. cit.*, 10-2, 10-4, 10-7.
- ³⁶Coppes, *op. cit.*, p. 112.
- ³⁷*Ibid.*, p. 128.
- ³⁸Lee, *op. cit.*, p. 26.
- ³⁹Coppes, *op. cit.*, p. 138.
- ⁴⁰BCO, *op. cit.*, 10-1.
- ⁴¹"For Your Sake He Became Poor," *op. cit.*, section 1.
- ⁴²Malachi 3:8-12; Lev. 27:30-33; Num. 18:21-26.
- ⁴³Matthew 5:17-20.
- ⁴⁴Matthew 19:16-26; Luke 18:18-30; Luke 12:33.
- ⁴⁵c.f. Acts 2:43-47.

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II. A DESCRIPTION OF THE DIACONAL MINISTRIES OF MEMBER CHURCHES OF THE NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL.

In the following action, we have presented our understanding of the various diaconal ministries at all levels in the NAPARC denominations, as well as in some independent organizations. Where noted, these articles have been supplied by the denomination or group itself; where not noted, they were written by this Sub-Committee. Quotations are taken from documents supplied by the churches, denominations, or ministries themselves.

- A. General Assembly (Synod) Level Diaconal Ministries
1. Christian Reformed Church World Relief Committee
 2. Committee on Diaconal Ministries of the Orthodox Presbyterian Church
 3. Reformed Presbyterian Church, Evangelical Synod, Board of Home Ministries
- B. Presbytery (Classis) Level Diaconal Ministries
1. Orthodox Presbyterian Church Presbytery Committees on Diaconal Ministries
 2. Christian Reformed Church Diaconal Conferences
- C. Local Churches with a Major Focus on Ministries of Mercy
1. New Life Orthodox Presbyterian Church, Jenkinstown, Pennsylvania
 2. Grace and Peace Fellowship (RPC, ES), St. Louis, Missouri
 3. New City Fellowship (RPC, ES), Chattanooga, Tennessee
- D. Independent Ministries in which Reformed and Presbyterian Members Have Taken a Significant Interest
1. Voice of Calvary, Mendenhall, Mississippi
 2. Bethany Christian Services, Grand Rapids, Michigan
 3. Inner-City Missions, Chattanooga, Tennessee
- (Descriptions relating to the Reformed Presbyterian Church, North America, are not included in this report. This is because that denomination has no formal structure for response to needs in this area, at either the presbytery or assembly level. Local churches are encouraged to meet their own needs as far as possible. Needs which cannot be answered locally are communicated and responded to by the denomination on an informal basis.)

A. General Assembly (Synod) Level Diaconal Ministries.

1. Christian Reformed Church World Relief Committee.

The Fall, 1977, Newsletter of the Christian Reformed Church World Relief Committee (CRWRC) gives the following description of its own work: "Conceived as a denominational diaconate, the Committee filled the need for a denomination-wide group which could cope with diaconal needs too large or too distant for local diaconates or diaconal conferences." The Committee Board of Directors is composed of a delegate from each classis (a deacon, if at all possible) and six members-at-large, including a medical doctor, a sociologist, an attorney, a businessman, an accountant, and a minister.

The Constitution of the CRWRC lists the following bases for its existence in its preamble:

Whereas our Saviour and Lord entrusted His people with the care of the poor of the world when He said, "the poor ye have always with you," and whereas we live in a sin-distorted world in which severe misery and distress frequently occur,

And whereas the sacrifice of Christ was made for the redemption of the whole man, body and soul,

And whereas Christ has ordained that His church must be engaged in a ministry of mercy in deed, as well as in word,

The Christian Reformed Church in humility and gratitude to God hereby established this Christian Reformed World Relief Committee to minister in the Name of our Lord to man distressed by reason of the violence of nature, the carnage of war or other calamities of life, and to relieve the suffering of the needs of the world.

The work is defined according to the following:

- A. To receive and administer the offerings and contributions of the church for our work of relief and rehabilitation of the needy of the world.

- B. To collect and store items that may be used for emergency relief such as food, clothing, medical supplies, etc.
- C. To supervise and control all domestic and global emergency relief in such areas where the local church is unable to meet the need.
- D. To supervise and control such permanent benevolent activities as are designated by Synod.
- E. To appoint and designate area Deacons Conferences for the management of special benevolent projects.
- F. To engage in the work of relief, rehabilitation, and resettlement of refugees.

The Constitution further stresses the need for coordination of efforts with area boards of deacons and deacons conferences in the United States, and with CRC missionaries in foreign fields, as well as making every effort to cooperate without compromise with relief agencies at work in any area of need.

The operations of the CRWRC do reflect the spirit of Article 25a of the Church Order of the Christian Reformed Church: "The task of the deacons is to administer Christian mercy to those who are in need, first of all toward those of the household of faith, but also toward the needy in general," in that priority is given to work in those areas in which the Christian Reformed Church is already represented. Where the CRC is not officially represented, the following areas are given priority, according to the Constitution:

- a. Where CRWRC is able to send its own personnel to the field.
- b. Where follow-up missionary activity can be anticipated.
- c. Where a Christian witness can be achieved by this ministry.

According to the Winter 1972 CRWRC Newsletter, the Committee was eventually born out of an "increasing concern for disaster relief and for material aid to the poverty stricken of Korea and other countries where the CRC had missionaries, and a growing concern for world-wide poverty." The "need for a denomination-wide group which could help in times and places that were too large for single diaconates or even diaconal conferences to cope with" became evident as various disasters struck the churches and people of the denomination. The CRWRC saw its formal beginning in 1962, in aiding the Grand Rapids Deacons Conference in providing material relief for Korea and in aiding the Foreign Mission Board with material aspects of work with Cuban refugees. In 1963, the Committee's first full-time director was appointed.

Having begun its work entirely in the context of disaster relief, the CRWRC now focuses its major concern on aspects of work which will encourage and depend on self-help. The Committee works to make its efforts as indigenous as possible, working to establish lasting means of answering needs locally rather than creating permanent dependency on the CRWRC. This is made apparent in the distribution of funds: expenditures for 1977 included \$2,000,000.00 for programmed work and \$140,000.00 for disaster relief. The financial picture also is indicative of the focus of the Committee concerns: of \$2.4 million budgeted for 1977, \$1.7 million was to be spent in foreign work and the remainder in the United States. The work of the CRWRC is divided into foreign and domestic sectors, with a director for each, under one overall director. The foreign staff numbers 41, working in 33 countries. Some aspects of the Committee's work, in addition to disaster relief, include placement of children for adoption (Korea), agricultural development (several foreign countries), training in nutrition (several foreign countries), rehabilitation of the handicapped (Jordan and U.S.-Mississippi), community development: "developing leadership among the local people and helping them learn to solve their own problems" (Foreign countries and U.S.-Appalachia), and inner-city ministries in Denver, Detroit, Chicago, and Los Angeles.

2. Committee on Diaconal Ministries of the Orthodox Presbyterian Church.

The purpose of the Committee on Diaconal Ministries, a General Assembly Committee of the Orthodox Presbyterian Church, is to "serve to extend the work of the local diaconate into those areas beyond the capacity of the local government to function, geographically or financially." Holding to a strict policy not to "usurp the powers of the local diaconate, nor trespass upon its authority," the General Assembly Committee operates in response to appeals from the lower courts: "Requests arising locally shall be evaluated by the nearest local Board of Deacons, who shall forward the results of their evaluation, along with recommendations and requests to their Presbytery for further action. Presbyteries shall, after evaluation, forward their evaluations and requests to the Committees on Diaconal Ministries."

The General Assembly and Committee of the Orthodox Presbyterian Church have worked extensively to understand and define Biblical priorities in responding to human need. First priority is the preaching of the Gospel: "(1) Deacons are presumed to have as their reason for existence the prevention of the dilution and distraction of the elders from their primary responsibility. (2) Funds gathered for diaconal work must never siphon money from the cause of Gospel proclamation." The second priority of oppor-

tunity, "simply refers to what God lays before us by His providence. When, in the course of pursuing obedience to the great commission, the Church encounters benevolent needs, she ministers to these needs in the name of her compassionate Lord." The third priority is the household of faith. "In doing so, the unbeliever is defined as a proper, consistent, appropriate object of the Church's diaconal concern. The primary concern is, however, 'especially those of the household of faith'. If the Church is busy obeying the great Commission, the providence of God will no doubt dictate that the majority of cases which are brought to us by opportunity will also be those of the Christian community, simply because this is the community in which we live. Those receiving aid who are outside this community, in turn, will be those who received aid in the name of Christ accompanied by the preaching of the Gospel. This latter is also made on the assumption that the Church continues to be busy obeying the great commission. Deacons are officers in the Church of Jesus Christ. As such they bear no responsibility to the world by virtue of their office. Their responsibility is within the Church. The relationship of deacons to the Church's aid given to those outside the Christian community is two-fold: 1) It is their responsibility to stimulate and assist the Church to minister to non-Christians in the name of Christ. 2) They are the most convenient organ and channel for carrying out the mechanics of such ministry, simply because they are accustomed to doing so for the Christian community. Thus, as officers among Christ's own, they minister within the flock with the goal of increasing the fruit of love through compassionate benevolence. It is more blessed to give than to receive, and it is the deacon's concern that Christ's Church have that blessedness."

The Committee on Diaconal Ministries is composed of teaching elders, ruling elders, and deacons elected by the General Assembly. In 1975, disbursements by the Committee totaled \$27,500.00. The 1977 Committee budget was set at \$33,650.00. Of this total, \$3,800.00 is designated for administration, travel, and promotion; \$24,200.00 is designated for various concerns, most of which are outside of the United States, with \$4,000.00 reserved for emergency needs. The remaining amount of \$5,650.00 is used as aid for retired ministers of the denomination.

3. Board of Home Ministers of the Reformed Presbyterian Church, Evangelical Synod.

The Board of Home Ministries projects fall into two categories:

- a) Mission work that will not soon become self supporting
- b) Diaconal Ministries

The scope of our ministries is in North America. We work in conjunction with the Presbyteries. (Grand Cayman Island is a member of the Florida Presbytery) The primary purpose of this agency is not church extension but is supportive of the "church establishment" goal.

The following are long-range mission projects:

1. Oklahoma Mission, Stilwell, Oklahoma (Rev. Hayes and Jean Henry): This is a mission to Cherokee Indian descendants. There is a particular church established and another preaching point. The Board of Home Ministries is responsible for partial funding of the pastor's salary, Summer Bible Schools program, and personnel. The Board of Home Ministries is attempting to expand this church's outreach in the direction of providing employment through a Christian economic development program, through the work of medical personnel, and through additional pastoral help.
2. Grand Cayman Island, B. W. I. (Rev. [REDACTED] and Marjorie Shepherd, Patrick (Paddy), Sheila and Andrew Cook): One church is established on the Island in West Bay area and another is being formed in Old Man Bay on the North Side. The church's annex is being used for a mentally handicapped children's school and therapy center. Mrs. Cook is the teacher, assisted by women of the church and community. Covenant College students have been used to do evangelism (door-to-door) on the Island. A lay-worker's school is also conducted by Rev. Shephard and Mr. Cook.
3. New City Fellowship, Chattanooga, Tennessee: This is a particular church with community outreach through gardens, food coop., clothing distribution among poor people. The Board of Home Ministries pays the salary of the pastor's administrative assistant, Miss Carol Roman.
4. Philadelphia Spanish Outreach (Rev. Joe Little): This work is presently working out of Fifth Reformed Presbyterian Church located in the Spanish area. It consists of enrolling people in a Bible correspondence course, providing Bible teaching helps to local pastors of Spanish churches. We are planning extensive use of films and street preaching next summer. A store front building will be leased from which we operate a food and clothing distribution to the poor.
5. Benton Park Fellowship, St. Louis, Missouri (Rev. Skip Todd and Phil Lancaster): This is a store front operation started by Grace and Peace Fellowship and funded by them using the Board of Home Ministries as the conduit of money.

The following are Diaconal Ministries which the Board of Home Ministries coordinates for the denomination:

1. Disaster Relief Fund: Money is collected from our churches and escrowed in a savings account. When possible we work with the Christian Reformed World Relief Committee, Domestic Division.
2. Bethany Christian Services: This is a Christian social service agency in Grand Rapids, Michigan, committed to the Reformed standards. We are establishing a Divisional Office of this agency to work in St. Louis, Missouri with:
 - a) Unwed Mother Counseling
 - b) Adoption
 - c) Foster Home Care

Earl Witmer
Board of Home Ministries Director

February 4, 1978

B. Presbytery (Classis) Level Diaconal Ministries.

1. Orthodox Presbyterian Church Presbytery Committees on Diaconal Ministries.

Pursuant to its desire that the Committee on Diaconal Ministries operate on the basis of appeals from the lower courts, the Orthodox Presbyterian Church has encouraged the formation of diaconal committees within its presbyteries. Composed of various combinations of elders and deacons, the following excerpt from the Minutes of the 1974 Spring meeting of the Presbytery of Southern California is indicative of the direction of such committees:

1. This Committee shall consist of six members in three classes, with one Deacon in each Class.
2. The Committee shall organize a joint meeting with the Presbytery annually at the 2nd Stated Meeting.
3. The Committee shall promote contact between local Deacon Boards.
4. The Committee shall act as liaison between the Deacons and the Presbytery.
5. The Committee shall act as liaison between the Presbytery and the General Benevolence Committee.
6. The Committee shall seek ways to help local Diaconates in time of special need.

The Philadelphia Presbytery has an active Committee on Diaconal Ministries. According to the March 16, 1974 Presbytery Minutes, "The duties of the committees shall be: (1) to aid the local diaconates of the Presbytery in meeting needs which cannot be met from local resources alone; (2) to serve as the Presbytery's liaison with the Committee on Diaconal Ministries of the OPC in matters of mutual concern." According to moderator Jim Patty, the Committee has been the most active in two areas: (1) education of deacons, and (2) meeting of emergency needs. Conferences are held periodically for the purposes of educating, motivating, and discovering applications in the areas of diaconal concern. For the meeting of emergency needs, a "hot-line" system exists for the purpose of communicating crisis needs to all member churches of the presbytery. The Presbytery Committee follows the same pattern as the General Assembly Committee, acting in response to needs communicated from local churches. The Presbytery Committee has discovered through experience that presbytery projects as such are successful to the extent that they reflect and help to coordinate the concerns and efforts of local churches.

2. Christian Reformed Church Diaconal Conferences.

In response to those needs which arise which "defy the abilities of a single diaconate," the CRC has a level of diaconal participation at the Classis (presbytery) level, or joint participation between Classes, known as the Diaconal Conference. All churches within the given Classis or Classes are members of the conference; a board is elected on a representative basis from local church diaconates, or from each Classis, if more than one.

Purposes of the conferences are to provide educational opportunities in the area of diaconal ministries, to establish "closer contact and fellowship between the diaconates", to advise diaconates on matters in which advice is sought, to "co-operate in resolving matters which lie beyond the scope of individual diaconates". In addition, the conference works with the CRWRC in assisting in soliciting financial support for the CRWRC from local churches, and working on joint projects. Powers of the conferences are clearly defined: "This Conference shall in no wise exercise official jurisdiction over any deacon or diaconate. Therefore, all general matters approved by the Conference shall be referred for final action to the Diaconates, to the Council of each church, or to the CRWRC." (Information from Constitution of All Ontario Diaconal Conference.)

The All Ontario Diaconal Conference is composed of six classes in eastern Canada. The six classes include 102 diaconates, with an estimated 450 deacons. Begun in 1959, the conference has seen steady growth in its ministries. The 1977 annual meeting recorded an attendance of 192 deacons, with 57 others attending. The proposed budget

for 1976-1977 totaled \$10,000.00, most of which was designated for operational and publication expenses. \$126,000.00 was received by the conference as of October, 1977, for "operation Manna-Bangladesh", one of the conference's annual projects. The annual meeting included workshops on introduction to the work of the deacon, spiritual care of the elderly, congregational ministry to the elderly, ministry to prisoners, dealing with the problems of drugs and alcohol, and the importance of will making in the practice of good stewardship. "Service InDeed" is a bi-monthly publication of the conference. It is an 8-page publication, including news articles on diaconal work in the local church in the United States, and abroad, feature and study articles on the office and work of the deacon, and "in-house" communication of events and needs.

Where conferences have needs which are beyond their resources, the CRWRC may establish a relationship in which funds, time, or special skills are made available to the conference by the CRWRC. Applications are submitted and assessed according to a number of criteria. Types of work presently under operation or consideration include family counseling services, rehabilitation of chronic welfare recipients, drug rehabilitation, prisoner rehabilitation, comprehensive community improvement program (operating out of the former facility of the Back to God Hour program and the CRWRC warehouse in Chicago), emergency needs of poor people, and residence for delinquent teenagers. The above projects are each administered by different conferences throughout the United States and Canada.

C. Local Churches with a Major Focus on Ministries of Mercy.

1. New Life Orthodox Presbyterian Church, Jenkintown, Pennsylvania.

With the focal point of its life in Jenkintown, just north of Philadelphia proper, New Life Orthodox Presbyterian Church is a congregation which the Lord has led into expressions of His love through various ministries of mercy. With a membership numbering just under 200, and a larger church community of 250-275, this congregation used \$15,000 of its \$75,000 budget in 1977 to meet individual financial needs, mostly within the congregation.

Most of the works of mercy have begun as personal responses to particular needs within the congregation. There is little program or formal structure as such: elders and deacons have simply encouraged responses to needs as they have become known through the personal sharing in fellowship taking place within the congregation. The church community is divided into 23 groups of 8-10 people each for personal fellowship and spiritual oversight. The deacons encourage communication of needs within and between groups, and help to coordinate and motivate responses to needs. Having existed just under five years, New Life has made the meeting of specific tangible needs a part of its life since inception. The diaconate has developed naturally as the need for leadership, coordination, and education in the various aspects of the ministries of mercy have grown.

While the church has had little formal program in this area, several ministries have had distinctive expressions. The more typical meeting of crisis needs has been expressed in provision of budget counseling, aid in securing jobs and housing, and emergency supply of food and clothing, with a used clothing distribution center. The church owns a house, staffed by stable Christians (deacons), in which a few people with serious emotional and spiritual problems may reside for periods of 6-12 months while they grow in the Lord and in gaining a greater general stability in their lives. An effort is being made among the younger women to develop ministries to family needs. Ugandan refugees have become, in the Lord's providence, people of special concern to the congregation. The church has responded to Ugandans in need in the Philadelphia area. Because of the extensive needs in this area, New Life has sent a ruling elder and his family for eight months to Kenya to work more directly with the refugees. A further ministry in which the congregation had an interest, though the diaconate as such was not involved, was that of investigation of the need for a spiritual ministry to the nursing homes in the Philadelphia area. All of the homes in the area were investigated as to the worship services and other spiritual ministries being offered. Evangelical churches in the area were then contacted and encouraged to develop nursing home ministries. New Life conducts services in three nursing homes and one mental institution weekly.

Written by Fred Marsh, from conversation with Ron Lutz,
New Life Orthodox Presbyterian Church pastoral staff.

2. Grace and Peace Fellowship, (RPCES), St. Louis, Missouri.

Throughout its 8-year history, Grace and Peace Fellowship has pursued a meaningful identification with a troubled urban neighborhood in St. Louis City. As over 50 members now live in this community, we have generated both an active and passive influence. The values exhibited by the individual members in being neighbors, citizens, and tenants, and home and apartment owners, have helped to stabilize our community. The church as a ministering body carries out a more active roll in serving our neighbors, seeking to manifest the character and love of God as a community of Christians within

the larger neighborhood. Besides the necessary ministries to youth and adults through Sunday school, clubs, camping programs, and home Bible studies, the church has carried out diaconal ministries in the areas of:

- (1) emergency food assistance;
- (2) family counseling;
- (3) job training and placement; and
- (4) tutoring.

As we come in contact with needy individuals, diaconal services of various kinds are provided as the need arises.

Although not as typical of church ministries as those listed above, our housing ministry is a vital element of the broad range of services needed in our unstable urban community. Cornerstone Corporation was organized in 1975 as a not-for-profit housing corporation for the purpose of ministering to housing needs of low income families. As we became aware of the fact that many of our neighbors have experienced a constant migration from apartment to crumbling apartment, from one section of the city to the next, we determined that the church should do something to help. We discovered that as city neighborhoods deteriorate, the housing for the poor becomes less available, and as neighborhoods revive, the unwelcome low-income families are priced out of the apartments. Such has been the case in our section of St. Louis. The board of Cornerstone seeks to arrest this unhealthy cycle for some families by providing good housing at a moderate price. Along with the purchasing and renovation of property, Cornerstone is also prepared to see this ministry become effective by combining close management supervision, tenant education, family budgeting assistance, and family counseling.

This in-depth approach is further assisted by having a church member residing in each building. To date, Cornerstone has three buildings which contain twelve apartments. Most of the cost of purchasing and rehabilitating property has been covered by donations and low interest loans, while normal operating costs and general maintenance are covered by each building's income. The board of Cornerstone is encouraged that we have been able to make a beginning in effectively assisting some low-income families.

We are seeking further development in the areas of our own management skills and cooperation between tenant and management — enabling us to keep costs down. In terms of the future, the board would hope to increase our number of rental units to the point where we will be able to hire a full-time manager.

As each part of the Body of Christ serves the other in strengthening the Church, the different ministries of the Church combine to increase the benefits of those served. In many cases, needy individuals brought in contact with the Church have been helped by many of the above mentioned programs. In this way a foundation has been established for meaningful communication of the gospel of Jesus Christ — resulting in individuals being added to the Church.

Reported by Jim Kern
Pastor, Grace & Peace Fellowship

3. **New City Fellowship (RPCES), Chattanooga, Tennessee.**

New City fellowship, with the focal point of its life and work in some of the economically poorer areas of the city of Chattanooga, began as a mission Sunday School of the RPCES congregation of Lookout Mountain. In November, 1976, the mission was organized as a particular church.

Much of the life and work of the church centers around core groups which concentrate on one particular area of concern or project, which will be of service to the church and at the same time specifically evangelistic in some major way. Core groups are concerned with: (1) prison ministry: services of music, evangelism, and personal work in Olney, Tennessee; (2) performing arts: assisting in worship and in the prison ministry; (3) reading: teaching of basic reading skills to both children and adults; (4) social issues: dealing with areas such as racial problems, poverty, family needs, and nutrition education; (5) crafts and art: contributing in appropriate ways to the church's ministry and physical facilities; and (6) evangelism: person-to-person sharing of the Gospel and Bible studies.

D. **Independent Ministries in Which Reformed and Presbyterian Members Have Taken a Significant Interest.**

1. **Voice of Calvary, Mendenhall, Mississippi.**

VOC's program is based on the theory of evangelism by seeing Christ in action, or a demonstration of God's Word in action. Their philosophy is that the Spiritual life can not be separated from social problems, for both are too inner-related in individual lives on day-to-day basis. They also feel that they must raise the standards of living of the blacks with whom they deal primarily in a rural area in order to overcome psychological problems that they feel exist which inhibit Spiritual growth. They also developed the philosophy that they will seek in every way to avoid direct handouts and instead set their

goals at creating the capability for the low-income parties to buy the things that they need. They feel that direct giving to individuals is dehumanizing and does not promote the development that these people need.

VOC's operation at this point is primarily in two areas. The initial operation was in Mendenhall and that is where the operation primarily centers around their Church in that community at this time. At this point, in addition to having the Church, they have a pre-school program which catches the overflow from Headstart Programs. They have an adult education program seeking to assist those with limited education, and seeking to offer some leadership development programs. They also have a limited vocational technical training for adults, but at this time they seem to have very few people involved. This seems to overlap with government offered training in other areas and I have difficulty in seeing how it functions due to the financing of the programs operated with the Federal Government's assistance. They also have a complete health services' clinic staffed by a doctor that is as adequate as most clinics in rural communities. Their volume of service here seems to be quite substantial at this point and they hope that it will soon be self-sustaining. It does not seem to offer much financial saving to the people using it, though it might offer some. The primary service here is that there is such limited medical service available in this rural area where it functions. They also have a thrift shop where they try to offer bargain purchases to anyone interested and at this point they are extending it from a small facility to a very large store. They also have a limited cooperative farming program which may just be getting off the ground. They have plans or hopes for some substantial increase in this operation, but I can not tell at this point where it is going. They also offer a tutoring program. In addition, they have a gymnasium in connection with the Church, which seems to get substantial use by the youth of the community.

In Jackson, they are seeking to develop a staff for giving technical assistance to other groups of this nature which would desire to establish operations similar to what they have in Mendenhall, though they do not intend to operate it themselves. At this time, the two principal projects in Jackson involve a program at Jackson State University, a predominately black school, and a housing project where they are going into a fairly old neighborhood where houses are coming on the market, buying the houses, using volunteers to renovate the houses, and then planning to re-sell them or rent them to primarily friends of the Voice of Calvary, their purposes being to help people upgrade their houses. They also have a type of half-way house where they house people who are in need of help for any reason on a short-term basis. One example is a terminal cancer patient who had nowhere else to live in the vicinity of the major hospitals he needed to be close to.

In addition, they are involved with two overseas projects. I obtained no information on one of these, but the other was the primary task before them on the day that I visited. It involved sending a team of Opticians to Haiti to screen as many people as possible and then to fit them with used eyeglasses. They have determined that the used eyeglasses can be examined and the capabilities evaluated and in many instances many of these glasses would substantially benefit a person in need of similar glasses though they might not exactly meet his needs. The examinations are to be performed by volunteers from the Southern College of Optometry and the primary cost in the project will be sending the doctors to Haiti and financing their stay there, with the glasses costing nothing and the services costing nothing. This would appear to be a potentially highly beneficial program.

Reported by John C. Love, Jr.
Committee Member

2. **Bethany Christian Services, Grand Rapids, Michigan.**

Bethany Christian Home started in Grand Rapids in 1944 when two women from Reformed Bible College decided to take a homeless baby into their apartment. Since then, it has grown to a million-dollar-a-year operation with over 70 employees, branch offices in New Jersey and Iowa, and even a new name . . . Bethany Christian Services.

Bethany provides RESIDENTIAL CARE for children with emotional and psychological problems. A total of 24 children, ages 5 to 15, live in the "Home."

Bethany provides FAMILY COUNSELING for people with marital, parent-child, and personality problems.

During 1976, a total of 202 young women received PROBLEM PREGNANCY COUNSELING. Bethany also assists unwed mothers in finding residence in private or maternity homes.

Since 1951, Bethany has placed almost 2,000 children for ADOPTION into Christian homes and churches throughout the United States.

During 1976, a total of 561 dependent, neglected, or abused children received Christian FOSTER CARE. Bethany's caseworkers also extend help to the families of these children.

The Bethany DAY CARE CENTER in Grand Rapids, licensed for 40 children, offers Christian care to pre-schoolers 2-1/2 to 6.

Bethany accepts children, unmarried mothers, and others needing help regardless of race, creed, or area of residence.

Bethany's office in New Jersey provides adoption, problem pregnancy help, and foster care for the eastern United States.

The Iowa office, opened in 1975, reaches the Midwest with family counseling, problem pregnancy counseling, adoption, and foster care.

Gifts from churches, societies, Sunday Schools, and individuals lay the financial base for Bethany's operation. The remaining costs are met through child support payments and other fees. All contributions are tax deductible.

Bethany is under the control of a Board of Directors in Grand Rapids. Advisory Committees in New Jersey and Iowa look into local matters and make recommendations to the Board.

Information published by Bethany Christian Services, Grand Rapids, Michigan.

3. Inner-City Missions, Chattanooga, Tennessee.

As the mission work which later became New City Fellowship (RPCES) in Chattanooga developed, a number of Christian businessmen and churches became interested in the ministry of some of the leaders in the mission work. In 1972, Inner-City Missions, Inc., was established as "a formal organization to funnel resources of the suburban Christian community into the urban Christian community." As the ministry has developed since then, ICM now attempts to support local churches rather than replacing them with its own programs. Some of its specific purposes are "to train urban pastors bring in outside resources, create economic development, and be imaginative in attacking urban problems."

Inner-City Missions coordinates food and used clothing supplies for those in need. Special distributions are made during the Thanksgiving and Christmas seasons. Some financial assistance is offered for crisis needs, and a specific plan for contribution and disbursements of financial resources between churches is being developed. During the summer of 1976, a garden was managed by means of employment and training of teenagers from the city. Initiative was taken by ICM in establishing Manna Food Co-operative, a food-buying co-op composed of approximately thirty families, primarily from RPCES and PCA member families in the southwest Chattanooga area. ICM has also been active in building personal contacts and offering training opportunities for some pastors and church leaders in the area.

III. SURVEY OF PCA DIACONAL PRINCIPLES AND MINISTRIES.

The following survey was conducted by the Sub-Committee on Diaconal Concerns to determine the diaconal principles and ministries which have been developed by PCA churches, and the ways in which these churches are meeting common human needs in their communities.

There were seven questions posed by the survey, which are listed with the responses from the answers received. Descriptions of present and anticipated ministries were also called for. The survey was distributed to all churches in the PCA.

1. Is the work of the deacon as essential and honorable as the work of the elder?

68.66%	A.	The work of the deacon is as essential and honorable as the work of the elder.
15.90%	C.	The work of the deacon is as honorable but less essential than the work of the elder.
12.87%	B.	The work of the deacon is as essential but less honorable than the work of the elder.
3.03%	D.	The work of the deacon is less essential and less honorable than the work of the elder.

3. What offices has Christ given to the church?

53.12%	B.	Teaching Elder, Ruling Elder, Deacon
38.28%	A.	Elder and Deacon (all elders should teach and rule)
4.60%	D.	Other
3.90%	C.	One office in three parts — Preaching Elder, Ruling Elder, Deacon

There was an interesting relation between the answers to these two questions. Of those who answered question 1A, 69.23% answered question 3B and 30.77% answered 3A. Of those who answered 1B through 1D, 48.08% answered 3B and 51.92% answered 3A. Those who did not answer in any of the above mentioned way were not considered in these correlational numbers. It should be pointed out that the two-and-a-half office view was not represented on the questionnaire and those who indicated on the question-

naire that this was their view usually chose 3D (other). Some of those, however were split between 3A and 3B, with some comment to the effect that the two-and-a-half view was intended.

2. Is it the organized church's responsibility to meet the essential physical needs (e.g. food, clothing, shelter, etc.) of its members?

84.08%	A.	Yes
9.95%	C.	Other
5.97%	B.	No

4. What responsibility does the *organized church* have to meet the physical needs (e.g. medicine, technology, education, disaster relief) of the *unconverted*?

53.00%	B.	The organized church should meet these needs as the Lord prospers it as a means of pre-evangelism.
31.50%	A.	The organized church should meet these needs as the Lord prospers it regardless of their evangelistic value.
8.00%	C.	The organized church does not have the responsibility to meet these needs.
7.50%	D.	Other

5. What are our interdenominational diaconal responsibilities?

50.53%	B.	We should cooperate with other reformed churches and denominations to meet common diaconal responsibilities (e.g. hospitals, nursing homes, counseling centers).
26.84%	C.	We should cooperate with all other professing Christian churches and denominations to meet common diaconal responsibilities (e.g. hospitals, nursing homes, counseling centers).
12.63%	A.	There are none.
10.00%	D.	Other.

It should be noted that many of the last category would have picked C if the word "professing" were changed to "evangelical".

6. Give a description of the present functions of your diaconate. The responses were varied on this question and ranged from "none" to very extensive diaconal programs. Many answered this by stating "see the *Book of Church Order*". We did not wish to know what the deacon's function was according to the BCO, but rather how the BCO was being implemented in specific examples and programs. The following is a list (not complete) of responses given.

ACTUAL AREAS OF DIACONAL INVOLVEMENT:

- (1) Care and maintenance of church property including manse, cemetery, church buildings, oversight of janitor and janitor services; (2) Collection and disbursement of tithes and gifts along with drawing up budget; (3) Visitation of members and visitors along with aged, ill, etc., and providing flowers, cards for those in hospitals; (4) Evangelism — college campus ministries; (5) Administering to needs of poor, sick, needy of church (possibly community) as in: cooperating with inner-city churches toward helping poor, sponsoring church projects for the poor, Overseas Relief, Joy Gift, etc., "Deacons fund" or "needy family fund", financial counseling, providing loans to needy families, providing food, blood donor program, clothing drives for seminary students, poor, etc., helping in nursing homes, collecting funds for local rescue mission, Christian education funds to help pay for poorer members' way to conferences, etc., keeping abreast of community needs, sponsoring prisoners and/or ministering in prisons; (6) Promoting Church fellowship — family night suppers, youth fellowships, church-team sports (e.g. basketball, softball); (7) Teaching in Sunday schools, to youth groups, by tape ministry, care and provision of church library, committee on abortion and pro-life issues; (8) Promoting diaconal functions of the members, keeping a list of church members' diaconal gifts and connecting those up with needs in the church (e.g. plumbing, car repair, serving, gardening); (10) Assisting in worship — provide nursery, ushering, greet visitors, parking attendants, music program, assisting with communion; (11) Miscellaneous.
7. POSSIBLE AREAS FOR FUTURE DIACONAL INVOLVEMENT:
 - (1) Evangelism and visitation, dealing with drug addicts, prostitutes, homosexuals, etc., dealing with "oppressed" (e.g. — victims of racial and economic discrimination), bus ministry for Sunday school; (2) Care of physical needs of poor, helpless, prisoners, widows, and orphans, helping released criminals find a place in the world, ministries in old folks homes, prisons, orphanages; (3) Financial help, working toward helping Christians deal with the increasingly "oppressive" tax burden (FICA, etc.), help families establish budgets, organize and plan food cooperatives, Diaconal funds to eventually replace government welfare, mediate between job seekers and employers, group insurance for church members, financial help for families sending children to Christian schools, working with presbyterial diaconates to form retirement homes; (4) Teaching in

Sunday school, Biblical principles on finance, stewardship, helping others, etc., train younger men to aid in diaconal duties, workshops on "do it yourself" carpentry, plumbing, auto repair, etc., tape ministry, care and maintenance of church library, and workshops on first aid, survival, etc.; (5) Property — serve as trustees; (6) Miscellaneous — work on committees of General Assembly and presbytery, and work on conservation projects in community.

Note: The recommendations of this Sub-Committee are included under the Report of the Committee for Christian Education and Publications. See Recommendation 12.

Appendix E

**REPORT OF THE SUB-COMMITTEE ON JUDICIAL BUSINESS
TO THE SIXTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

The Permanent Sub-Committee on Judicial Business convened in Atlanta, Georgia, November 11, 1977; January 6, 1978; March 10, 1978; and by Conference Call on October 28, 1977, and January 28, 1978.

The Committee performs duties for and reports directly to the General Assemblies of the Presbyterian Church in America on matters of a constitutional nature. In judicial matters, the Committee functions to advise the Stated Clerk as a Sub-Committee on Administration. Serving you on the Committee this year are:

Teaching Elders:

John W. P. Oliver	Class of 1981
Thomas A. Cook	Class of 1980
John P. Clelland	Class of 1979
John Holmes (Chm.)	Class of 1978
Robert Cannada, Jr.	Alternates

Ruling Elders:

Ernest Mason
James Westlake (V-Chm.)
Larry Mick
Robert Kirksey (Sec.)
Kenneth Ryskamp

Actions taken by the Permanent Sub-Committee on Judicial Business are as follows:

- Concerning Resolutions No. 9 and No. 11 submitted to the Fifth General Assembly we find: "The intent of Resolution No. 9 is found in order under Section 31-4 of the *Westminster Confession of Faith*, in that it is a humble petition in a case extraordinary." "Resolution No. 11 is found in order as a proper matter upon which the General Assembly may act."

Recommendation No. 1. That the following be adopted by the Sixth General Assembly as a substitute for Resolution No. 9 offered to the Fifth General Assembly by W. A. McIlwaine and in place of Resolution No. 11 offered at the Fifth General Assembly by Charles E. Boyce:

Whereas, it is incumbent upon the higher court of the Church to speak to the constituency of the Church on moral issues; and

Whereas, it is incumbent upon the members of the Church to speak out on such issues as individual Christians; and

Whereas, the insidious evil of atheistic communism is militant on every front;

Therefore, be it resolved, that this General Assembly of the Presbyterian Church in America record its unalterable opposition to atheistic communism and that the Churches urge their members to register their opposition by writing the President of these United States and their Congressmen, urging them to exert every possible effort to resist the further encroachment of this Godless ideology.

- Concerning Resolution No. 13 submitted to the Fifth General Assembly concerning the practice of rotating ruling elders on the Session we suggest the following action:

Recommendation No. 2. That Resolution No. 13 be answered in the negative for the following reasons:

- The matter has been thoroughly spoken to, previously, by the debate and vote of the First General Assembly at Birmingham, the taped debate being a matter of historical record; and

- The Book of Church Order* (25-6 and 25-7) was deliberately worded at the First General Assembly so as to allow this system, though not recommending it, when it says: 25-6. Ordination to the offices of Ruling Elder or Deacon is perpetual; nor can such offices be laid aside at pleasure; nor can any person be degraded from either office but by deposition after regular trial; yet a Ruling Elder or Deacon may have reasons which he deems valid for being released from the active duties of his office. In such a case the Session, after conference with him and careful consideration of the matter, may, if it thinks proper, accept his resignation and dissolve the official relationship which exists between him and the church.

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 office 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.

25-7. When a Ruling Elder or Deacon who has been released from his official relation is again elected to his office in the same or another church, he shall be installed after the above form with the omission of ordination.

3. Concerning the matter of what constitutes a valid call to the Gospel Ministry, we passed the following recommendation:

Recommendation No. 3. That the *Book of Church Order* 21-1 be amended by adding the following paragraph:

"A proper call must be written and in the hands of the Presbytery prior to being acted upon by a Presbytery. It must include financial arrangements (such as salary, vacation, insurance, retirement, etc.) between those calling and the one called, and assurance that the definite work will afford the liberty to proclaim and practise fully and freely the whole counsel of God, as contained in and understood in the *Westminster Confession of Faith*. It shall be in accord with the *Book of Church Order*, Chapter 8."

4. **Recommendation No. 4.** That overture No. 4 from Southern Florida Presbytery regarding a study concerning church membership, etc., be answered in the affirmative and referred to the Permanent Sub-Committee on Judicial Business.
5. **Recommendation No. 5.** That overture No. 5 from the Presbytery of the Western Carolinas, dated January 17, 1978, regarding commissioning of non-ordained church workers and the manner in which the *Book of Church Order* deals with this subject, be answered as follows:

The Session, itself, has authority to set apart non-ordained persons to missions or other church vocations (see Par. 12-2 and Par. 12-4 *BCO*, second paragraph of each). If the occasion requires the Session may form a commission for this purpose.

We leave the desirability of including language regarding the commissioning of non-ordained church workers in the *BCO* to the General Assembly.

6. **Recommendation No. 6.** That overture No. 6 from Western Carolinas dated January 20, 1978, regarding the sermon at ordination be answered in the affirmative with the change of the word "will" to "shall" so that it will read: "a sermon . . . shall be preached . . .".
7. **Recommendation No. 7.** That overture No. 10 from Evangel Presbytery dated February 14, 1978, regarding ordinations be answered in the affirmative and referred to the Committee on Judicial Business.
8. **Recommendation No. 8.** That overture No. 11 from Mississippi Valley Presbytery regarding licensing of candidates be answered: "this question is already before the Sub-Committee on Judicial Business and it will be answered in the Committee's report to the Sixth General Assembly."
9. **Recommendation No. 9.** That regarding Licensure and Probation, the whole of Chapter 20 *BCO* be changed under the heading "Licensure and Probation" as found in the first *Supplement to the Commissioners Handbook*.

Ad Interim Opinions Given:

1. The Judicial Business Committee gave the following response to questions posed by the December 6, 1977, letter from John G. Thomson, Clerk of the Session of the Westminster Presbyterian Church in Kingsport, Tennessee:
- Question: 1.A. What is the definition or meaning of "reaffirmation of faith" (*BCO* 58-6)?
- Answer: It is our opinion that historically "reaffirmation of faith" has meant the giving of affirmative answers to questions 1 and 2 found in *BCO* 58-5.
- Question: 1.B. Is this reaffirmation properly fulfilled by affirmative answers to the questions of No. 58-5?
- Answer: See answer to 1.A. above.
- Question: 1.C. Or, may this reaffirmation be satisfied in some other manner? And if so, what?
- Answer: Yes. See *BCO* 58-6 re: "should give a testimony of their Christian experience to the Session."
- Question: 2. Does our Session's policy of requesting reaffirmation of faith by all prospective members imply that such persons were previously *out of fellowship* with the Church?
- Answer: No, it does not make such implications.
- Question: 3. In the light of 1 and 2, above, is it improper for reaffirmation to be requested of prospective members coming from evangelical denominations? From PCA congregations?
- Answer: No, it is not improper. (See *BCO* 12-2).
- Question: 4. Would it be out of accord with the *BCO* to receive members by transfer of letter and concurrent reaffirmation?
- Answer: No. Such action does not exceed the authority of the Session. (See *BCO* 12-2).
- Question: 5. If 1-B is answered affirmatively, may the constitutional questions be posed anew before the congregation once they have been affirmed before the Session, previously? Would this practice be extra-constitutional, though motivated by an interest in covenanting aspect of membership vows?
- Answer: Yes, the questions may be posed anew before the congregation; but it is not required by the *BCO*.

2. Opinions given to advise the Stated Clerk of the General Assembly:
 - A. The matter of the proposal to dispense with the full reading of Committee Reports to the General Assembly, as set out in the recommendations of the Committee on Administration in their February 23, 1978, letter to Pastors and Clerks and as challenged by Vaughn E. Hathaway's letters to the Stated Clerk and Chairman of the Committee on Judicial Business, requires amending or laying aside the rules of the Assembly and should be submitted to the Sixth General Assembly by the Clerk at the opening session.
 - B. The recommendation of the General Assembly's Administration Committee for the Sixth General Assembly contained in Par. 4, first sentence of the Stated Clerk's letter, dated February 23, 1978, concerning the proposal to limit voting rights of Commissioners who arrive late, constitutes a change in the rules of the Assembly and cannot be implemented without prior approval of the General Assembly.
 - C. The Stated Clerk was advised that other items in Par. 4 (of the same mentioned above) be given only as recommendations to the Committee of Commissioners rather than being given as instructions.

**SUPPLEMENTAL REPORT OF THE
COMMITTEE ON JUDICIAL BUSINESS TO THE
SIXTH GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA**

The Permanent Committee on Judicial Business convened in Atlanta, Georgia, on April 28, 1978.

Actions taken by the Permanent Committee on Judicial Business are as follows:

10. **Recommendation No. 10.** That the Assembly approve the following Amendments to the *Book of Church Order*, which will then be submitted to the Presbyteries for their consideration:

**PROPOSED CHANGES IN THE BOOK OF CHURCH ORDER
TO HANDLE THE MATTER OF A YEAR OF
MANDATORY LICENSURE BEFORE ORDINATION.**

(See 1977 *Minutes of the Fifth General Assembly*, Paragraph 5-72, Item 12)

- 19-1 Amend Paragraph 19-1:
by changing the words "preach the Gospel" in the second line to "the ministry of the Word."
- 19-2 Amend Paragraph 19-2:
by changing the word "candidate" in the first line of the first paragraph to "applicant."
by deleting the second and third sentence of the third paragraph and substituting the following in its place:
"An applicant for care may not be received under care and examined for ordination at the same meeting of the Presbytery, since he must serve a period of at least one year of probation prior to ordination (see 20-7 and 22-4). An applicant for probation who is not already under care must be taken under care and must be licensed to preach the Gospel and may be placed under probation all at the same meeting of the Presbytery."
- 19-7 Amend Paragraph 19-7:
by deleting the first sentence and substituting the following in its place:
"The Presbytery may, upon application of the candidate, give a certificate of dismissal to another Presbytery. The candidate may be allowed to retain membership in his home church upon the request of his Session and the approval of both Presbyteries involved. A candidate shall, at his request, be allowed to withdraw from the care of the Presbytery."
- 20 Amend Chapter 20 by deleting it entirely and by substituting the following in its place:

Chapter 20
Licensure and Probation

- A. Licensure.
 - 20-1. To preserve the purity of the preaching of the Gospel, no man is permitted to preach in the pulpits of the Presbyterian Church in America on a regular basis without proper licensure from the Presbytery having jurisdiction where he will preach. A ruling elder, a candidate for the ministry, a minister from some other denomination, or some other man may be licensed for the purpose of regularly providing the preaching of the Word upon their giving satisfaction to the Presbytery of their gifts and passing the licensure examination.

20-2. Examination for Licensure.

The examination for licensure shall be as follows:

- A. Give a statement of his Christian experience and inward call to preach the Gospel in written form or orally before the Presbytery (at the discretion of the Presbytery);
- B. Be tested with a written and/or an oral examination by the Presbytery (at the discretion of the Presbytery) for his:
 - 1. Basic knowledge of Biblical doctrine as outlined in the *Confession of Faith* and the *Larger and Shorter Catechisms* of the Presbyterian Church in America.
 - 2. Practical knowledge of the English Bible.
 - 3. Basic knowledge of the government of the Presbyterian Church in America as defined in *The Book of Church Order*;
- C. Be examined orally before Presbytery for his views in the areas outlined in Part B;
- D. Provide his written sermon on an assigned passage of Scripture embodying both explanation and application, and preach a sermon orally before Presbytery or before a committee of Presbytery.

No Presbytery shall omit any of these parts of examination except in extraordinary cases; and whenever a Presbytery shall omit any of these parts, it shall always make a record of the reasons therefor, and of the trial parts omitted.

20-3. Questions for Licensure.

If the Presbytery be satisfied with the trials of the applicant, it shall then proceed to license him in the following manner:

The Moderator shall propose to him the following questions, namely:

- (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?
- (3) Do you promise to strive for the purity, peace, unity and edification of the Church?
- (4) Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other into the bounds of which you may be called?

20-4. The applicant having answered these questions in the affirmative, the Moderator shall offer a prayer suitable for the occasion, and shall address the applicant as follows: "In the name of the Lord Jesus Christ, by the authority which He has given to the Church for its edification, we do license you to preach the Gospel in this Presbytery wherever God in His providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart, Amen."

Record shall be made of the licensure in the following or like form, namely: At, the day of, the Presbytery of, received testimonial commending proceeded to submit him to the prescribed examination for licensure, which was met to the approval of the Presbytery. Having satisfactorily answered the questions for licensure, was licensed by the Presbytery to preach the Gospel within the bounds of this Presbytery.

20-5. When any licentiate shall have occasion to remove from the bounds of his Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, repeat any portion of the previous Presbytery's examination it desires. The Presbytery into whose bounds the licentiate is moving, however, must at least examine the man concerning his Christian experience and call to preach the Gospel and his views in theology, English Bible, and church government. This Presbytery then may license him to preach within its bounds.

20-6. The license to preach the Gospel shall expire at the end of four years. The Presbytery may, if it thinks proper, renew it without further examination.

B. Probation.

20-7. The Holy Scriptures require that some trial be previously made of those who are to be ordained to the ministry of the Word, both concerning their gifts and concerning their ability to rule as teaching elders, in order that this sacred office may not be degraded by being committed to weak or unworthy men, and that the Church may have an opportunity to form a better judgment respecting the gifts of those to whom this sacred office is to be committed. To provide for such a period of trial, a candidate for ordination must be under probation; and this probation should normally occur in the Presbytery in which he is expecting to be ordained. This period of probation shall be at least one year in length, and may be longer at the discretion of the Presbytery so as to give sufficient time for the Presbytery to judge the candidate's qualifications and service. This period of probation may occur during or after the candidate's formal theological education. When it occurs during his formal theological education, it may include an intern year in addition to his time of academic training or it may run concurrent with his academic training. The nature of the probation period shall be determined by the Presbytery but it should involve the candidate in the full scope of the duties of any regular ministerial calling approved by the Presbytery. It is to be both a time of practical instruction and testing by the Presbytery and may be in any work which the Presbytery deems to be a suitable ministry to test the probationer's gifts. The pro-

bationer should be closely supervised by the Presbytery throughout this trial period.

20-8. An applicant for probation must be a candidate and a licentiate in the Presbytery in which he is seeking to become a probationer. He may, however, become a candidate, a licentiate, and a probationer at the same meeting of Presbytery. If an applicant for probation is already a candidate in another Presbytery, that Presbytery should dismiss him as a candidate to the Presbytery in which he is seeking to become a probationer.

20-9. Examination for Probation.

If the applicant for probation has been previously licensed in the Presbytery in which he is seeking his probation, the only further examination needed before he begins his period of probation is for him to give to the Presbytery a written or an oral statement (at the discretion of the Presbytery) of his inward call to the ministry of the Word.

When an applicant for licensure and probation has completed at least two years of his theological training he may request that the Presbytery give the more complete examination required for ordination (see 22-4) in the place of the licensure examination. In such cases, a candidate for the ministry would be examined only once and would be ordained without further examination after the satisfactory completion of his probationary period.

20-10. When an applicant is approved for probation, the Moderator of the Presbytery shall offer a prayer suitable for the occasion, and shall address the applicant as follows: "In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do place you under the probation of this Presbytery as a means of testing your gifts for the holy ministry wherever God in His Providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen."

Record shall be made of the probation in the following or like form, namely, At the day of, the Presbytery of, having received testimonials commending, having received him as a candidate for the ministry and having licensed him to preach the Gospel, placed him under probation at his request in order to test his gifts for the holy ministry.

20-11. When any probationer shall have occasion, while his probation is in progress, to remove from the bounds of his own Presbytery into those of another, the latter Presbytery may, at its discretion, on his producing proper testimonials from the former, take up his probation at the point at which it was left, and conduct it to a conclusion in the same manner as if it had been commenced by itself. Presbytery shall repeat any portion of the previous Presbytery's examination it desires, but it must at least examine the probationer on His Christian experience and call to the ministry and his views in theology, the sacraments, and church government. In such cases, the probationer shall also transfer his candidacy and should be licensed by his new Presbytery.

20-12. If a probationer in one Presbytery desires to serve in a definite work that is within the bounds of another Presbytery and yet remain under probation in the former Presbytery, he may do so with the concurrence of both Presbyteries involved. His candidacy must remain with his probation. In such cases, however, the probationer must be licensed in the Presbytery within whose bounds he will be serving. Also, the Presbytery that has him under probation should request from the Presbytery in which he serves, its report of his service before determining whether to approve or disapprove the probation.

20-13. Presbyteries should require probationers to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the ministry of the Word until he has demonstrated the ability both to edify and to rule in the Church. Reports on every probationer in the Presbytery should be presented at each stated meeting of the Presbytery by the committee of Presbytery charged with the oversight of probationers, and these reports shall become a part of the minutes of Presbytery. The Presbytery shall also require every probationer himself to make a report to it at least once a year describing his ministerial experiences. If the probationer is still in school, the Presbytery shall secure from his instructors an annual report upon his deportment, diligence, and progress in study.

20-14. At the end of the period of time set by the Presbytery for his probation, a probationer shall have his probation either approved or disapproved. Even if it is approved, he cannot be ordained without a call to some specific work. If the probation is disapproved, the Presbytery may either extend it for another definite period of time or it may completely rescind his probationary status and may revoke his licensure. If the probationer shall devote himself unnecessarily to such pursuits as interfere with a full trial of his gifts, it shall be the duty of the Presbytery to rescind his probationary status, and to record its reasons therefor in the Minutes of Presbytery.

20-15. A probationer who, during his probation, is to serve a congregation in the capacity of the minister of the Word must be called by the congregation in the same way that a regular minister is called. A congregation may later call such a man as its permanent pastor after nine months of his probationary period. This call must be approved by Presbytery prior to the time of ordination. In the event a congregation does not desire to call such a man as their permanent pastor as determined by a congregational vote, notice should be given as early as possible. The congregation shall be financially obligated to the probationer for a minimum of three months after the notice is given.

Probationers may be called to serve as assistants to ministers during their probation, by the Session of a Church with approval of the call by Presbytery.

20-16. RESTRICTIONS

The probationer may be asked by the moderator of a Session temporarily to chair the meeting of the Session. In such cases the moderator shall supervise this activity and may overrule the probationer or re-assume the chair at will. The probationer is not a member of Session and may not vote in the meetings unless he has previously been ordained a Ruling Elder and elected to the Session by the congregation. Normally he shall serve in an advisory capacity to the Session and Diaconate when he has been called to work out his probation by a congregation. He shall have the right to conduct funerals, and administer wedding vows where the civil law permits. A probationer may not administer the sacraments. He may serve on committees for courts of the church.

- 21-1 Amend Paragraph 21-1:
by deleting the entire paragraph and substituting the following in its place:
"Before a probationer can be ordained to the office of Minister of the Word and Teaching Elder, he must receive a call to a definite work."
- 21-11 Amend Paragraph 21-11:
by deleting the words: "licentiate or candidate" and by substituting in their place the words: "or probationer."
- 22-1 Amend Paragraph 22-1:
by deleting the entire paragraph and substituting the following in its place:
"No minister or probationer shall receive a call from any work in the Church without the permission of the Presbytery which has jurisdiction over him. When a call has been presented to a Presbytery, if found in order and the Presbytery deems it for the good of the Church, the Presbytery shall place it in the hands of the one to whom it is addressed.
"Ordinarily, a minister or a probationer shall not move onto the field until received by the Presbytery having jurisdiction over the work to which he has been called."
- 22-2 Amend Paragraph 22-2:
by deleting the entire paragraph and substituting the following in its place:
"When a probationer has completed his probationary period to the satisfaction of the Presbytery, and has accepted a call to be permanent pastor, the Presbytery shall take immediate steps for his ordination."
- 22-3 Amend Paragraph 22-3:
by deleting the first phrase, which reads as follows:
"No Presbytery shall ordain any licentiate or candidate to the office of the Gospel Ministry" and substitute the following in its place:
"No Presbytery shall ordain any probationer to the office of Minister of the Word,".
- 22-4 Amend Paragraph 22-4:
by adding as an introductory paragraph the following:
"A probationer applying for ordination shall be required to present a diploma of Bachelor or Master from some approved college or university, and also a diploma of Bachelor or Master from some approved theological seminary or authentic testimonials of having completed a regular course of theological studies, or a certificate of completion of and endorsement from a theological study program as approved by the General Assembly and one of the Presbyteries of the Presbyterian Church in America. He shall also present satisfactory testimonials as to the completion and approval of his probationary period in the practice of the ministry. Ordinarily, the probationer shall have been examined in most of the following trials when he was licensed. If the Presbytery previously approved all parts of the licensure examination it need not reexamine the probationer in those areas at this time. If there were areas of weakness, which the Presbytery noted, or if any member of the Presbytery desires to do so, the probationer may be examined on particular points again. In all cases, he should be asked to indicate whether he has changed his previous views concerning any points in the *Confession of Faith*, *Catechisms*, and *Book of Church Order* of the Presbyterian Church in America."
and by deleting the third sentence of paragraph 22-4 as it is at present, which begins: "A candidate for ordination, etc. . . ."
- 22-11 Amend Paragraph 22-11:
by deleting, in the first line, the words: "candidate or licentiate" and by substituting for them the word "probationers."

11. **Recommendation No. 11.** That the Sixth General Assembly adopt the following *Manual of Operation for the Committee on Judicial Business*, and incorporate it into the *Manual of Operation for the Committee on Administration*:

**MANUAL OF OPERATION
FOR
THE COMMITTEE ON JUDICIAL BUSINESS**

SUBJECT

This is the Operating Manual for the Committee on Judicial Business of the General Assembly, a Sub-Committee of the Administration Committee. (As ordered by the General Assembly, 1973, p. 55, Item 14.)

HISTORICAL.

Beginning with the Advisory Convention in Asheville in August of 1973 and throughout the formative days of the Presbyterian Church in America, provision has been made for the business of the Assembly to be conducted primarily through four Permanent Committees; Administration, Mission to the United States, Mission to the World and Christian Education.

Also, recognized as a need and provided for by the Advisory Convention was a Permanent Committee on Judicial Business, primarily as advisory to the Assembly and to the Committee on Administration. This Committee was originally composed of seven (7) members elected by the Assembly (Minutes of the Advisory Convention, page 24). The original By-laws of the Assembly adopted by the First Assembly in December, 1973, elevated this Committee to full standing as a fifth Permanent Committee of the Assembly (Minutes of Corporation, Article V, Section 1, page 73).

ORGANIZATION

(1) There shall be a Committee on Judicial Business composed of eight (*General Assembly Minutes* 1976, p. 72, 4-72) members divided into four classes of two members each serving four year terms. Each class shall be composed of one (1) teaching elder and one (1) ruling elder who is preferably a duly licensed attorney at law.

(2) The officers shall be a Chairman and a Secretary, who shall be elected by the Committee at the first meeting following the meeting of the General Assembly at which the last class was elected.

(3) Two alternates, one teaching elder and one ruling elder, shall be elected by the Assembly who shall serve in the absence of any member of the Committee.

(4) A quorum shall consist of a majority of the members of the Committee.

(5) The Chairman of the Committee shall be an advisory member of the Committee on Administration. (*General Assembly Minutes* 1975, p. 67-3-49B)

(6) The Nominating Committee of the General Assembly shall present nominations to fill expiring or vacant terms.

PURPOSE

The purpose of the Committee on Judicial Business is:

— To serve the General Assembly as directed.

— To advise the General Assembly on judicial and constitutional matters.

— To assist the Stated Clerk on such matters between Assemblies (*General Assembly Minutes* 1973, p. 52-8).

— To be advisory to the Stated Clerk and the Committee on Administration between Assemblies (*General Assembly Minutes* 1975, p. 68-B).

OPERATIONS

This Committee shall operate as a Sub-Committee of the Committee on Administration. It will make direct reports to each Assembly (*General Assembly Minutes* 1975, p. 68-B).

Minutes shall be maintained according to Section 8-12 of the Rules for Assemblies Operations.

The Committee shall be funded by the Committee on Administration.

The Committee shall meet at the call of the Chairman or at the request of the Stated Clerk of the Assembly.

DUTIES AND FUNCTIONS

See Rules of Assembly Operations: V, 5-5, 5-6.

(1) The Committee 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 and the Committee shall make recommendation directly to the Assembly.

(2) Between meetings of the Assembly, the Committee shall function as advisory to the Stated Clerk and the Committee on Administration.

(3) The Committee shall examine the compliance with established procedures by Presbyteries seeking to become constituent members of the Assembly.

(4) The Committee shall receive from the Stated Clerk all overtures requesting amendment to the *Book of Church Order* or interpretation thereof by the General Assembly and all complaints,

appeals or references from lower courts. The Committee shall evaluate and recommend the procedure for handling each item. However, the Committee shall not evaluate the merits of the matter unless it be clearly previously spoken to by the Assembly.

(5) The Committee shall be available as a reference Committee to assist the Clerk in referring all new business to the Assembly.

(6) This Committee, when requested to, shall interpret the minutes of the General Assembly; the *Book of Church Order*, and the Standing Rules of the General Assembly between Stated Meetings. Final interpretation of any such rulings will be made by the next General Assembly.

This Committee shall serve in an advisory capacity to all Presbyteries and all Committees of the General Assembly upon request.

Any advice given by this Committee must be in writing and must be reported to the next Stated Meeting of the General Assembly for ratification, modification or rejection.

If two parties are in conflict, such advice will be binding on both parties until the next Stated Meeting of the General Assembly where final determination will be made.

(7) This Committee shall not institute any constitutional matters of pertinent change unless directed to do so by the General Assembly, but shall point out needs that arise and the philosophy shall be studiously maintained that the lower courts will be expected to institute any such actions.

(8) At the last meeting of the Committee on Judicial Business prior to the General Assembly, the Committee shall elect a convener for the new Committee from its members whose terms do not expire. He shall call the first meeting of the Committee following the General Assembly, after giving at least two weeks' notice of the meeting, at which meeting the permanent officers shall be elected. (This may be done by conference call).

The Committee reviewed the irregularities in the October 28, 1976, Minutes of the Presbytery of Pacific, as referred to the Committee by the Fourth General Assembly, and found that the irregularities have been satisfactorily dealt with by the Presbytery of the Pacific.

12. **Recommendation No. 12.** That the General Assembly direct the Chairman of its Committee on Judicial Business or his designee to attend at least every other meeting of the Presbytery of Pacific until the next General Assembly to provide guidance and counsel, and that no further action by the General Assembly is required.

13. **Recommendation No. 13.** That overture 13 from Central Georgia Presbytery, dated April 11, 1978, be answered in the negative in view of the provisions of Paragraph 14-7 of the *BCO*, the second sentence of which reads as follows:

"In cases in which the Session cannot exercise its authority, it (meaning Presbytery) shall have power to assume original jurisdiction."

14. **Recommendation No. 14.** That overture 14 from Central Georgia Presbytery, dated April 11, 1978, concerning a proposed amendment to Paragraph 25-1 of the *BCO* be answered in the negative in view of the provisions of Paragraph 13-5, which gives the Session power over the examination, ordination and installation of ruling elders and deacons.

15. **Recommendation No. 15.** That overture 16 from Central Georgia Presbytery concerning a proposed amendment to Paragraph 15-1 be answered in the negative.

16. **Recommendation No. 16.** That overture 17 from Grace Presbytery be answered as follows: "The Sacrament of the Lord's Supper may be administered to those who are ill, elderly or infirm, provided that the session authorizes an abbreviated service of worship to convene at a specified time and place, following public announcement, and with the Teaching Elder and at least one Ruling Elder in attendance."

17. That overture 19 from Covenant Presbytery concerning a proposed amendment to Paragraph 15-2 of the *BCO* be answered in the negative and that the following be substituted:

"Paragraph 15-2 of the *BCO* be amended by adding in the last phrase, between the words 'five' and 'commissioners' the words 'ruling elder,' so that said last phrase shall read, 'but not to exceed five ruling elder commissioners from any one congregation.'"

18. **Recommendation No. 18.** That the communication from Teaching Elder Ralph H. Didier be referred to the Committee on Interchurch Relations.

19. **Recommendation No. 19.** Regarding the complaint received April 28, 1978, from members of the Session of Westminster Presbyterian Church of Chattanooga, Tennessee, against the action of the Presbytery of Tennessee Valley, concerning the call for a meeting of the congregation of said Church to consider a proposal calling for the adoption of a system of rotation of officers, we make the following recommendation:

That although the complaint was not received within the time prescribed by the rules of the General Assembly, due to its serious nature, the Assembly lay aside its rules and hear the complaint by committing its adjudication to the Commission of the General Assembly.

20. **Recommendation No. 20.** Regarding the complaint of Ruling Elder James Campbell against the actions of the Presbytery of the Mid-Atlantic, the Committee makes the recommendation that the General Assembly lay aside its rules and hear the complaint.

Respectfully submitted,

John D. Holmes, Chairman

**PROPOSED AMENDMENTS
TO
THE BOOK OF CHURCH ORDER**

The Stated Clerk reports the following presbytery votes on the proposed amendment to the *Book of Church Order*:

Affirmative: 17

Not voting: 3

Negative: 1

This meets the required two-thirds vote. Before enactment the Assembly must again pass this proposal by a majority of those present and voting (*BCO*, 27-2).

That Paragraph 15-2 be amended to read as follows:

The General Assembly, which is a permanent court shall meet at least annually upon its own adjournment and shall consist of all teaching elders in good standing with their presbyteries; ruling elders in the ratio of one from each congregation for each 500 members, or fraction thereof, but not to exceed five ruling elder commissioners from any one congregation.

Appendix F

REPORT OF CONFERENCE CENTER SUB-COMMITTEE (A Sub-Committee of the Committee on Administration)

A. Background Information:

1. In addition to approving the idea of establishing a Conference Center, The Fifth General Assembly of The Presbyterian Church in America meeting in Smyrna, Georgia, approved the establishing of a permanent Sub-Committee to work under the Committee on Administration and further authorized said Sub-Committee:

- a. To solicit and receive additional gifts designated for the Center.
- b. To purchase a site, either by paying cash for the site or by accepting terms offered by the sellers.
- c. To expend funds given for the development of the Center, limiting its spending to funds actually in hand. The Committee is not authorized to borrow money without the express approval of the General Assembly, except as in "b".
- d. To develop land not needed for the Center itself and to sell lots to members of PCA and others.
- e. To bring to the 1978 General Assembly a long range plan for the development and financing of the Center.
- f. To consider other sites across the nation, to insure that the best interests of the PCA are served. This is with a view toward the future development of the PCA in other parts of the country, and also allows the Committee to receive a gift of a site in other than the Southeast.

(For entire text, see *Fifth General Assembly Minutes* Page 86, Item 15 through Page 87, Item f.)

2. The Assembly adopted a motion constituting the Conference Center Site Committee providing that it be composed of eleven members. The following men were elected by the Assembly:

T.E. Gordon Reed (Southern Florida)
 T.E. Paul G. Settle (Calvary)
 R.E. Alex Keleman (New River)
 R.E. Ed Williford (Mississippi Valley)
 R.E. George H. Gulley, Jr. (Grace)
 Deacon Pat T. Williams (Evangel)
 R.E. Kenneth Keyes (Southern Florida)
 Deacon Douglas Patton (Calvary)
 R.E. Jospin (Westminster)
 R.E. Charles Wolf (Central Georgia)
 John Moore, Jr. (Covenant)
 Alternate

T.E. Rhett Sanders (Calvary)

(Ruling Elders John Moore and Ed Williford later resigned and Teaching Elder Rhett Sanders became a principal. Mr. Paul Williams who was elected as a Deacon has since become a Ruling Elder.)

B. Developments and Actions:

1. The Sub-Committee, hereinafter referred to as "the Committee", organized itself at the first meeting held September 29, 1977, and elected Mr. Gordon Reed, Chairman; Mr. Charles Wolf, Vice-Chairman; and Mr. Rhett Sanders, Secretary.
2. The two proposed sites which were presented by the Fifth General Assembly were viewed and examined at length by the Committee. The first site visited was judged undevelopable due to the roughness of the terrain, however, the second appeared to meet most of the developmental criteria and was quickly approved by the Committee. Three months of subsequent negotiations with the owners failed to produce an agreement consistent with the Committee's best interest and the offer to sell was withdrawn by the owners. The lengthy negotiations and the accelerated schedule for the Sixth General Assembly left the Committee behind schedule for completing the Assembly's directives relative to land acquisition and Master Plan preparation.
3. A third site, which is located in the same general area as the first two was later explored by the Committee and found to fit all of the development criteria. A motion to purchase conditioned upon land use approval by State and Local agencies was unanimously approved. Other sites have come to the attention of the Committee, but were not pursued because of physical or financial characteristics not consistent with the Committee's programmed site criteria which were:
 - a. Suitability for a development of the magnitude of such a Center.
 - b. Accessibility to major transportation facilities.
 - c. Availability to a significant number of PCA Churches.

- d. Elevation of 2000 to 3000 feet.
 - e. Suitability for year-round use.
 - f. \$600 per acre or less.
 - g. Accessible road and utilities.
 - h. Availability of additional land in vicinity for residential development.
- C. Site Location and Description:
1. Located about 30 miles from the Asheville, N.C. Airport; approximately 55 miles from the Greenville-Spartanburg Airport; approximately 30 miles from Interstate 26; 45 miles from Interstate 85; 15 miles from Brevard, N.C., 5 miles from Rosman, N.C., the Site is about an hour's drive from both Greenville, N.C. and Asheville, N.C., and should be readily available to many members of the PCA.
 2. The 710 acre site is nestled in a beautiful mountain setting surrounded on the North and Northeast sides by the Eastern Continental Divide with Round Mountain to the South, visible from almost every knoll. There are many lovely streams of varying flow having small waterfalls at several points. Many different and interesting species of flora and fauna abound as witness to God's glorious creation. Elevations range from 2000 to 2700 feet and because of the good road systems, year-round use can be expected.
 3. Access to the site is by an all-weather, State maintained, gravel road which is scheduled for future paving. A substantial logging road network exists across the site with electricity readily available. The Committee has been in consultation with State Health and Environmental Authorities and have been assured that no restrictions in these areas presently exist. All State and Local Authorities contacted have given assurance of their interest and promise their full cooperation.
- D. Acquisition and Financing:
1. The 710 acre site was acquired April 1, 1978, at a cost of \$425. per acre.
 2. Terms of purchase were, 20% of purchase price paid at closing with balance financed by sellers at 8% interest with interest only payments for the first three years. Beginning with the fourth year, combined interest and principal payments will be required causing the mortgage to be retired in seven additional years. The purchaser has the option to prepay all or part of balance at any time during the 10 year period without penalty. The decision to accept the above terms in lieu of a cash purchase was predicated by the Committee's desire to retain such funds as could be used for limited immediate development.
- E. Master Plan Development:
1. The Committee engaged Mr. Charlie Stott of Raleigh, North Carolina, a highly qualified and experienced planner-consultant of conference centers, camps, parks and recreation areas, to prepare a master plan which will be presented to this General Assembly. Mr. Stott has completed over fifty such projects among which are WHITE OAK for the S.C. Southern Baptist and LADORE for the Salvation Army and is presently engaged in designing several other major projects in the U.S. and Canada.
- F. Staff:
1. Realizing the need for continuity in the planning and development of the Conference Center site, the Committee at its' fifth meeting, May 5-6, 1978, voted to ask for Chairman Gordon Reed's resignation from both the Chairmanship and the Committee in order that Mr. Reed might be employed by the Committee as Acting Administrator of the Conference Center. Mr. Reed's resignation and subsequent employment will become effective June 24, 1978, if approved by the Sixth General Assembly. Details of this action are recorded in the Minutes of the fifth Committee Meeting dated May 5-6, 1978, Page 3.
 2. Plans are underway to secure a full time maintenance and construction supervisor. This person will reside on the site and provide necessary maintenance and security.
- G. Site Development and Construction:
1. Security of the site is most important since the local residents have apparently been cutting firewood and dumping trash on the property for sometime. The danger of wild fire during certain seasons is considerably enhanced by unauthorized and uncontrolled trespass. In order to control and protect access to the property and to be available to guide and aid in the physical development of other facilities, the Committee plans to have the site occupied as soon as possible. To this end, a private water and sewer system and a 1,300 square foot home are now being constructed consistent with the Master Plan locations. Security gate erection, clean-up and minimum road development is also underway.
 2. Short range plans call for the development of a Day Retreat and Family Camping Areas first, (see Master Plan), as costs would be fairly low and the site could be more quickly utilized by PCA members. The promotional value of such early use cannot be over-emphasized.
 3. Long term development will be prioritized by the Committee at a later date after more detailed planning and cost analysis.

H. Operating Budget for Remainder of 1978:

1.	Preliminary Development	
	Labor for clearing, clean-up, etc	\$1,800.00
	Initial water system	4,000.00
	Initial sewage system(2 septic tanks)	2,000.00
	Tools (chain saw, axes, etc.)	500.00
	Security Gates	500.00
	Road and Trails	5,000.00
	Permanent Residence for Maintenance Superintendent	27,000.00
	Planner-Consultant	2,500.00
	Planner-Consultant Balance (PYT deferred to 1979)	8,000.00
	Total	\$52,800.00
2.	Management	
	Maintenance Supervisor	\$6,000.00
	Conference Vehicle	4,000.00
	Communications System	300.00
	Electricity and Phone	1,200.00
	Contingency	2,500.00
	Total	\$14,000.00
3.	Management Promotion	
	Acting Administrator's Salary	\$6,750.00
	Travel Conference Expenses	2,000.00
	Total	\$8,750.00
4.	Promotion	
	Materials and Services	\$1,600.00
	Total	\$1,600.00
	TOTAL	\$77,150.00

I. Operating Budget for 1979:

1.	Management	
	Acting Administrator's Salary & Benefits	\$13,000.00
	Maintenance Supervisor's Salary & Benefits	12,000.00
	Part-Time Workers (Maintenance and Construction)	3,600.00
	Committee Expenses	5,000.00
	Conference Center Vehicles	4,000.00
	Tools	500.00
	Electricity and Phone	1,200.00
	Contingency	5,000.00
	Total	\$44,300.00
2.	Promotion	
	Promotional Materials, Phone, Programs	\$10,000.00
	Travel Expenses	6,000.00
	Secretarial Services	2,000.00
	Total	\$18,000.00
3.	Development	
	Construction of Facilities as additional Funds become available.	
	TOTAL	\$62,300.00

J. Escrow Account:

1. In order to protect the Conference Center Project against Financial Crises resulting from uncertain and fluctuating cash flow, the Committee will retain, from this point, an account of \$100,000.00 to cover the first 3 years of interest payments as well as the fourth year's principal and interest payment. Thereafter the account will be maintained at a level sufficient to make at least one years combined payment.

K. Recommendations:

The Conference Center Committee recommends that the General Assembly:

1. Hear the Report of the Conference Committee relative the site selection.
2. Grant Mr. Charlie Stott, the Designer of the Master Plan, the privilege of the floor.
3. Hear and approve in principal the Master Plan presentation.
4. Approve the name "Ridge Haven" for the official title of the Conference Center Site.
5. Approve the hiring of Gordon Reed as Acting Administrator of the Conference Center.
6. Authorize the Committee to hire staff members for the Conference Center as and when it deems necessary.
7. Approve the plan for a Board of Trustees of the Conference Center in accord with the plan as attached. (To be furnished at General Assembly.)
8. Receive this report as a progress report and authorize the Committee to continue:

- a. To solicit and receive additional gifts designated for the Center.
- b. To expend funds given for the development of the Center, limiting its spending to funds actually in hand.
- c. To develop land not needed for the Center itself and to sell lots to members of PCA and others.
- d. To bring to the 1979 General Assembly a long range plan for the development and financing of the Center.
- e. To consider other sites across the nation, to insure that the best interest of the PCA are served. This is with a view toward the future development of the PCA in other parts of the country, and also allows the Committee to receive a gift of a site in other than the Southeast.

Respectfully submitted,
Gordon Reed, Chairman

PHILOSOPHY OBJECTIVES AND PROGRAM

by Conference Center Committee

The goal before the Church is to glorify God through winning men to Christ and guiding them into full spiritual maturity. It is equipping the people of God to know and do the truth in all of life's experiences (Ephesians 4:11-16).

Christ has delegated this task to His Church. The Church has been commissioned to disciple all men by teaching everything that Christ taught (Matthew 28:19). By means of Christ's Word, accompanied by the powerful working of His Holy Spirit, believers grow in grace and become more and more like Christ.

"We proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about Him, so that, if possible, we may bring every man up to his full maturity in Christ Jesus. This is what I am working at all the time, with all the strength that God gives me." — Colossians 1:28-29

The whole life of the whole man in his whole culture should reflect the whole Word of Christ. With due regard to all other means and methods of Christian education, and with the exception of the Christian home, where can the Church better focus on the wholeness of Christian living - knowing, being, worshiping, relating, sharing — that in a church-operated, multi-use conference center? Potentially, such a center can provide for

Camping
Recreation
Retreats and Outings
Conferences
Theological education and leadership training
Denominational offices and archives
Retirement facilities

— all within the context of a total Christian community.

Such a site should be:

1. Located in a natural setting, away from urban distractions;
2. Located near enough to medical, transportation, and media centers to be practical in today's culture;
3. Large enough to provide satisfactory facilities and areas for people of all ages, needs, and interests, as far as is practicable, including:
 - a. Food service areas
 - b. Health and sanitation facilities
 - c. Areas for primitive camping, small group camping and conferences, large conferences, recreation, and athletics
 - d. Office space for administration and denominational concerns
5. Large enough to enable several groups to use the site concurrently;
6. Large enough to allow the establishment of permanent, privately owned residences on the perimeter of the property, without hindering regular conference programs and activities;
7. Designed to allow the development of accommodations for a variety of circumstances (cottages, lodges) with reasonable arrangements for creature comforts.

Plans for such a facility should include the following uses:

I. A CONFERENCE CENTER

In a Christian conference center, where a person is away from the rut and routine of his normal live-a-day, work-a-day world, he is in a spiritual laboratory where he may actually hear, and learn how to practice the truth. He is possessed by his environment. Here he eats, sleeps, works, studies, talks, and plays with scarcely any outside influences to distract him.

Such a retreat or conference environment will include facilities for picnicking, swimming, outdoor sports, walking and hiking, fishing, boating, camping, horseback riding, bird watching, wildlife photography, and any number of other pursuits related to the enjoyment of God's creation.

Within such an environment, our denomination's committees and courts will be provided a facility designed for

Christian Education: leadership training, family conferences, study retreats, planning meetings, Women in the Church events, Men of the Covenant activities, youth ministries, and staff retreats.

Mission to the World: missionary training, study and planning retreats, presbytery leadership training institutes, staff retreats, and mission conferences.

Mission to the United States: training organizing pastors, staff study and planning meetings, evangelism conferences, youth ministries related to evangelism and Christian vocation, and presbytery leadership training events.

Administration: committee and staff planning and study retreats, presbytery leadership training events, denominational offices and archives.

Stewardship: staff and committee planning meetings, regional leadership training, stewardship conferences.

II. THEOLOGICAL STUDY CENTER

A great need in an urban society is for individuals and groups to retreat to a quiet place for the purpose of spiritual refreshment and serious study of the Word. Our Lord Himself often departed from the multitudes for spiritual renewal. The Church can provide such a specialized teaching and counseling ministry for ministerial candidates, church officers, individuals and families by means of teachers residing at the center. A theological resource center with a library, audio-visual aids, and classrooms should be included.

III. CHRISTIAN COMMUNITY

As space permits, lots can be leased or sold to families for summer or year around residences. The development of such a community will necessitate the establishment of a church, small concessions, and a medical infirmary. Long range planning may include retirement or child-care facilities and substantial medical services.

The *Westminster Shorter Catechism*, in its interpretation of the Third Commandment (Q.55), declares that God "forbiddeth all profaning or abusing anything whereby God maketh Himself Known . . ." and "requireth the reverent use of God's . . . works." (Q.45).

As the Church acquires a portion of God's creation in a lovely, natural setting, it is incumbent upon us to develop a philosophy of use in harmony with these principles. As an example of such planning, consider the following:

Man's Intrusion on the Landscape: The demand for outdoor recreation will triple by the year 2000, since man is gravitating more and more to the out-of-doors. This means that developed areas such as conference and retreat centers, parks, and recreation areas will experience greater pressure from use. This increased use means rapid site deterioration unless constraints are "built-in" to prevent it. Churches, schools and theatres are restricted as to how many people they can safely accommodate. It is becoming widely accepted that a piece of landscape should have an established carrying capacity — a capacity that would not exceed the tolerance levels of the natural resource base.

If the goals and objectives are to be achieved, it is obvious that man-made intrusions are necessary in the interest of health, sanitation, comfort, safety and convenience. Recognizing this, the protection of the natural and scenic values of the site should remain dominant in the minds of those involved in the design development, management and use. An important consideration in the functional planning of this complex was to attempt to determine how many people could take part in meaningful activities without doing irreparable physical damage to the landscape.

The project architect has a great capacity for applying design principles in an out-of-door setting. His firm is currently working on a design theme for the Center that would be compatible with the natural aesthetic qualities offered by the site. In out-of-doors setting of this type, structures are not hidden nor do they usually boldly dominate the landscape. Perhaps another way to express this point is to say that the beautiful forest and other natural features on the site should be allowed to continue to dominate the scene, and simply permit man-made intrusions to inconspicuously serve as aids toward man's comfort and enjoyment of the outdoor environment. For example, the hill that will provide the setting for the Conference Center is a "spire to the heavens" in a sense. So are the large oak and hickory trees that will surround the group housing units. The vista from the hill — the lake, pastoral scenes of the valleys and hills and shades of God's forest — should be enhanced by the architecture.

In a Christ-centered, organized, resident camp or conference, individuals experience group living in a natural environment. It is a sustained experience of "body life" under the supervision of trained Christian leaders. Such an experience of small-group living in a simple, controlled out-of-door environment facilitates the development of recreational, education, and social skills presupposed by the biblical term "fellowship." Someone has described this as "an experience in witness." The Lord Jesus gave the model for this when "he appointed twelve that they should be *with Him*"

(Mark 3:14). Truly, a well-planned, Christ-centered camp or conference ministry provides a controlled atmosphere where the primary goals of Christian education can be both communicated and realized. Such a program should provide suitable areas for a variety of camping experiences, such as primitive camping, youth camps, family camping, and the use of recreational vehicles.

Some biblical foundations for camping or conference ministries are: *James 1:22* "Be ye doers of the Word and not "hearers only." A camp or conference may provide a laboratory where Christian living is tried and tested.

John 3, 4 In these chapters, first with Nicodemus, then with the Samaritan woman, our Lord demonstrates the necessity of dealing with an individual's needs. In a camping or conference program, counselors, leaders, and fellow campers deal with one another on an individual basis for a sustained period of time as members of one body.

1 Cor. 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." For a Christian, there really is no difference between the sacred and the secular. All of life is offered to God with no strings attached. In a camp or conference setting all activities should blend into a spiritual whole.

Ephesians 4:11-16 The goal of the Church is here expressed (v.13) as full growth in Christ. Such spiritual maturity shall be fully realized only when we all get to heaven, held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (4:16, NIV).

Such "body life" is effectively demonstrated and experienced in a camping or conference center where "each part does its work" of sharing together within the bonds of Christian love. Here we learn how to love and work with others. Here we come to grips with personal problems and concerns and find sympathetic counsel and biblical solutions in the fellowship of the saints.

1 Cor. 10:1-6 The wilderness experiences of Israel "were our examples." God separated His people from familiar surroundings and traditional routines and gathered them together in the "out-of-doors." There, He had their undivided attention (most of the time!). There, He provided them with a unique laboratory for learning and living as a peculiar people. They "all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank from the same spiritual drink..." The application is plain: camps and conferences get people into the wilderness where their attention is focused upon God and they may "eat and drink" together of the spiritual meat and drink of the living Word of God.

Additional Goals for the Conference Center:

1. To provide a setting that will enable the management to further implement the philosophy of outdoor ministry set forth on the previous page.
2. To provide an interpretive program that will help the users to have a better understanding and appreciation of the ecology, geology, and historical features of the area.
3. To provide facilities and opportunities for viewing and enjoying the scenic values of the site and surrounding area.
4. To preserve and protect from fire, vandalism, improper use and development, that plant and animal life, and other natural and scenic values.

Operation and Management Objectives (applicable to all the Use Zones in the Total Complex): Carrying out the purpose of the Conference Center is a complex matter. These are the major management objectives that should be constantly evaluated and upgraded through an orderly series of steps:

1. Staff with qualified personnel - permanent and seasonal.
2. Provide training programs required to enable administrative, program, operation and maintenance personnel to perform their duties and responsibilities efficiently and effectively. This includes plans for religious programs, recreational activities, food and health services, protection of the natural resources and man-made features, and provisions for the protection and safety of visitors. Prepare Standard Operating Procedure Manuals for each facet of the Center, including maintenance-management manual, thus, contributing to economy and continuity.
3. Review and upgrade architectural plans — proposed structures: engineering — electrical, water, sewage and drainage systems; and planting and turf plans.
4. Provide an orderly and aesthetically pleasing environment — all facilities and use areas.
5. Keep all developments and facilities in a good state of repair — prepare and maintain routine seasonal and annual maintenance programs.
6. Conduct the research in ecology, geology, and history necessary to provide the interpretation needed by users.
7. Continue to provide the means to inform the organizations and others of the facilities, programs and services available at the Conference Center.

Man and Leisure: Work is what we do for a living. Maintenance is those things required to keep us going. The remaining time may be leisure. The attitudes of people of the United States and much of the world have dramatically and decisively changed over the past several decades from one which stressed work as legitimate and acceptable use of time to one of accepting recreation as coequally important use of time and other resources. No longer does the "working" class frown upon persons who recreate. The working classes, at all levels, are now themselves the persons who recreate. A wealth of literature and research findings can be listed to document the strong and continuing growth in attitude positiveness toward and thus in demand for recreation.

A careful analysis of the 1962 Outdoor Recreation Resources Review Commission Report reveals what the leisure interests are in the United States. The study concluded that the demand for outdoor recreation would double in 1976 and triple by the year 2000. A 1965 supplementary research study published by the Bureau of Outdoor Recreation, United States Department of Interior, found that demand is exceeding these projections.

IV. DESIGN PROGRAM AND DEVELOPMENT PLAN

Note: A very important part of this section is the detailed description of the site development plan. Several refinements are still to be worked out with the committee and architect. Therefore, the following is a conceptualization of the Conference Center as envisioned at this time. Further details will appear in the final Master Plan Narrative in a different format.

OUTDOOR MINISTRIES — POSSIBLE EXPERIENCES

A. **Formal — Structured Programs** (see program(s) under Philosophy and Objectives on previous pages)

- Conference programs
- Retreats
- Resident Camp

B. **Leisure Experiences — Participants or registrants in conference programs; retreats, day retreats; resident camp and study center**

1. Period of informal meditation (on mountain top, by a stream, lake, along the trail, room)
2. Activities

<ul style="list-style-type: none"> Swimming Rowing Canoeing Fishing Archery Hiking/exploring Back-Packing Kite flying 	<ul style="list-style-type: none"> Sledding Campfire programs Singing Appropriate sports Bird watching Jogging Exercises on fitness — trail Orienteering Other
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3. Wood Craft/Pioneering (primarily in camping program)

<ul style="list-style-type: none"> Axe Carving Lashing Climbing Indian Lore Towers 	<ul style="list-style-type: none"> Knife Knots Rappelling Outdoor cooking Monkey bridges
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4. Interpretation

<ul style="list-style-type: none"> Acclimatizing Geology History Other 	<ul style="list-style-type: none"> Flora and fauna Astronomy Indian Lore
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5. Arts and Crafts
Appropriate for region and Outdoor setting — age groups
6. Off-Site

<ul style="list-style-type: none"> Back-packing Canoe trips Outpost Camping Visit to farms Family Camping Tours, with recreation vehicles and tents Young adult tours, with recreation vehicles & tents 	<ul style="list-style-type: none"> Exploring Bike trips Visit to saw mills Visit to grist mills Bus tours (all ages) Air tours Ship cruises Visiting scenic and historic areas in the region
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PROPOSED FACILITIES AND/OR SERVICES

A. **Conference Center Complex (and Retreat) Zone**

Administration and Certain Support Services:

- Access road(s)
- Parking areas
- Walks/trails
- Office
- Reception/registration
- Utilities (underground)
- Food Service

Health Services
 Communications
 Maintenance and Shop area
 Equipment/General Storage
 Gift Shop/Books
 Trip Center (central point for meeting, planning, storage, etc.)
 Other

Staff Housing:

Manager-Director's Residence
 Maintenance Staff — 2 or more family units
 Permanent Program Staff — 2 or more family units
 Seasonal Staff — 30 to 60

Formal Program Facilities:

The functions (uses, kinds of groups and sizes) will be carefully analyzed by the Committee and architect in order to determine indoor space requirements

Auditorium
 Prayer Chapel
 Classrooms
 Outdoor Chapel
 Outdoor Classroom areas
 Children's Building/Tot area

Leisure/Recreation Facilities:

Indoor Activity areas
 Fundomes — Sports areas — arts and crafts — swimming pool
 Environmental Resources Center
 Activity Building (in group housing area)

Outdoor Areas

Open Play Areas
 Softball, soccer
 Lake(s), canoeing, rowing, fishing
 Trails — hiking, nature study
 Fitness Trail — exercise stations
 Archery

B. **Family Housing Zone**

It is the consensus at this time that Family Housing Zone should have an ultimate capacity of 700 persons. The terrain lends itself to a three level design unit — parking on grade with second floor.

C. **Group Housing Zone**

Tentative plans are to construct these units — two levels — with 24 to 36 capacity — central sanitary facilities in each unit.

Interim Resident Camp. See recommendation under H Resident Camp below.

D. **Administrative Office Zone**

This could be possible location for denominational offices. Staff would have access to support services and activity areas.

E. **Study Center Zone**

This is a proposed theological study center. Students and staff would have access to support services and activity areas. Details as to capacity, type facilities, etc., will be studied carefully by the General Assembly.

F. **Family Camping Zone**

This area provides another type of overnight accommodation associated with the Conference Center. It will be used by those who are preregistered for conference and/or retreat programs. It will contain a toilet/washhouse, open play area, campfire circle, activity shelter, children's play equipment, tent sites, and recreation vehicle sites with hook-ups. Some sites will not have hook-ups.

G. **Day Retreat Picnic Area**

General: There has been a growing demand for facilities to accommodate church retreat groups of varying sizes for day outings or evening picnics. Too often some of these demands have been met at existing conference and/or camp sites at the expense of encroaching upon current programs. It is believed that the proposed Day Retreat Picnic area can be operated without having a negative effect on other programs. Many of the program support facilities and program services will be available, on a scheduled basis, to day retreat groups. For example, religious leadership and the naturalist-interpretive specialist will serve some of these groups.

This is repeated for emphasis. Control often becomes a problem in managing Day Use Areas of this type. Groups (or individuals) must not encroach on other use zones, except when scheduled for a specific activity and/or with prior arrangements.

It is recommended that the Day Use Area be developed as follows: Six (6) group shelters — 25-50 capacity each. Each group would have access to volley ball courts and

horseshoe courts. Charcoal grills should also be provided. One (1) group shelter 100-150 capacity. An open play area (space to accommodate one softball game) is near the Day Use Area. Groups using this area will have access to the swimming pool and other recreation facilities on a scheduled basis.

H. Resident Camp Zone

A Resident Camp is not a high priority facility at this time because of availability of Presbyterian camps. However, a Resident Camp Zone has been set aside by the Conference Center Committee for later development.

It is **recommended** that consideration be given to resident camp program needs when designing group housing so that a part of the group housing facilities may serve as an interim resident camp. The natural setting, terrain and functional arrangement of support facilities and services lends itself to this concept. For a few years it may be possible to schedule conference programs so that a few weeks of resident camping could be held in the group housing area.

As more extensive development takes place and use becomes more intense, the group housing area would not provide the desired setting for resident camping.

A Master Plan of the Resident Camp should be prepared well in advance of anticipated need. It is recommended that the capacity of the camp not exceed 175 campers. Some of the support facilities and program services in the Conference Center would be shared with the resident camp. The housing accommodations in the camp, as well as other facilities will supplement Conference Center needs during major events.

I. Pioneer Camp Zone

The Pioneer Camp Zone is well removed from other use zones. This area will serve for an "Outpost adventure" type experience for small groups from interim resident camp or from conference or retreat groups. It will, of course, serve the resident camp after it is developed.

Development will be minimal — tent mounds and tarpaulin shelters. Simple rustic life will be the theme. Campers will pack-in all of their personal camping gear.

J. Acclimatization Zone(s)

This zone includes all the undeveloped areas. Only limited trails will penetrate those areas. Those that come to these beautiful North Carolina mountains may seek peace and solitude — feel God's presence — by a stream, on a ridge or a hillside.

V. SUMMARY AND RECOMMENDATIONS

Summary: The Presbyterian Church in America does not have a central location for carrying out the many programs offered by the General Assembly. The phenomenal growth of outdoor ministry programs and the growing need in the Assembly for a conference center prompted the General Assembly to appoint a Conference Center Committee in 1977. This Committee was authorized to acquire a site and retain a planner. The latter was implemented in 1978. See characteristics of the site on page 27.

The objectives of this paper is to report on a Site Development Plan that has been adopted by the Conference Center Committee. After much study and investigation by the Committee and interaction with the Planner, the Committee requested that facilities be planned for the following:

- Administrative offices
- Conference Complex, including necessary support facilities for 1,200 persons
- Theological Study Center with Library
- Family Camping Area
- Day Retreat Picnic Area
- Resident Camp Area

The planner has provided a Master Plan that affords considerable flexibility as phase development takes place. There is sufficient space within accepted walking distance standards — 1,100 feet from main conference center complex, food service, auditorium, etc. — to provide housing for 1,200 or more persons. However, the other use zones as proposed — Family Camping Area, Resident Camp and Pioneer Camp — could also accommodate several hundred persons. Therefore, the amount and type of housing can be geared to meet the demand. Need will be the major factor in determining both priority and development schedule.

The Master Plan provides the basis for the preparation of detailed architectural-engineering plans, operation and management plans, and conservation and planting plans.

The planning process is evolutionary and not static. This is a long-range plan. Needs and conditions change. Therefore, the Site Plan should be re-evaluated and refined periodically. No major change in the Master Plan should be made unless there has been an administrative decision to allow such a change. This will assure complete protection of the original long-range concept.

Recommendations:

1. That an organizational chart, administration and management plan be adopted as early as possible for the Center. This should also include a funding plan.

2. That a Manager-Director be employed and placed on the site as soon as feasible.
3. That the Manager-Director affiliate with the Association of Conference Center administrators and other appropriate professional organizations.
4. That any major change or variance from the Master Plan be approved by appropriate authority. This does not refer to minor adjustments in locating individual elements within a major use zone: for example, moving a housing unit a few feet could be done without altering the original design. However, changing the location of the Conference Complex or relocating other use zones (as examples) would constitute a major change.
5. That the Conference Center be posted and managed as a permanent wildlife refuge.
6. That a statement of policy be entered into the records that the flora be protected from destruction or disturbance, except when necessary to implement developments as shown on the Site Development Plan or in accordance with long-range conservation plan. This would restrict wildflower and shrub collection except as a part of the nature interpretive program. The latter should be done by or under the direct supervision of an appropriate staff person.
7. That the General Assembly establish a plan for implementing phase development of the appropriate elements of the Master Plan.
8. Establish sound personnel practices at the outset — detailed job descriptions for each position.
9. That the Conference Committee establish a safety and emergency plan that would include, but not be limited to, an emergency exit plan in case of forest fire.
10. That the Manager-Director be instructed to coordinate a forest fire control plan — in collaboration with the County Forester and the adjacent landowners.
11. That the Conference Center Committee and the Manager-Director familiarize themselves with the State Health Department's **Rules and Regulations Governing Conference Centers; State Building Codes and State Fire Safety Codes.**
12. That facilities be designed so as to make them usable by the physically handicapped.
13. That the Conference Center Committee adopt the standards recommended by the American Camping Association.
14. That the Committee establish use policies, rules and regulations prior to scheduling use of the various facilities.
15. That the Committee establish a work schedule — Work Retreats — to accomplish the following tasks before permitting general use.
 - a. Collect and bury all refuse and litter.
 - b. Construct permanent sanitary facility (Day Use and Family Camping Area)
 - c. Remove all fencing.
 - d. Remove dead or leaning trees in intense use zones.
 - e. Fill stump holes in intense use areas and on trails.

Appendix G

REPORT OF THE CHRISTIAN EDUCATION AND PUBLICATIONS COMMITTEE TO THE SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA (As amended by the Assembly)

INTRODUCTION

"We proclaim him, counseling and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all the energy he so powerfully works in me."

(Col. 1:28 & 29 NIV)

Paul's words set the tone for our work in the mission of Christian Education and Publications in the PCA. Counseling and teaching in His strength have been the crux of our work during the past year.

We have been both frustrated and excited at times — frustrated because of lack of finances, not doing more and by our human inability; yet, excited because of the tremendous opportunities to move about the church, sharing the work and program of Christian Education, counseling pastors, sessions and CE Committees, instructing teachers, and preaching the Word of God.

The opportunities to develop new materials and to have available supplies and programs for local churches have been a delight. Though we are constantly reminded that we are only scratching the surface and need to do so much more, we believe that what we are doing, if utilized in God's strength, will be of assistance in presenting covenant people perfect in Christ.

We have given thanks to God for the encouragement we have received from across the church and the warm welcomes expressed to us by so many as we have traveled throughout the PCA.

Our desire is to help educate our people in the fullness of the Christian life and the covenant relationship we have with God and His people. Christianity, based on a personal saving relation with the Triune God through Jesus Christ, is a total life, one that seeks to know and do the will of God's command.

We believe that the PCA has a tremendous opportunity, at this time in history, to show the world the fullness of Biblical Christianity. While many fundamentalists have faithfully emphasized certain essentials of the faith, and while many in Reformed circles have talked about the five points of Calvinism, the PCA has an opportunity to work towards a faith that is large enough and all-embracing to declare the whole counsel of God.

We have been pleased to assist officers and members in training for personal witness and evangelism. We have also been privileged to give assistance in teaching believers, new and old, their full Christian responsibility through family and marriage teaching, instruction in Christian counseling, participating in seminars for local ministry, and various CE education programs.

We are impressed, as we read the Word and study history, as to how much of an impact Biblical Christianity fully practiced has on the world. We are also challenged as we realize that our Lord's Commissions in Gen. 1:28 and Matt. 28:19 & 20 send us into the world, not apart from the world. Christianity has had in the past and can have today the greatest moral power and intellectually honest approach to reality.

Christ is the King and Head of the church but His crown rights extend beyond the church to the entire universe. "In Him all things hold together," Col. 1:17 (NIV). For the small part we are playing in the overall plan of God for His creation we are deeply grateful and humbled. For the joy of assisting you in your Christian lives and ministries, we are doubly grateful.

We need your continued prayers and support. We do not labor apart from you but only with you. On behalf of the Committee and staff we express our gratitude to God for the privilege of serving Him and assisting you on His behalf.

We offer the following report to you as a detailed summary of the mission of Christian Educations and Publications.

- I. Curriculum
- II. Women in the Church
- III. Higher Education
- IV. Theological Sub-Committee on Uniform Curriculum
- V. Promotion
- VI. Family Ministries
- VII. Continuing Education
- VIII. Media
- IX. Finances
- X. Recommendations

I. CURRICULUM

A. CE/P

The curriculum development program during the past year has made great strides. The CE/P office has produced three volumes of the *Adult Education Series*, a projected six-year course of study; a WIC study guide on the Old Testament, *The God of All Grace*; a syllabus for youth on the modern cults entitled *Traps*; a *Youth Ministries Manual* for youth education; a *Directory of Selected Reformed Churches*; and many other single selections for local church operation. The *PCA Messenger*, which we view as part of our curriculum, has gone into over 22,000 homes.

We are in the process of producing for the coming year four volumes in the *Adult Education Series*; two youth study guides, one on *Ruth* and another on *Christian Doctrines*; a new WIC study guide on the *Women of the Bible*; and new officer training materials.

We hope to have available in the near future four quarters of material for pre-school (four and five years) for field test in the churches.

In some way we have had the privilege of assisting all of our 427 churches with Christian Education materials and programs. We are encouraged by the continued usage of materials.

A new program for our curriculum will be a catalogue of selected tapes on various Bible passages by men of the Biblically Reformed position. We desire by the written word and spoken work to assist each of churches and members in their spiritual growth and leadership process.

B. (GCP) Great Commission Publication

The joint-venture with the Orthodox Presbyterian Church known as Great Commission Publication has a variety of materials available for local churches. The joint-venture makes available the *Trinity Hymnal*, weekly church bulletins, pamphlet and leaflet tracts, *Bible Doctrine* workbook series, *Old Testament Survey*, grades 1-12 for Sunday School curriculum and several leader's guides for adult study such as: *Christian Living in the Home*, *How to Understand Your Bible*, *Discovering the Fullness of Worship*, and the *Fruit of the Spirit*.

New Senior High materials are to be available by the fall of 1978.

The VBS material is now available. The courses include the following:

- Beginners — *Homes That God Made*
- Primary — *Fathers and Sons*
- Junior — *The Ten Commandments*
- Junior High — *Called to be Servants*

God has given us this unique opportunity which gives us a ministry to over 755 churches, 423 of which are presently not PCA nor OPC denominations. Over 26,000 bulletins per week are sold. 562 churches now use the *Trinity Hymnal*.

GCP materials are part of the mission of the church. They are being used in various countries of the world such as: Saudi Arabia, Egypt, Finland, and Indonesia.

Though the PCA has fallen significantly behind in its commitment, during the past two years, we are confident that as our support grows, the ministry of GCP will continue to develop.

Horizon, the public relations newsletter is mailed to approximately 15,000 homes, as well as beyond our boundaries.

The Board of Directors of GCP are presently:

- The Rev. Thomas A. Patete (PCA) — President
- F. Kingsley Elder (OPC) — Vice President
- The Rev. Kenneth J. Meilahn (OPC) — Secretary
- George H. Parron (PCA) — Treasurer
- The Rev. Don Clements (PCA)
- The Rev. A. Michael Schneider (PCA)
- The Rev. Edmund P. Clowney (OPC)
- C. Gene Parks (PCA)
- Peyton H. Gardner (OPC)
- Robert B. Ashlock (OPC)
- The Rev. Robley J. Johnston (OPC) — Director Ex-officio
- The Rev. Charles H. Dunahoo (PCA) — CE/P Coordinator Ex-officio

GREAT COMMISSION PUBLICATIONS, INC. CONTRIBUTIONS RECEIVED TO DATE FEBRUARY 28, 1978

	Oct. 1, 1975- June 30 1976	July 1, 1976- June 30 1977	July 1, 1977- February 28 1978	Total Oct. 1, 1975- Feb. 28, 1978
OPC	\$ 90,000	\$150,000	\$ 89,000	\$329,000
PCA	102,000	89,000	78,200	269,200
Other	160	376	936	1,472
	<u>\$192,160</u>	<u>\$239,376</u>	<u>\$168,136</u>	<u>\$599,672</u>

II. WOMEN IN THE CHURCH

The Women in the Church of the PCA have made significant contribution to the work and mission of CE/P, during the past year. A new publication of Old Testament study by our staff writer the Rev. Jack Scott is being widely used across our denomination.

The WIC generously contributed to the 1977 Love Gift program. As a result the CE/P staff and Committee were enabled to produce a *Youth Ministries Manual* that has been presented to each local PCA church and mission work. Thirty-one thousand dollars (\$31,000) was given to this important work.

The 1978 Love Gift is being designated to a special M-US program of purchasing two or three portable church facilities. A slide-tape presentation is available from our CE/P office for local WIC groups.

The CE/P Committee continues to sponsor the annual meeting of WIC Presidents from local presbyteries. Eighteen ladies, along with the staff and advisory Sub-Committee, attended.

Mrs. Paul Settle has been asked by the CE/P Committee to prepare the 1979 Study Guide. The subject will be *The Women of the Bible*.

All across the denomination the WIC are studying their role and relation to the ministry of service within the body life of the church. Many local groups are being effectively used in supporting the local ministry. Like those Biblical examples of women who ministered on His behalf, the WIC are contributing much in their local congregations.

III. THE CHURCH'S ROLE IN HIGHER EDUCATION

The Sub-Committee on Higher Education of the Assembly's Committee on Christian Education and Publications continued discussions with the Board of Covenant College as directed by the Fifth General Assembly. Particular attention is called to those matters referred to the Committee by the Fifth Assembly.

In response to the Assembly's directive to "draft a definite statement regarding the relationship of the church to non-theological education," the Committee approved the following statements:

Part One. The Church's Role in Higher Education

There is general agreement among Protestant Christians that they should be involved in higher education. Among the Presbyterian and Reformed family there is a great desire to establish institutions of higher education thoroughly committed to a Biblical World and Life view.

Foundational to this desire is the recognition that man is to glorify God in every legitimate vocation or profession. No area of life can be viewed as purely secular.

Every area of life presupposes a particular view of God and man. Therefore, nothing is irreligious. Education is a religious exercise which assumes a certain commitment to either the Living Triune God or some idol. Hence, while every Christian does not require a technical seminary-type education, nevertheless every Christian does need an education thoroughly grounded in the Word of God.

A study of ancient, medieval, and modern history will underscore the important role that Judeo-Christianity has played in education. As one would expect, education philosophies outside the Judeo-Christian tradition were humanistic in approach. Only Judeo-Christianity was concerned to construct a Biblical world and life view. Believing that God is a personal Deity who created this world and all things therein and reveals Himself to man who is made in His own likeness, it takes into account the present sinfulness of man and his need for redemption. Christianity views reality through the eyes of the Mediator as it seeks to "think God's thoughts after Him."

This Revelational foundation gave Christianity a new approach to education. The goals and ideals for man were derived from God's truth and required obedience to it. They challenged the Greek concepts such as believing that the universe is divinely mysterious and unknowable and that man is his own authority.

The science of knowledge and learning, investigation, observation, and experimentation are not impossible but are in fact demanded by the Triune God. His first world-oriented command instructed us to "subdue the earth and have dominion over it" for His glory.

Through the organized covenant community, i.e. the church, these beliefs were expressed. Educational programs were developed to incorporate the truths. And later in history during the medieval period, the Roman Catholic church, after the fashion of Biblical days, was the guardian of education, especially higher education.

When the institutional church slipped into humanism, God raised up the Protestant Reformation. Its leaders Luther, Calvin, Knox, and Zwingli were advocates of a Christian educational system for covenant children.

Calvin was a leader in developing a Biblical educational system. It serves as a good case in point. In the ordinances of 1541, Calvin said, "... since it is necessary to prepare for the coming generations in order not to leave the church a desert for our children, it is imperative that we establish a college to instruct the children and to prepare them for both ministry and civil government."¹

Calvin's educational philosophy was distinctly based on a Biblical world and life view, that built on the belief that the Triune God is the Lord of the Universe and predicate of all knowledge. Every area of life must be seen through the eyes of the Word of God.

The system developed in Geneva led to the establishment of the College of Geneva. Education was compulsory. Ordinarily, people were fined for not sending their children to school. Much time, energy and monies were spent developing the college. The government, after the Old Testament pattern of theocracy, was the overseer. The city played a major role, and yet the family responsibility was maintained.

Church history shows that Christians have always been and must always be involved in education. That education must be built upon the written Word of God. The Scriptural Revelation is the only dependable authority to assist in constructing a world and life view, realizing as the Psalmist stated, "In thy light shall we see light."

Whose role is covenant education?

The question must be raised, whose role is it to see that covenant children and adults are educated? Does it belong to the family alone? Is it a responsibility delegated only to civil government? Does the church, as the covenant community, have the right and responsibility to become involved in higher education?

Assuming that God assigns certain responsibilities to His institutions within creation, does the concept of "sphere sovereignty" developed by Abraham Kuyper restrict education only to one of the three institutions, the family, the state, or the church? A statement from a Dordt College faculty work, *Scripturally Oriented Higher Education*, states a popular view within Reformed circles, "Naturally the church does not have responsibility to execute this task as the church. The schools are not to be parochially controlled."

While sympathizing with this position, we feel that such a view virtually causes the church to withdraw in isolation from the world. On the other hand, we would not opt for a position completely opposite from the above statement. We believe that Scripture gives us a different approach.

We agree that the church's primary assignment is the proclamation of the whole counsel of God revealed in Scripture. Such a task must be carefully maintained; yet we believe that the church has rights and responsibilities in other areas, and especially in higher education, with some qualification. The very Scriptures that Reformed Christians see as the basis for the Biblical world and life view and Christian Education are the Scriptures committed to the church. When the apostle Paul wrote of parents' responsibility in training their children, the letter was addressed to the church. (Ephesians 6:1-4, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Colossians 3:20, 21, "Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.")

Historically, it is not legitimate to maintain that in the Biblical days nor days thereafter covenant children were educated in schools controlled by parents instead of the church and state. In the Old Testament period, such was not the case.

Let us consider the role of the church in education. First, let us realize that the church is a covenant community of God, i.e., a body of believers and their children gathered around the Word of God. Believers and their children are members of Christ's visible body and are under its discipline.

Within the covenant family we see that God has assigned parents the primary role in the educating of their children. But as someone has said, "this does not mean that the parents alone must teach them everything there is to know" but that the parents cannot be relieved of their responsibility. Yet, the parents are not left alone; they have assistance from the church in the spiritual nourishment of their children. But, a balance must be maintained.

It should be recognized that while the parent has the primary responsibility, it does not have the sole responsibility. In Baptism the child is placed under the care and discipline of the church. The church therefore, has a responsibility to assist the parents in the rearing of their covenant children. Deuteronomy *six* and *eleven* are clear in setting forth the parent's role. But, we also see in passages such as Deut. 17 that the church has an assisting role to play. The parent cannot fulfill his parental assignment without the church, nor can the church do it for him. There must be cooperation.

In *Sketches of Jewish Life*, Edersheim points out that in Old Testament times the children were under the direction of their parents, but at the age of six years, the boys would be sent to schools that were attached to the Synagogues. At the age of 16 the lads were generally sent to the Rabbi's academies.

Another procedure used during Old Testament times was the parental hiring of teachers when 25 students were together. The church maintained a special offering to assist the parents in the financial support of their children's education.

From Bible days to present time the parents have had the primary responsibility of a child's education, and they must not relinquish that role. Ideally, Christian parents should band together, pool their resources, and develop Christian schools. They should be morally, spiritually, and economically responsible.

But if the church becomes involved in parochial education does that mean that she has invaded the parent's realm and has done what the government, today, is doing in its public (government controlled) education? We think not as long as the parental assignment is preserved and encouraged.

Without usurping the parental authority of the educational assignment, we believe, Biblically, that a church can and should assist parents in establishing schools of higher education. We could offer good pragmatic arguments to this end; however, the principle argument is that the church's assignment in the cultural mandates of the Great Commission has given her a right and responsibility in education.

The church does not violate her nature and mission in assisting parents with the higher education of their children, on the contrary, such assistance is the Biblical pattern.

We could also be pragmatic and point out that during the dark ages and even the Reformation, that schools were under both church and state. We could demonstrate that the schools which our children attend — government or private — are not under parental control but rather under boards.

In commissioning the church, not para-church groups, Jesus said, "teaching all men to do all things whatsoever I command." That summarizes the role and responsibility of the church. It does not detract from her task to proclaim the whole counsel of God but commits her to "teaching all things whatsoever God has commanded."

We believe that higher education (Biblically developed) necessitates an organization beyond the basic family unit for its accomplishment. In a non-Christian culture it is vital that the church see her Biblical responsibility to assist her covenant parents in that organization. This is better than allowing an institution of higher learning to become a separate entity apart from church and family. Independent institutions are not usually parentally controlled.

Some may argue that a distinction should be made between the church and the Kingdom of God. It is true that the Kingdom appears to have a broader connotation than the church; however, we should be careful in applying such a distinction to the point of saying that the church can or cannot do this or that and be faithful to her mission and nature.

The church is the "ground and pillar of truth." (I Timothy 3:15, "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.") She cannot be non-involved in certain areas of reality. She cannot and must not attempt to run or oversee the civil government, and yet as our Westminster Standards maintain, she must at times give advice and even by humble petition speak what she believes to be the revealed will of God.

R. J. Rushdoony has said, "the concern of the church is the Word of God, but the Word speaks to all of life. If the proclamation of the Gospel be not catholic, then it has ceased to be the Gospel; it is no longer good news for every area of life and the claim of God to total sovereignty" (*Foundations of Social Order*, page 185).

The church has a direct role in all the affairs of the Kingdom of God. She must not isolate herself, nor dichotomize her role in a neo-platonic fashion or the Aristotelian-Thomistic Nature-Gract trap. Such a view tends to assign the church to the upper grace-spiritual realm and leave other areas of reality to others than the covenant community (the church).

In the final analysis the parents are primarily responsible for their child's education but the church does have the role of assisting parents in this task.

The structure of Covenant College is an attractive one. Elders of a particular Assembly, representing both Churches and families, because they are chosen from church families, elect a governing board to run, manage, and oversee the college. The immediate control is in the hands of the board, not the Assembly. The president of the college is chosen by the board, not the Assembly. The board is the final authority; the church has no veto power, nor is the college financed from the Assembly's budget. The Assembly merely elects the board. This gives the church the opportunity to express its Biblical interest in Christian Higher Education without sacrificing its primary task of proclaiming the whole counsel of God. It gives its families an opportunity for providing a Biblical education to their children, which in turn builds up the church, extends the Kingdom and glorifies our Triune God.

Part Two: Christian Education and Federal Aid

Christians must face the issue of the place of federal aid and federal regulations in Christian education from a clearly Biblical perspective. Individual attitudes toward government are not sufficient basis for deciding this matter. Clear Biblical principles must be our guide. What then does the Bible say about this issue? First, we should see that the primary responsibility for the education of children is given to the parents. Examples of this parental responsibility are seen in Dt. 4 and Dt. 6, indeed throughout Scripture we see the accountability of parents for the training of children. While the Old Testament father might well have hired teachers or relied upon rabbis for teaching he could not personally do, still he was responsible for the training the child received. This parental responsibility for the education of children must not be shirked by the parents nor usurped by the state. While it sounds almost radical in our generation, the Christian parent must stand firmly for the principle of parental responsibility in education and the Christian must stand firmly against state encroachment and compromise of that God-given parental authority and

responsibility. We must remember that state controlled public education is comparatively recent (since early 1800's) and parental authority over children's education has been an accepted principle until relatively recent time. Christian parents cannot ignore their God-ordained responsibility for the training of their children without reaping the consequences of such neglect.

Second, it should be noted that while the parents have primary responsibility for the training of children, it is also true that the church and state may have legitimate interest in and contributions toward helping the parents fulfill their responsibility. It should be noted that the priests and the levites were active in teaching the children of believers (e.g. Leviticus 10:11, "And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses." Deuteronomy 17:10-11, "And thou shalt do according to the tenor of the sentence which they shall show thee from that place which Jehovah shall choose; and thou shalt observe to do according to all that they shall teach thee; according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left." II Chronicles 15:3, "Now for a long season Israel was without the true God, and without a teaching priest, and without law."). It is also to be noted that the judges and magistrates had an interest in teaching the people (e.g., Dt. 17:10-11, above; Ezra 7:25-26, "And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."). This principle of the interest and contribution of church and state to education in no way abrogates or compromises the principle of parental authority but rather shows the valid help that may be given the parent without encroaching upon the parent's God-given responsibility.

If this indeed gives some Biblical perspective on this issue, how may it then be applied specifically to the place of federal aid and federal regulations in Christian schools? For one thing it should be seen that there may be some legitimate interest in the promotion of education by the state without violating Biblical principle. But it must be clearly maintained that such interest and help must not be allowed to undermine or compromise the Christian parent's responsibility before God for the training of children. In applying this more specifically, it would seem that federal loans and grants to schools for capital funds bring such regulations as could hamper or even compromise the distinctively Christian character of education in Christian schools. Christians must resist the offer of money that might later compromise the character of the Christian education they are seeking for their children in Christian schools. Recognizing that student aid, especially loans from a secular institution, may raise questions of individual conscience, the General Assembly urges each student in consultation with his parents to search out the Biblical principles which may apply to his specific situation. On the other hand it seems that in principle, federal grants and loans to the students administered through the school are a legitimate means of the state's promotion of education which at this time does not threaten to compromise the distinctive character of Christian schools. Even this however should be carefully monitored so that Christian schools not become so enthralled by this indirect aid as to later become unable to resist compromise should regulatory pressure be applied in this area. Furthermore, the Church must be aware of her responsibilities in promoting the advancement of higher Christian Education through various forms of student aid.

Part Three: Covenant College's Philosophy of Education

In response to the Assembly's directive in reference to the matter of philosophy of education the Committee approved the following statement:

Suggested Report on the Philosophy of Education of Covenant College

Covenant's philosophy of education is set forth concisely in its catalogue's "Statement of Purpose" (pages 2-3). The following paragraphs particularly summarize its philosophy:

"The college is committed to the Bible as the Word of God written, and accepts as its most adequate and comprehensive interpretation the summary contained in the *Westminster Confession of Faith and Catechisms*. We acknowledge Christ pre-eminent as the creator of all things, as the redeemer of men fallen into sin, as the touchstone of all truth and as the sovereign ruler over all areas of life.

The purpose of Covenant College is stated in its motto — "That in all things Christ must have the pre-eminence." (Colossians 1:18) To serve this end we seek to appropriate the mind of Christ so that we might characterize and respond to reality in accordance with Biblical teachings. In attempting to make a Biblically grounded frame of reference explicit and operative, we are dedicated to excellence in academic inquiry, and we desire to define all areas of the college's structure and program according to this understanding and purpose.

A Christian student should be acquiring the ability to orient his whole life by a perspective based on Biblical revelation.

Covenant seeks to help its students understand more fully the Scriptural implications of Christ's pre-eminence as they study the natural creation, cultivate the arts, and produce sound societal relationships in business, home, school, and state. To accomplish these ends,

Covenant bases its academic program on the Bible, the written Word of God.

Other materials produced by the College stress the same emphasis.

For the Christian, faith in Christ and our commitment to all that He has revealed and commanded in the Scripture must govern all our scholarship and all our teaching.

At Covenant we stand squarely on our conviction that the Bible is the infallible, written Word of God, inerrant in its original texts. The college's entire educational program hinges on these four major aims:

- 1) To see the creation as the handiwork of God and to study it with wonder and respect;
- 2) To acknowledge the fallen nature of ourselves and of the rest of creation and to respond in view of the renewal which begins with Christ's redemption, by seeking to bring every thought and act into obedience to Him;
- 3) To reclaim the creation for God and redirect it to the service of God and man, receiving the many valuable insights into the structure of reality provided by the good hand of God through men of learning in every age, and seeking to interpret and reform such insights according to the Scriptures;
- 4) To think as Christians about culture and endeavor to make it reflect our commitment to Christ — in order to glorify God and promote the true advancement of men.

To underscore its desire for a Christian world and life view, Covenant requires each faculty member to write a paper integrating his academic discipline with Biblical faith.

Our Committee is most appreciative of these fine statements and of Covenant's earnest desire to be a Christian college. We must, however, express some reservations as to whether these principles are being consistently carried out in the hiring practices of the college. After discussions with the President and board members, we are aware that not every faculty member has a working knowledge of and commitment to the Westminster Standards. However, progress is being made in this area.

Part Four. The Proposal

In accord with a consensus arrived at by the respective committees, the General Synod of the RPCES at its 1977 meeting overwhelmingly endorsed in principle the following plan:

A. Steps for Sharing Governance

Step 1. The College Board would be expanded from 24 to 30 members: the RPCES would elect 24 members; the PCA would elect 6 members from a list of PCA men nominated by the RPCES.

Step 2. When the PCA sends as many students to the College as the RPCES sends or the PCA contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own representatives). The two and one half million dollars is not a binding commitment on the part of the PCA but will be raised by the Board of Trustees of Covenant College from PCA members or designated gifts on behalf of PCA.

Step 3. Alternative A. When the PCA sends as many students to the College as the RPCES sends and the PCA contributes \$5,000,000 to the Capital and/or endowment Funds, or

Alternative B. When the PCA sends as many students to the College as the RPCES sends and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$2,500,000 to the Capital and/or endowment Funds, then the RPCES will elect 18 members and the PCA 12 members to the Board.

Step 4. When the PCA sends as many students to the College as the RPCES sends, and gives as much dollar support per PCA student as the RPCES gives per RPCES student, and contributes \$5,000,000 to the Capital and/or Endowment Funds, then the RPCES will elect 15 members and the PCA 15 members to the Board.

B. Procedures for Implementation

Accompanying Agreements and Understandings:

(1) The PCA will elect its first Trustees in 1978 (nominated by RPCES — elect 6 men in 3 classes of 2 men each with staggered terms of 1, 2, and 3 years.)

(2) A Trustee is elected by his respective denomination, but is seated annually upon signing the Statement of Doctrinal Commitment. (This is covered in II Amendments to the College Bylaws, recommended change No. 2.)

(3) The 1977 Synod of the RPCES will be asked to vote on a change in Standing Rules of Synod to implement the plan, but such a change will only officially take place upon a second vote by Synod in 1978. In addition, all parties desire a third vote in 1979 after Step 1 of the Plan has been implemented, but before Step 2, and until the third vote, either party can withdraw without explanation.

(4) Following the third vote by the Assemblies in 1978, either party may withdraw from the arrangement by notifying the other in writing, but it is understood that such an action forfeits all claims to assets and legal rights of governance by the withdrawing party.

(5) If both parties decide to voluntarily dissolve the College, the assets are to be divided as follows: The RPCES is to be accounted as having an "asset base" of \$5,000,000 which shall remain constant for purposes of calculation until such times as the PCA contributes \$5,000,000, the

money received from dissolution would be divided pro-rata in accordance with how much the PCA has contributed in relationship to the RPCES "asset base." After the PCA has contributed \$5,000,000 all proceeds would be divided equally. (Example: If PCA has contributed \$2,000,000 and the College is dissolved and brings \$9,000,000, the RPCES would get 5/7 and the PCA 2/7 of the \$9,000,000. The "new asset base" is the sum of the RPCES \$5,000,000 and the PCA \$2,000,000 for a total of \$7,000,000. Once the "base" reaches \$10,000,000 all will share equally.) If dissolution should occur, it is understood that the monies would be returned to the respective denominations by the Trustees.

(6) The Executive Committee of the Board will reflect the presence of the PCA through placing PCA men on the Committee.

(7) The Chairman of the Board will be a RPCES until equality in numbers is reached, unless the RPCES Board members choose to waive this understanding.

(8) The College will be delighted to seek and employ qualified PCA persons for the faculty as opportunity naturally presents itself.

(9) "Accounting" for students and dollars from the various denominations will follow these principles:

a) Students or dollars from individuals or churches that are members of a denomination are to be credited to that denomination.

b) Dollars received by recommendation or referral from a member or church of a denomination are to be credited to the referring denomination.

c) Designated dollars should be "accounted" as requested by the donor. Designations should be made at the time the gift is given and not after a lapse of some time.

d) The Board shall elect a Trustee committee comprised of equal numbers of PCA and RPCES members to settle any disputed assignments.

e) The CE/P Committee of the PCA is responsible for working out a more satisfactory understanding for the accounting of gifts.

(10) The PCA Trustees currently on the Board will be asked to resign prior to the election at Synod in 1978 and stand election at the PCA General Assembly. (Vacancies left by this will be filled at the 1978 Synod.)

(11) The following principles of relationship between the College and Church Courts will be adhered to:

a) Denominational control of the College is through the election of trustees and not by direct intervention in the College affairs.

b) The College will report annually to the Synod and the General Assembly.

c) The Synod of the RPCES and the General Assembly of the PCA will own no property directly.

d) The denominations will have no legal obligation for debts incurred by the College.

(12) The RPCES and PCA Trustees should be furnished with "position papers" adopted by the respective denominations in order for us to grow in our understanding of the specific posture of each body.

(13) The RPCES respectfully requests that the PCA set specific goals for itself concerning the time period within which it will work to achieve the various steps leading to full participation in the governance of the College. We ask that these goals be shared with the Board through the Chairman.

(14) When both parties are electing 15 Trustees, the "accounting" of students and dollars shall not be reported as per this agreement, although management records and reports may be kept and reviewed by the Board.

(15) Either denomination may elect a person as Trustee from a third denomination if such a denomination is in conformity with the Scriptures and Westminster Standards.

(16) If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPCES, he must offer his resignation to the Board.

(17) The PCA would be expected to establish its own procedures for relating to the College, but in a manner that would not violate the above understanding in spirit or in fact.

IV. THEOLOGICAL SUB-COMMITTEE ON UNIFORM CURRICULUM

The purpose of this material is to set before the General Assembly a uniform curriculum which will lead to the better preparation of candidates for the Gospel ministry and provide for suitable means to guarantee that the quality of education is enhanced and advanced, while guarding against infringing upon the powers of presbyteries as touching their responsibilities in regard to selection, training, examination, and ordination of candidates.

The Sub-Committee of 21 has worked on two phases of the program. One area dealt with the curriculum, and the other was concerned with coordination and implementation. The first phase of curriculum is listed below. The integration and coordination are found in recommendation No. 14-d(1-4).

The Committee has worked in depth over a period of time to handle the assignment from the Fifth General Assembly listed in the *1977 Minutes* on page 155 No. 8:a-e.

The uniform curriculum deals with three major areas: (1) Scriptural Content; (2) Christian Doctrine; (3) Practical Theology. It was developed in such a manner as to be utilized by any of the approved methods of theological training.

The following is the proposed uniform curriculum for theological education of PCA ministerial candidates.

SCRIPTURE

I. Bible Content

A. English Bible

1. Required block courses covering the entire Bible
2. Including areas such as archaeology, history, geography, emphasizing that which is necessary to support the grammatico-historical method of interpretation
3. Required reading of the Bible
4. Scripture memory integrated into course content

B. Required comprehensive content examination

GOAL: Knowledge and ability to communicate Bible content as outlined above.

II. Languages

A. Hebrew

1. Grammatical forms
2. Syntactical principles
3. Exegesis

B. Greek

1. Grammatical forms
2. Syntactical principles
3. Exegesis

GOAL: Ability to use the tools and work directly with the passages in the original language in preparation of sermons and Bible lessons.

III. Methods and Interpretation (should follow language and much of Bible content)

A. Biblical Theology

B. Principles of Interpretation

C. Biblical Criticism (Higher and Textual)

D. Advanced Principles of Exegesis

1. Old Testament
2. New Testament

GOAL: A comprehension of principles and problems involved in these disciplines as supplementary to materials already taught in relation to English Bible content.

IV. Supervised Practical Opportunities

A. Advanced exegetical (papers of assigned Old Testament and New Testament passages)

B. Teach papers during practical year

C. Required block reading and translation of Hebrew and Greek during fourth year

D. Teach English Bible courses

GOAL: A practical use of all training skills and gifts in working with God's People.

DOCTRINE

I. Church History

A. Survey of Church History (Including a history of Christian thought)

B. American Church History

C. History of the Reformation

D. Presbyterian Church History

GOAL: The study of Church History should be conceptual (an understanding of the flow of history, the historical development of theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development), and with consideration of the relation of the cultural context to the history of the church.

II. Apologetics

A. Introduction to Apologetic Methodology and Practice

(To include a survey of various schools of thought in Reformed apologetics)

B. Survey of Secular Thought (The history of humanistic thought, its contemporary manifestation in various world views: philosophy, literature, drama, popular arts, scientific methodology, the cults, pagan religions, etc.)

C. Survey of Contemporary Theology (Liberalism, neo-orthodoxy, etc.)

GOAL: To provide from a Reformed perspective a sound basis for positive presentation of the Christian faith as well as equipping the minister to deal with the anti-Christian systems of thought in their various contemporary manifestations.

III. Theology and Ethics

A. Systematic Theology. A broad understanding of the whole system of theology as derived from Scripture (Prolegomena, Theology, Anthropology, Christology, Soteriology, Ecclesiology, and Eschatology), including a specific study of the doctrinal position of the PCA as set forth in the Westminster Standards.

B. Ethics. An exegetical study of Biblical Ethics (the Ten Commandments, the Sermon on the Mount, etc.)

GOAL: 1) To obtain a knowledge of, commitment to, and proficiency in communicating the Reformed Faith (including such distinctives as the inerrancy of Scripture, the Sovereignty of God, Covenant Theology, The Five Points of Calvinism, etc.)

2) A commitment to a Biblical life style in both personal and social ethics.

IV. Polity

A. Biblical Church Government

(An exegetical study of the Biblical principles of Church Government)

B. PCA Church Order and Parliamentary Procedure

GOAL: An understanding of the Biblical teaching on the nature and structure of the church, a working knowledge of the *PCA Book of Church Order*, and *Robert's Rules of Order Newly Revised*.

PRACTICAL THEOLOGY

I. The Pastor's Personal Life

A. His Spiritual Life

1. Growth
2. Call to Ministry

B. Pastor's Communication

1. With the Family
2. With the Church
3. With the Community

GOAL: The area of the Pastor's personal life should deal with the matters of development and expression of his personal relation to God through spiritual growth under Scripture and prayer. Growing out of this, the candidate should be helped and encouraged in determining the genuineness of his call to the Gospel ministry. He should be given counsel in developing his relations with his family, church, and community.

II. Worship

A. Public Worship (see *BCO* Directory for Worship chapters 48-64)

B. Preaching

1. Theology of Preaching
2. Principles and Practices of Preaching

GOAL: The goal of this area of training is to develop a comprehensive understanding and application of the regulative principle of public worship, and the basis of the place and practice of preaching within the Biblical Framework of public worship, as well as to equip the Pastor or Candidate to lead the congregation in public worship.

III. Evangelism

A. Theology of Reformed Evangelism

B. Role of the Pastor in Evangelism

GOAL: An introduction to evangelism in light of the doctrinal distinctives of the Reformed Faith, developing methods, practical experience and training of others in this area.

IV. Missiology

A. Reformed Theology of Missions at Home and Abroad

B. Strategy of Missions at Home and Abroad

GOAL: This area should analyze and understand the needs of missions at home and abroad through consideration of cross-cultural communication, relationships with national governments, an anthropological understanding of decision-making patterns, and the indigenization of Christianity, the application of modern linguistic science, and saturation evangelism. The effective use of missionary radio, TV, films, correspondence courses, theological education by extension programs, gospel recordings, Bible translation, and Christian literature production and distribution will also be surveyed.

V. Pastoral Care

A. Theology of Pastoral Care

B. Applied Counseling (Gerontology, Pre-Marital, Family, Crisis, etc.)

GOAL: A study in the understanding and development of the biblical principles of shepherding plus practical experience (e.g., case studies, observing actual counseling sessions, and practical experience in counseling).

PERSONAL THEOLOGY

VI. Christian Education

A. Theology of Christian Education

B. History of Christian Education

C. Practice of Christian Education

GOAL: The goal of this area is to understand the Biblical basis of Christian Education and its historic development, leading to a practical development of a Christian Education curriculum in the home and in the church, the training of Bible teachers for church related ministries, and the developing of spiritual gifts within the church.

VII. Pastoral Administration

- A. Theology of Administration
- B. Mechanics of Administration

GOAL: The goal of this area is to develop an understanding of the Biblical principles of administration and leadership, understanding the goals, strategy, and oversight (e.g., of time, body life [Ephesians 4:11-16], correspondence, and delegating responsibility).

V. PROMOTION

This past year has been one of promotion through program. We have reached over 100 churches with the missions' program of Christian Education and Publications. Conferences on officer training, Christian Education, personal ministry, and family and marriage seminars have opened numerous doors for the CE/P staff and Committee.

The new adult and youth materials, the *Youth Ministry Manual* plus the joint-venture of Great Commissions Publications have given us a ministry to almost all of our PCA churches in some way and even beyond our own boundaries to other fraternal denominations.

VI. FAMILY MINISTRIES

The CE/P Committee is committed to the task of ministering to families in order to assist them in maintaining distinctively Christian homes.

In response to the General Assembly's instructions, the CE/P Committee is planning a denomination-wide Family Conference for July 10-14, 1978. The stated purpose of the conference is "to bring PCA families together for instruction, inspiration, and fellowship."

In order to gain input from the other program committees of the General Assembly, the Subcommittee on Family Ministries has included in its membership one committee member each and one staff person each from the Committee on Mission to the U.S. and the Committee on Mission to the World.

Under the direction of the CE/P staff, the conference will be held at Covenant College, in Lookout Mountain, Tennessee. The cost will be \$25.00 per family for registration plus the room and board charges made by the college.

The main speaker will be the Rev. Francis Nigel Lee, PCA minister. He will be speaking each of the four evenings. There will also be a worship service each morning which will be led by PCA ministers from Mission to the World and Mission to the U.S.

Nine seminars are scheduled for the mornings which will cover subjects designed to guide Christians in their responsibilities in the home and in the church. Each adult will register for two of the seminars. Activities for the children will take place during the seminar periods.

The afternoon hours will be left unstructured in order to encourage families to spend time together.

Plans have begun for future Family Conferences. The 1979 conference will be July.

VII. CONTINUING EDUCATION

More than 75 pastors attended the annual Continuing Education Conference in Montgomery last March. The Rev. Edmund P. Clowney and the Rev. Joel Nederhood were this year's speakers. Those present were given excellent material on preaching Christ in a contemporary world.

This third of the annual conferences continues to receive enthusiastic response from those ministers present.

We encourage each local session to consider making it possible for the minister/s to attend.

VIII. MEDIA

The CE/P has been developing its media program during the past year. In accordance with two concurring General Assemblies the denominational magazine the *PCA Messenger* has been approved.

Over 22,000 copies are being printed bi-monthly with over 20,000 being mailed directly to homes requested by local sessions. We anticipate another 5,000 to 10,000 this year. Response has been favorable as we have attempted to use the magazine as the news magazine for the PCA.

We are attempting to give each program committee equal news coverage in an attempt not only to show the oneness of the church's missions but also to keep our members aware of the church news. We are not competing with other publications but rather attempting to keep the denominational news before our people.

The original plan called for a monthly magazine; however, because of lack of funds we requested the Fifth General Assembly to allow us to publish a bi-monthly until such funds were available.

We are at a point of being encouraged to return to the monthly schedule. A denomination as large as ours, almost 70,000 members, needs to keep the members aware of the news and programs of the Church.

The Christian Education staff and Committee believe that such efforts will not only provide information, but also serve as a call to prayer on behalf of our mission. We believe we have an opportunity to keep before our membership both the oneness and the vastness of our task in the PCA.

We hope to be able to offer the magazine on a monthly basis this year, and from all indications we believe support will come for this vital part of the program of CE/P.

In keeping with the plan originally approved by the Fourth General Assembly, the *PCA Messenger* is a news magazine with some features but no editorializing, as such. Our desire is not to go to subscription, but view the *Messenger* as part of the mission of CE/P in ministry to the needs of the Church.

If members are not receiving the magazine, their names and addresses should be sent to CE/P of PCA, 1020 Monticello Court, Montgomery, AL 36117. Any information on denominational happenings will be appreciated by the staff.

IX. FINANCES

The CE/P programs received only 64% of its projected 1977 budget. Many churches and individuals were faithful in supporting the work.

God is the owner of His creation and His work is done in spite of man's shortcomings. We were able to have our most productive year, as far as curriculum is concerned. Profits made from vast sales of WIC study guides enabled the production of new materials without having to depend completely on the general budget.

We are excited and pleased that a number of our people are beginning to see the mission of CE/P as a vital function of the Church.

We are attempting to strengthen our news coverage of the denomination, develop an audio library, and continue to broaden our program and materials. Support from the denomination will enable us to move forward with our assigned task.

We are praying for 100% of our 1978 budget, which is not unrealistic, if our people see the vision of the importance of our work.

X. RECOMMENDATIONS

1. That the Minutes for the Committee of Christian Education and Publications be approved.
2. That the proposed budget for 1979 be approved as presented by the Administration Committee.
3. That the Rev. Charles H. Dunahoo be elected Coordinator for Christian Education and Publications for 1979 and that his staff be highly commended for the work during the year.
4. That the Committee on Christian Education and Publications be formally known as the Committee on Mission of Christian Education and Publications and the *BCO* Chapter 15:12 be editorially changed.
5. That the WIC be highly commended for the generous support of the Youth Ministry Manual project in 1977.
6. That the 1979 Love Gift for M-TW, special church building projects in Mexico and Ecuador be approved.
7. That the General Assembly approve the statement on the Relationship of the Church to Higher Education contained in III Part One of the CE/P Report, assigned by the Fifth General Assembly.
8. That the General Assembly approve the statement on Federal Aid and Control in III Part Two of the CE/P Report, assigned by the Fifth General Assembly.
9. That the General Assembly approve the statement on Covenant College Philosophy of Education as being consistent with our faith and life as contained in III Part Three of the CE/P Report, assigned by the Fifth General Assembly.
10. a. The General Assembly approve the proposed plan of joint governance of Covenant College, as amended, as contained in III Part Four of the CE/P Report and proceed to elect six Trustees to the Board of the College.
- b. The following reports be considered prior to the third vote as per part 3, paragraph 3 of the Proposal:
 1. A report be prepared by the CE/P Committee regarding conformity to the Scriptures and the Westminster Standards in the hiring of faculty.
 2. A report be prepared by the Committee on Administration concerning the financial base of the PCA and how this commitment has affected our Permanent Committees.
11. That the General Assembly approve the monthly publication of the *PCA Messenger*, beginning in September in accordance with the original plan adopted by the Fourth General Assembly, pg. 85 no. 16.
12. That the Committee for Christian Education and Publications do the following during the coming year regarding Diaconal Ministries:
 - a. Further evaluation of the operations of each of the NAPARC Assembly level diaconal committees with a view toward establishing procedures in this area that are compatible with and helpful to the particular needs and structure of the PCA;
 - b. Discuss with MUS and MTW the possibilities of coordination of PCA resources in meeting diaconal needs in their areas of ministry;
 - c. Development of instruction resources and aids for the training of deacons, and in educating and motivating members of the PCA to Christian response to those in extraordinary need ("the poor, the orphan, the widow") both within the church and in the world around them;

- d. Evaluation of the need for communication between local churches, presbyteries, and at the Assembly level regarding needs, resources, and activities in the area of diaconal concerns;
 - e. Appoint two delegates to the NAPARC conference on diaconal ministries to be held in October, 1978, in Chattanooga, Tennessee;
 - f. That Presbyteries of the PCA be encouraged to organize committees on diaconal concerns after the pattern of the Orthodox Presbyterian Church or the Christian Reformed Church, for meeting the needs within the presbytery;
 - g. That local church diaconates be encouraged to take advantage of the resources and examples of diaconal works mentioned in this report and consider the possibilities for both broadening and deepening the diaconal ministries of their particular churches.
13. That Resolution No. 10 from the 1977 General Assembly be answered by the previous recommendation.
 14. That the report of the 21 man Sub-Committee on Theological Education and Uniform Curriculum be answered in the following manner:
 - a. That the first section on Biblical Education be approved (i.e., IV, Part one of CE/P Report)
 - b. That the second section on Christian Doctrine be approved (i.e., IV Part two of CE/P Report)
 - c. That the third section on Practical and Personal Theology be approved (i.e., IV Part three of CE/P Report)
 - d. That the Coordination and implementation plan be approved with the following procedure:
 1. That the Committee for Christian Education and Publications be authorized to work with the seminaries which the General Assembly endorses, toward having them help coordinate the 3 + 1 or 2 + 2 programs with the seminaries' requirements to the end that they would grant the Master of Divinity Degree to PCA candidates.
 2. That the General Assembly authorize the establishment of a Certification Committee for the purpose of examining all the theological training programs operated by presbyteries of the PCA, and to certify programs to grant certificates indicating satisfactory completion of the Uniform Curriculum according to approved standards. This committee's membership is to be elected annually from presbyteries with approved programs having at least one year of tutorial training. Presbyteries are completely responsible for all trials relative to licensure and ordination of candidates to the Gospel ministry. The Committee shall make an annual report to the General Assembly through the Committee for Christian Education and Publications, indicating: 1) the degree of uniformity in the equality of instruction in the various presbyteries and seminaries; 2) an assessment of the educational strengths of the program at the time the report is prepared; 3) an assessment of the educational weaknesses of the program at the time the report is prepared; and 4) what actions the General Assembly needs to take to safeguard or improve the quality of the program as an effective means to prepare candidates for the Gospel ministry.
 3. That at least 2 years' residence in approved seminaries, or approved theological study centers with full-time resident theologian(s), be required in the approved curriculum. (This is an initial recommendation to which the fully non-Seminary four-year tutorial program may be added as the church matures in its ability to properly execute the educational task.)
 4. That the Uniform Curriculum, as adopted by the General Assembly, be understood as that which is intended by the words "an approved course of theological studies" as found in 22-4 of the *Book of Church Order* (p. 32).
 5. That since the purpose of training is to equip men for their task and not simply show a record of having taken certain courses of study, an individual may request a comprehensive examination to demonstrate his competence in any particular course of study, which, if satisfactorily passed, may stand in lieu of studying the prescribed material.
 6. That the Sub-Committee on Theological Education be continued for one year and that it be authorized to give preliminary approval to presbytery training programs so that presbyteries may be able to elect representatives to the certification committee and to evaluate this uniform curriculum in theological education in light of information secured from existing seminaries, theological centers, and educational models already drawn by accrediting agencies and sister denominations.
 15. That March 5-7, 1979 and alternate dates of March 12-14, 1979 be approved for the Fourth Annual Minister's Continuing Educational Conference.
 16. That all sessions and members of the PCA be encouraged to make full use of the programs, materials, and counsel of the Committee and staff of CE/P.
 17. That overture No. 8 from 1977 General Assembly be assigned to the Committee of Bills and Overtures.

**MINORITY REPORT
COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS**

We, the undersigned members of the Committee for Christian Education and Publications, believe that our entrance, as a denomination, into an official relationship with Covenant College is premature at this time. The reasons are as follows:

1) With all the pressing financial needs facing the PCA as a young denomination and in the absence of a thorough study of our financial base, we do not feel that we are ready to proceed with such a monumental undertaking.

2) During the brief time between the 1977 and 1978 Assemblies, there has not been sufficient study given to all the complicated issues involved. One particular issue in the report concerns the hiring practices of the college.

3) We also believe that a definite statement by the board of trustees of the college regarding federal aid should be presented to the Assembly. We want to know whether a change in principle has taken place in the board's thinking or whether the board is simply backing away from some forms of federal aid at the present time because of specific problems of interference by government agencies and because of opposition to federal aid in the PCA.

4) Covenant is in a transition period from one administration to another, and we believe that the PCA should have the opportunity through its Christian Education Committee to discuss with Covenant's new president his vision for the future of the college.

For these reasons we oppose the present plan of joint denominational control of Covenant College.

Michael Schneider
Robert Ostenson

**SUPPLEMENTAL REPORT OF THE
COMMITTEE FOR CHRISTIAN EDUCATION & PUBLICATIONS
Report on PCA Equity in Great Commission Publications, Inc.**

Your Committee for Christian Education and Publications provided \$109,200.00 in financial support to the operations of Great Commission Publications, Inc. in 1977. This support has been treated as expense of the Committee and income of Great Commission Publications. The equity interest of PCA in the joint venture is equal to 50% of the total equity (fund balance) pursuant to the merger agreement with the Orthodox Presbyterian Church. The following summary of financial data was prepared from the venture's annual audit report for its year ended June 30, 1977:

Financial position:	
Total assets	\$254,742
Less total liabilities	201,408
Equity — fund balance	<u>\$ 53,334</u>
Income and fund balance:	
Sales \$225,357 less cost of goods sold \$221,777	\$ 3,580
Selling & other operating expenses	<u>215,857</u>
Net loss from operations	(\$212,277)
Contributions from PCA and others	<u>206,110</u>
Net loss for the year	(6,167)
Add beginning fund balance, June 20, 1976	<u>59,501</u>
Fund balance end of year, June 30, 1977	<u>\$ 53,334</u>

A copy of the audit report is on file at the office of Committee for Christian Education and Publications and is available for review by any member of PCA.

Appendix H

REPORT OF THE COMMITTEE ON MISSION TO THE UNITED STATES TO THE SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN AMERICA

INTRODUCTION

Our Lord's commission is upon us to be witnesses unto Christ "both in Jerusalem and in all Judea, and in Samaria." This is our mission to the United States, but we sense that it only deepens and broadens our background as a denomination to be witnesses "unto the uttermost part of the earth," a mission to the world. It is also of one cloth with our Christian Education program to "teach all nations" and to make the covenant family strong in the faith. If we are truly "one body in Christ," we must have one program for Christ's church. It is simply building that church extensively and intensively to the glory of the Sovereign God of all grace.

Mission to the United States represents the "cutting edge" of the Presbyterian Church in America in reaching out across our land and into areas of life where Christ is little known in the fulness of His Gospel or where the Word of God may have become truncated through Liberal thought. Thus a few believers can become a strong and growing church. The opportunities which are more and more our sacred trust are both awesome and exciting, true kingdom building where our glorious King invites us to be "laborers together with Him."

A YEAR'S HIGHLIGHTS

1. We are particularly grateful to God for the caliber of organizing pastors and inner-city workers which the Lord has provided us. They are men of talent, ingenuity, and such labor as only comes from full dedication to Christ. Similarly, the office staff has been diligent of duty and has shown keen concern for the best interests of this Committee.

2. A time of particular stress has come to us within the year with the resignation of the Rev. Larry C. Mills as Coordinator, a position he has held since the beginning of our denomination. At its meeting on January 21, 1978, the Committee passed the following resolution of appreciation for Mr. Mills, adopted unanimously:

"The Committee of the Mission to the United States of the Presbyterian Church in America hereby records its affection and appreciation of the Rev. Larry C. Mills, Coordinator for this Committee since its inception four years ago. We acknowledge the devoted matter with which he has served our Committee and denomination, traveling widely in their interests, often with great expenditure of physical energies and with sacrifice of his time from his family and his own proper pleasures.

As individuals, we have been privileged to feel his devotion and love in Christian friendship. This we shall always prize. We here record our continued prayers for God's richest blessing to abide upon his ministry amid enlarging time for family life and with good health.

We extend our sincere gratitude for his wife's loyal support of his endeavors, her patience with his arduous schedule of ministry, her sweet and gracious Christian life and character, and so often, her kind hospitality to friends and strangers in the interest of this committee.

And now, directly to Larry, we say: 'Dear brother, beloved in Christ, 'God is not unjust so as to forget your work and the love which you have shown toward His Name, in having ministered and in still ministering to the saints.'" (Hebrews 6:10)"

3. The stewardship of the Committee was severely tested in a financial crisis which had to be shared with the entire denomination in December. This Committee had been the recipient of a number of exceptionally large gifts over a period of years. Not only did this tend to give the Committee itself a sense of false security, and, with this, a feeling it could expand its work almost without limit but, also, it gave the supporting denomination a feeling that there was no serious need to give generously to this particular Committee. Only a fraction of our churches felt it necessary to give quarterly or monthly contributions to the Committee.

Following the appeal for help and within the space of two and a half months, less than a third of our churches and a hundred individuals accounted for contributions enough to secure us a balance of \$200,000.00. Churches large and small made often amazingly generous gifts. Yet, in a Committee which has close to a \$60,000.00 monthly budget, this balance is a modest figure. It proved to be especially so as soon the giving dropped back and the balance slipped downward.

Obviously, there is one primary answer. It is a sense of involvement on the part of more and more churches in this work which is voted by the General Assembly of all of us, then to send monthly or quarterly contributions to the Committee. Also, more churches need to be giving far more as their fair part for their work. Paul could have had this need in mind when he wrote, I Timothy 5:8: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Are we really in the same family?

The reaction within the Committee was to economize at every point possible. Still, we stood by every commitment to organizing pastors and inner-city workers. A few were terminated as their contract expired but none were terminated before.

Some have been concerned that the Committee not "over-react" to the financial crisis. There are opportunities of every month and every year which, humanly speaking, dare not be passed off for future consideration. The Committee office is the focal point of inquiries for new works and for men to carry out the mission which must be a conscionable burden not simply office-wide but assembly-wide. Teaching and ruling elders who will carry the message of this need into their own officer groups with zeal and conviction are needed to match the consecration of organizing pastors and inner-city workers. Dare we negate what so often appears to be God's assignments? "Pray ye, therefore, the Lord of the harvest!"

4. The financial crisis sidetracked for a few months the commitment of the Fifth General Assembly to a special campaign to raise Five Million Dollars over Five Years for the purpose of building edifices for newly organized churches, which have to meet in make-shift situations. Americans have a mind-set that a church meets in a church building. It takes buildings if we are going to reach them in order to teach them. The Five in Five Campaign has brought a wonderful response wherever it has been given fair hearing and where pastors and key officers have pressed its importance. It has been described as the most important task, next to the Gospel itself, to which we have set ourselves since our church began.

5. The Builders Guild, of necessity, has been phased into The Five in Five Campaign. Its subscribers have been invited to up-grade their giving to \$200.00 per year for a total of \$1,000.00 over five years, or they could elect to send what they formerly subscribed. This good instrument, while entirely inadequate for the need, did provide \$89,782.98 for eleven new church buildings.

6. This has been a year when your Committee has sought to reevaluate its own work and also that for which it feels a responsibility in the field. What truly constitutes opportunities and good men for the task? We want our stewardship to be open and approved before the Lord and before this Assembly. Suggestions are received gladly.

7. As Interim-Coordinator, the Committee chose one of its own members who had already cleared himself of pastoral responsibility to head The Five in Five Campaign. The Rev. Donald C. Graham was appointed to serve until after the General Assembly.

8. An able and distinguished Search Committee to seek for a new Coordinator is composed of: The Rev. Terry Gyger, The Rev. Arthur C. Broadwick, Mr. Louis E. Mapp, The Rev. Paul G. Settle, Mr. William Stevenson, and Mr. Jack Williamson.

9. Eight new PCA interest groups began meeting since last General Assembly in:

- Atascadero, California
- Athens, Georgia
- Henderson, Kentucky
- Lake Charles, Louisiana
- Derry, New Hampshire
- NW Houston, Texas
- San Antonio, Texas
- Milwaukee, Wisconsin

There were a total of 52 mission churches worshipping and in process of organization as of March 1, 1978.

Ascension Presbytery	9	Mississippi Valley Presbytery	1
Calvary Presbytery	3	New River Presbytery	1
Central Florida Presbytery	4	North Georgia Presbytery	4
Central Georgia Presbytery	1	Pacific Presbytery	8
Covenant Presbytery	3	Southern Florida Presbytery	4
Evangel Presbytery	2	Tennessee Valley Presbytery	1
Louisiana Presbytery	2	Texas Presbytery	3
Mid-Atlantic Presbytery	3		

44 Organizing Pastors received all or a portion of their support from MUS

11 Presbytery causes received all or a portion of their support from MUS

1 Teaching Ministry (Ligonier Valley) received large support through MUS

8 Specialized ministries: inner city; Appalachian Mountains; Korean, received all or a portion of their support from MUS.

14 Students

2 Churches received special funding: Trinity, Scottsdale, AZ and Trinity, Mobile, AL

Total cost of combined ministries: \$489,679.05

10. Evangelism training and church growth seminars have been conducted by the assistant coordinator in 12 local churches located in six states since the last report to General Assembly.

Recommendations to General Assembly:

1. That the Sixth General Assembly hear and act on the report and recommendations from the Search Committee in regard to the nomination for a new coordinator of MUS.

2. That a special day of prayer and fasting be set aside for Sunday, November 19, 1978, and that a special offering be taken during the morning worship service to go toward the work and ministry of MUS.

3. That the Sixth General Assembly approve the revised MUS Policy Manual.

4. That a Special Report be heard on the progress of a Study of Inner-City Work.

5. That a final report with recommendations be received for consideration by the General Assembly on Student Work.

6. That the Budget for 1979 for the Mission to the United States Committee be adopted as presented, hopefully, with the continuing support throughout the coming year of those who would now approve it and with gratitude to God for their continuing participation in this God-glorifying endeavor so essential to the life of our church.

MEMORANDUM FROM THE M-US COMMITTEE FOR THE INFORMATION OF THE ASSEMBLY

CRITERIA FOR NEW WORKS The Committee adopted the following criteria for the establishment of new works, this set of criteria to be used until a new MUS manual could be written:

1) When a group inquires concerning the possibility of a work in their area, the MUS Committee shall send a questionnaire to determine whether the nearest presbytery or the MUS office should make a follow-up visit, and a covering letter shall be sent to inform the group what kind of ministry the PCA represents.

2) The MUS Committee shall require that four seed families be present on a field before an Organizing Pastor is sent, and those families shall include some leadership.

3) A survey of the area shall be made by the group, with presbytery or MUS help, to determine the real prospects of success in that field.

4) The MUS Committee shall provide no more than three-fourths of the Organizing Pastor's salary from the beginning.

5) A schedule of 30 months' support shall be drawn up on the Organizing Pastor, with a 5% per month reduction beginning with the 13th month.

6) MUS and the presbytery involved shall review the new work each six months, to determine continuance of support or not.

7) The foregoing shall not apply to inner-city works, which shall be handled separately.

8) A limited number of "pioneer works" (no seed families) shall be undertaken, occasionally, as the Committee deems wise.

ORGANIZING PASTORS SUPPORTED BY MUS

Name and Address	Church	Presbytery
Philip J. Adams P.O. Box 336 Nashua, NH 03061	Christ's Church	Mid-Atlantic
Peter W. Anderson P.O. Box 876 Kailua, HI 96734	Trinity PCA	Pacific
Brent Bradley 1825 Kavalier Court Bakersfield, CA 93304	Covenant PCA	Pacific
David Brown 25048 Buckingham Court Newark, CA 30260	Community PCA	Pacific
Charles Coe 2792 Southmoore Cove Germantown, TN 38138	Germantown PCA Mission	Covenant
Frank E. Coho, Jr. 32 Donohue Drive Norwalk, CT 06851	Evangelical PCA	Ascension
Paul Doriani 1405 E. 36th Street Erie, PA 16504	Erie PCA Fellowship	Ascension
Gary Edwards 16104 Vatavia Avenue Baton Rouge, LA 70816	Southeast Chapel	Louisiana
Richard A. Frazer R-4, Box 509-R1 DeLand, FL 32720	Immanuel PCA	Central Florida

Eugene Hunt 7214 Georgia Highway 85 Riverdale, GA 30274	Covenant PCA	North Georgia
G. Dale Linder 605 N. Third Street La Vale, MD 21502	Koinonia PCA	Ascension
David McKay 924 Cribbs Street Greensburg, PA 15601	Greensburg PCA Mission	Ascension
James Pancoast 1102 Lilac Drive Longview, TX 75601	Pine View PCA	Texas
Larry Sharp 1908 Grider Pond Road Bowling Green, KY 42101	Westminster PCA	Tennessee Valley
Ray Sutton 2300 Pleasant Tyler, TX 75707	Westminster PCA	Texas
Charles E. Turner P.O. Box 248 Prescott, AZ 86301	Prescott PCA	Pacific
Robert Wilson P.O. Box 53364 Fayette, NC 28305	Cross Creek PCA Mission	Carolina
William F. Woodhall 11894 Arliss Drive Grand Terrace, CA 92324	Mountainview PCA	Pacific
Paul DiMaggio 9658 Lark Circle Fountain Valley, CA 92708	Fountain Valley PCA Mission	Pacific
Charles Wilson 3420 Rea Road Matthews, NC 28105	Alexander PCA	Calvary

SPECIALIZED MINISTERS SUPPORTED BY MUS

Name and Address	Church	Presbytery
David Clowney 919 Gilbert Street, SE Atlanta, GA 30316	New Covenant Fellowship	North Georgia
Mitchell Hall 495 Hemlock Circle, SE Atlanta, GA 30316	New Covenant Fellowship	North Georgia
William T. Iverson 362 Warwick Avenue South Orange, NJ 07079	Community Church of the Oranges	Mid-Atlantic
Wayne Jamison 319 East First Avenue New York, NY 10003	Manhattan PCA Mission	Ascension
 5719 Ardama Street Los Angeles, CA 90042	Korean Chung Hyeon PCA	Pacific
John Seery 18 Spruce Terrace Wayne, NJ 07470	Community Church of the Oranges	Mid-Atlantic

Dana Stoddard
3943 Carlton
Alexandria, LA 71301

Progressive Bible Institute Louisiana

SUPPLEMENTAL REPORT "A" OF THE MISSION TO THE UNITED STATES COMMITTEE ON CAMPUS MINISTRY TO THE SIXTH GENERAL ASSEMBLY

- I. **OUR TASK** — By its referral of campus ministry to the Mission to the United States Committee rather than the Christian Education Committee, the General Assembly has indicated that it desires a ministry of *outreach* to college campuses. Our task then is to involve PCA churches in a ministry of evangelizing and discipling university students.
- II. **IMPORTANT BACKGROUND**
 - A. The Fifth General Assembly received a Report from this Committee on Campus Ministries which was referred back to our Committee for further consideration. Obviously the Report did not pass the Assembly because of a concern that it favored student work in cooperation with para-church organizations and did not recognize the value of distinctively Presbyterian and Reformed ministries such as are presently conducted with marked success by some of our churches and presbyteries. To present now a Report which will recognize the desire thus indicated by the Assembly, the Mission to the United States Committee would commend the following for the Sixth General Assembly's consideration.
 - B. This is a difficult matter in view of the fact that differing viewpoints prevail widely in the Presbyterian Church in America. For example, previous General Assemblies concluded this matter as touching the Mission to the World Committee so as to allow our missionaries to serve under para-church organizations. With this practice now in effect for several years, it would appear presumptuous to assume that a firm position can now be taken against para-church organizations in the area of campus ministry. This is particularly the case since there is less reason to take such position where the establishment of churches is *not* in view when our world missions program allows for para-church relationships where the founding of churches must be a final end. As brethren who may differ we need to show forbearance toward one another.
 - C. It would seem that the local ministry and sessional leadership will be predisposed of judgment to pursue either the para-church organizational relationship or, on the other hand, a student work that is specifically Presbyterian and Reformed in nature. It would seem judicious then to allow either type leadership at the congregational or presbytery level so as to pursue student work according to such pattern as recognizes either the breadth of fellowship and activity possible within the spiritual body of Christ or else the structuring of such student work along specifically Presbyterian and Reformed lines. Both have been very effective in our midst.
- III. **TWO VIEWPOINTS**
 - A. The Presbyterian and Reformed approach commends itself to many because it promotes a ministry entirely agreeable to the doctrinal standards of our church. This may, in turn, result in greater fruitage of young life in dedication to Reformed-oriented spiritual life, Reformed doctrine, and an evangelistic outreach agreeable to Reformed doctrine. It may properly induce to membership in distinctively Presbyterian and Reformed churches, including the Presbyterian Church in America. It could, finally, result in personal commitment to enter a Presbyterian ministry, teaching endeavor, or missionary labor. This line of reasoning does commend itself to respect brethren among us and has intrinsic value and must command respect and invite its practice wherever practical.
 - B. The para-church organizational approach, as through Campus Crusade, IVCF, and Navigators.

Dr. Edmund P. Clowney has said, "Because of the denominational dividedness of the church today it is most difficult for a single congregation or denomination to carry the burden of campus evangelism effectively."

 1. The Bible puts great stress on the ontological, spiritual unity of all believers. John 17:21, 23 records Jesus' prayer that the church would be (literally) "perfected into a unit," even as the Trinity is a unit. Every regenerate believer is a member of other believers, and we need one another (1 Cor. 12:26). Within the bounds of saving faith, one's degree of doctrinal correctness does not make us more or less in Christ's body.
 2. There *are* necessary divisions. The degree of unity among Christians must be determined by the purposes for which they are gathered. If we meet to administer the sacraments, Baptists and Presbyterians must divide. If we meet to administer discipline, doctrinal differences on such matters as holiness, etc., will divide us. For this reason, denominations are necessary, since the purpose of the local church is to minister the Word, Sacraments and discipline.

3. But campus Christians are not and should not be a church. Their purpose is to evangelize and build up converts. Due to their natural spiritual unity, Christian students and faculty will tend to unite and hold up the Lord Jesus to their environment, with or without an organization to express their unity.

IV. THE CHURCH NEAR THE CAMPUS

- A. The local church and the on-campus ministry need each other more than either of them generally desires to admit. The campus ministry can usually penetrate and unify campus Christians better than the local church. These groups need spiritual and doctrinal guidance as well as financial support. The new college converts need to be grafted into the local church to receive the teaching, worship and pastoral care necessary for Christian nurture.
- B. The goal of the PCA churches near campuses should be to *unify* and *supplement* the campus ministries. In addition, they should seek to consolidate the gains of these ministries by incorporating the students as much as possible into church life. Presbyteries may take the initiative in student ministries.
- C. It is our experience that local churches around the campuses do not help or capitalize on the Christian communities there. The churches turn the young converts off by their cultural narrowness. A reformed church has the possibility of avoiding this problem better than some others, as well as appealing to college-age Christians with its emphasis on expository preaching and intellectual integrity. If PCA churches were taught to help and incorporate college Christians, these young men and women could be encouraged in the Reformed faith.
- D. Many college communities have no Bible-honoring churches at all, or none that take a serious interest in ministering to the campus. The PCA should find these communities and plant churches that will be self-supporting, but which will look toward the campus in a special effort to be of help there. On the other hand, if a PCA church is near a campus with no visible evangelical ministry, it should see to it that one gets started.

RECOMMENDATION

The MUS Committee recommends that the Assembly adopt the following statement: That churches and presbyteries establish Reformed campus ministries, but where this is not feasible, they should seek the cooperation of para-church organizations at their discretion.

SUPPLEMENTAL REPORT "B" AND RECOMMENDATIONS OF THE PERMANENT COMMITTEE ON MISSION TO THE UNITED STATES

(These recommendations are presented on June 21, 1978, in substitution form and in addition to the previously-stated Recommendations in the original report, p. 222-223.)

The Permanent Committee on Mission to the United States makes the following recommendations to the Sixth General Assembly:

1. That the Sixth General Assembly authorize the MUS Committee to employ a Coordinator.
2. That a special day of prayer and fasting be set aside for Sunday, November 19, 1978, and that a special offering be taken during the morning service to go toward the work and ministry of MUS.
3. That the MUS Committee be granted another year to prepare a revised MUS Policy Manual.
4. That the Assembly adopt the resolution concerning the poor, ethnic, minority and urban population of the U.S. (This resolution is found on p. 76.)
5. That the Sixth General Assembly grant the Permanent Committee on Mission to the U.S. an extension of one year to carry out the desires of previous General Assemblies on campus work.
6. That the Budget for 1979 for the Mission to the United States Committee be adopted as presented, hopefully with the continuing support throughout the coming year of those who would now approve it and with gratitude to God for their continuing participation in this God-glorifying endeavor so essential to the life of our church.
7. That the Sixth General Assembly approve the *Application for Loans* and the *Guidelines* as presented on the Report of the Committee of Commissioners on MUS. (See pp. 78-79.)
8. That the Sixth General Assembly approve a Loan Committee composed of one teaching elder and one ruling elder appointed by the MUS Committee and empowered to effect decisions regarding loans assigned from the Five-in-Five Campaign Fund, reporting these to the MUS Committee through its Coordinator.
9. That the General Assembly give a special commendation to Donald Graham for his magnificent work in directing the Five-in-Five Campaign and urge the members of the General Assembly to give him all the future support and encouragement necessary to the success of this campaign.

J. Philip Clark
Chairman

Appendix I

**REPORT OF THE COMMITTEE ON MISSION TO THE WORLD
TO THE SIXTH GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH IN AMERICA**

INTRODUCTION

The Committee on Mission to the World, with deep gratitude to God, submits the following report to the Sixth General Assembly of the Presbyterian Church in America, covering the period since the last General Assembly.

The Committee has met (since the last General Assembly) in November 1977, and February and May 1978. Beginning in 1978, the Committee now meets quarterly instead of bi-monthly. This makes a very heavy docket of business but saves time and money for the staff and Committee.

Members of the Committee are as follows:

	Class of 1978	
Teaching Elders		Ruling Elders
W. J. Stanway		H. Clifford Horton
		Charles T. Wolf, Jr.
	Class of 1979	
Lardner Moore		W. Jack Williamson
Carl Bogue		
	Class of 1980	
Eugene Craven		L. B. "Pete" Austin III
Hugh W. Brown, Jr.		
	Class of 1981	
Joseph C. Moorecraft III		Walter Lastovica
G. Allen Fleece		
	Alternates	
A. Boyce Spooner		James McOwen

The Committee was created by the First General Assembly to serve as an "enabling Committee." The purpose of the Committee on Mission to the World is to encourage and enable the Presbyterian Church in America to function as a missionary church, according to the divine mandate, the Great Commission of our Lord. Promotion of missions throughout the church, encouraging the various courts of the church in their missionary responsibility, and coordinating the work of missions throughout the denomination has occupied the time of the Committee and its competent staff. God has been pleased to bless with an expanding force of dedicated missionaries overseas, an increasing number of applicants for overseas service, and a growing interest and support among our churches. It is our desire to share some of the highlights of the year in order that the entire Assembly might praise God with us for His faithfulness.

We call upon the Assembly to join us in praise to a God for His faithfulness and timely blessings during the nine months since our last meeting. It has been obvious that God has been far "more willing to give us good gifts than we have been to ask them." In 1977 we received only 83% of our projected budget, but that was reasonable since we only received 83% of our projected missionary candidates. But lest anyone be dismayed by that, it should be kept in mind that our total force of approved missionaries grew by 62% during 1977 and our total income increased by 40% over 1976. MTW ended 1977 with 125 missionaries serving in 23 countries, and by February had added 13 more, but had lost three, one to marriage and two candidates (one couple) to become pastor of an OPC congregation. Of the 25 missionaries approved in November and February, 21 are headed toward church planting or church renewal. This is an answer to the prayer of the Assembly and the culmination of several years' work by the previous and present staff, and is a source of continuing praise to God.

I. MISSIONARY FORCE

While each Committee meeting changes the picture both overseas and at home, it can be reported at this writing (mid-February, 1978) that there are now 98 missionaries on the field and 35 candidates itinerating in the churches at home in preparation for going to the field as soon as their support has been promised by the churches. Because so many of these are church planters and because of their need for housing, transportation, and their work budgets, the Assembly needs to remember that their quota to be raised is higher and the length of time it takes to raise it will be longer.

PCA missionaries are now located in the following countries:

Bolivia:

Rev. and Mrs. Don Gahagen, Jr., pilot, assigned to South America Mission.
Mr. and Mrs. Dale Linton, book distributor, assigned to South America Mission.

Brazil:

Mr. and Mrs. Don Williams, technician, assigned to Wycliffe Bible Translators.
Miss Miriam Stout, translator, assigned to Wycliffe Bible Translators.

Colombia:

Rev. and Mrs. James Patterson, administrator, assigned to Wycliffe Bible Translators.

Ecuador:

Rev. and Mrs. David Hamilton, church planter.

Mr. and Mrs. Al Hatch, technician, assigned to World Radio Missionary Fellowship (HCJB).

Mr. and Mrs. Kenton Wood, youth work and music, assigned to WRMF.

Miss Paige Weaver, medical technician, assigned to WRMF.

Mr. Larry McCarty, medical technician, assigned to WRMF.

Mr. and Mrs. David Brooks, agricultural technician, assigned to Wycliffe Bible Translators.

France:

Dr. and Mrs. Peter R. Jones, professor at the Reformed Seminary at Aix-en-Provence.

Rev. and Mrs. Douglas Miller, church renewal.

Rev. and Mrs. James A. Jones, church renewal.

Germany:

Rev. and Mrs. George Hutchinson, professor at the German Theological Seminary at Seeheim.

Ghana:

Miss Brenda Miller, teacher, assigned to Wycliffe Bible Translators.

Guatemala:

Rev. and Mrs. Cecilio Lajara, evangelist/professor.

Rev. and Mrs. Hugh Powlinson, evangelist/student worker.

Mr. and Mrs. Robert A. Whitesides, administrator, assigned to Wycliffe Bible Translators.

Haiti:

Mr. and Mrs. Charles Martin, technician, assigned to Worldteam.

Mr. and Mrs. Ray Smith, administrator, assigned to Worldteam.

Mr. Ed Smith, technician, assigned to Worldteam.

Indonesia:

Rev. and Mrs. Paul Poynor, evangelist/pastor, assigned to Overseas Missionary Fellowship.

Ivory Coast:

Mr. and Mrs. Vernon (Bud) Frank, translator, assigned to Wycliffe Bible Translators.

Jordan:

Miss Jean Lappin, nurse, assigned to World Presbyterian Mission.

Korea:

Rev. and Mrs. Hugh Linton, evangelist/church planter.

Rev. and Mrs. Robert Watts, evangelist/church planter.

Rev. and Mrs. Hyung Yong Park, seminary professor.

Mr. and Mrs. Ron Ellis, church planter.

Miss Nancy Boyce, teacher.

Rev. and Mrs. J. Archie Moore, evangelist/church planter.

Mexico:

Mr. and Mrs. Ed Farris, translator, assigned to Wycliffe Bible Translators.

Miss Ellen Barnett, teacher.

Rev. and Mrs. Richard Dye, evangelist/church planter.

Mr. and Mrs. Andrew Toth, church planter.

Mr. and Mrs. James William Goodman, church planter.

New Guinea:

Mr. and Mrs. Ed Hendren, administrator, assigned to Wycliffe Bible Translators.

Rev. and Mrs. Jayson Kyle, teacher, assigned to Wycliffe Bible Translators.

Nicaragua:

Rev. and Mrs. Jose Martinez, church planter, assigned to Christian Reformed Board of Foreign Missions.

Nigeria:

Rev. and Mrs. Sidney Anderson, professor, assigned to Christian Reformed Board of Foreign Missions.

Peru:

Miss Elizabeth Baldwin, teacher, assigned to Wycliffe Bible Translators.

Philippines:

Mr. and Mrs. John Rollo, technician, assigned to Wycliffe Bible Translators.

Miss Rebecca Lemly, teacher, assigned to Wycliffe Bible Translators.

Mrs. Celia Barnes, bookkeeper, assigned to Wycliffe Bible Translators.

Surinam:

Miss Jeanne Ropp, teacher, assigned to Worldteam.

Taiwan:

Mrs. Sarah Price Wright, teacher.

Mr. and Mrs. Don Caviness, youth worker.

Rev. and Mrs. Joseph Farlow, evangelist/church planter.

Miss Kathy Koren, teacher.

Miss Marion Mounger, teacher.

Rev. and Mrs. David White, educational missionary.
 Rev. and Mrs. Lee Trinkle, evangelist/pastor.
 Mr. and Mrs. William Owens, teacher.
 Miss Julia McLean, teacher.
 Rev. Charles Sledge, teacher.
 Mr. and Mrs. Robert Schorr, teacher.
 Mrs. Elizabeth Hipple, teacher.

Zambia:

Mrs. Grace Berry Brown, teacher, assigned to Africa Evangelical Fellowship.

U.S.A.:

Miss Susan Harville, writer, assigned to Worldteam (West Indies Mission).

II. CANDIDATES**Korea:**

Rev. and Mrs. David Linton, evangelist/church planter.
 Mr. and Mrs. S. Phillip Henderson, evangelist/church planter.
 Mr. and Mrs. Gary Nantt, evangelist/church planter.

Taiwan:

Mr. Don Futoran, teacher.
 Miss Diane Weisenborn, student work.
 Dr. and Mrs. Robert L. Youngblood, education and/or administration.

France:

Rev. and Mrs. Eugene Boyer, Director of Church Renewal.
 Mr. and Mrs. William Edgar III, seminary professor, Aix-en-Provence.

Greece:

Mr. and Mrs. Van Rusling, administrator to serve with Greater Europe Mission.

Brazil:

Rev. Paul Long, church planter.
 Rev. and Mrs. Clay Quarterman, church planter.
 Rev. and Mrs. Henry Gundlach III, church planter.
 Rev. and Mrs. Glenn Camenisch, church planter.

Ecuador:

Rev. and Mrs. Michael Woodham, church planter.

Mexico:

Mr. and Mrs. Joseph L. Creech, church planter.

Pacific Area:

Mr. and Mrs. James Akovenko, assigned to Wycliffe Bible Translators.
 Miss Heidi Bowman, assigned to Wycliffe Bible Translators.
 Mr. Ed Travis, assigned to Wycliffe Bible Translators.

OPEN:

Mr. and Mrs. Thomas J. Courtney, church planter.

U.S.A.:

Mr. and Mrs. Morris Carney, administrator, assigned to Wycliffe Bible Translators.

III. WORLD RELIEF:

During the past nine months, the Presbyterian Church in America, through the ministry of its World Relief Commission, has responded to the emergencies caused by the typhoon and tidal wave in the Bay of Bengal, the broken dam at Toccoa Falls, Georgia, and to the ongoing suffering caused by drought and famine in the Sahel area of North Central Africa. It has also contributed to the ministry of the TB Clinic and Sanitorium in Soonchun, Korea, directed by Mrs. Hugh Linton.

IV. DAY OF PRAYER AND FASTING:

The Day of Prayer and Fasting for Mission to the World, its ministry, missionaries and finances was held this past year in the middle of May. There is no way of assessing truly the effectiveness of such a ministry this side of heaven itself, but no activity on earth can claim greater promises or expect more significant results. More people have the missionaries on their minds and in their hearts, and the Assembly is drawn together as at no other time in a vital cause of our Lord.

We are especially grateful to God for the outstanding missionary candidates that have applied for overseas service and for the increasing number of church planters among these candidates. It would seem that God has many chosen ones whom He will call as we are diligent and faithful in prayer and as we are willing to exercise the faith and the sacrifice necessary to send them to the field. In this regard, note should be taken that increasingly our churches are taking on a greater share of the support of our missionaries. MTW income increased from \$1,058,726 in 1976 to \$1,482,936 in 1977, an increase of 40%, while the size of the missionary force increased by 61%.

V. CHAPLAINS

A job assigned to it by the Assembly is that of coordinating the work of the presbyteries in assigning chaplains to serve with the Armed Forces. In fulfilling this task, the Committee has received invaluable service, advice, and assistance from the Commission of Chaplains of the National Association of Evangelicals. The men presently serving as chaplains are as follows:

U. S. Army:

Douglas McCullough, Presbytery of Mississippi Valley
 W. Ingram Philips, Presbytery of Evangel
 David K. Roberts, Presbytery of Texas

U.S. Navy:

Don K. Clements, Presbytery of Pacific
 Raymond Wayne Good, Presbytery of New River
 John Register, Presbytery of Evangel

U.S. Air Force:

David Crocker, Presbytery of Evangel

Reserve chaplains are as follows: U.S. Air Force, J. Philip Clark; U.S. Navy Reserve, James L. Fishel, Fred Thompson; U.S. Army Reserves, David H. Jussely, Theodore Kline; Civil Air Patrol, William Whitwer.

VI. HOME PERSONNEL

Since the last General Assembly, Miss Madge Rice has retired. She had worked in the office since before the Mission to the World had been made official by the First General Assembly. She had served as a missionary herself with the Presbyterian Church, U.S., in what was then the Belgian Congo. Her dedication, sweet spirit, pleasant personality and sense of humor made her a joy to the office, and the knowledge of all that is MTW made her almost irreplaceable.

The Rev. Paul McKaughan, Coordinator since the last General Assembly, has spent time with our missionaries in Europe, Korea, Taiwan, Indonesia, Mexico, Central America, Ecuador, Brazil, and Colombia. These trips are to help our people on the field understand their goals and objectives as well as to help them continually to evaluate their progress. This is not any easier for our missionaries on the field than it is for our pastors at home, but is considered absolutely essential by the Committee.

The Rev. Kennedy Smartt, Coordinator for Church Relations, and the Rev. Jimmy Lyons, Missionary-Evangelist, have both been kept busy conducting missions conferences on the weekends as well as in their offices during the week, and the growth in giving, recruits, and overall confidence being expressed in Mission to the World, attest to the effectiveness and value of their ministry.

The staff in the office deserves much of the credit for the confidence the churches have shown in MTW and the smooth way the office works with the churches and candidates. Praise God for this fine group:

Mr. John McDavid, Financial Secretary
 Mr. Jim Hughes, Administrative Secretary
 Mr. Allen McLean, Itineration and Support Secretary
 Miss Mary Lou Bohnsack, Administrative Assistant
 Mrs. Harold Blankenship, Bookkeeper
 Mrs. Allan McLean, Accounting Technician
 Miss Debbie Anderson, Receptionist/Secretary
 Miss Betty Sixto, Specialist, Word Processing Center

During the past nine months, either Mr. McKaughan or Mr. Smartt, or both, have attended meetings of EFMA executives, NAPARC executives, and a symposium on development, sponsored by Development Assistance Services. Mr. McDavid attended a conference on finance sponsored by EFMA and Mr. Hughes attended a seminar on candidates and orientation at Missionary Internship in Farmington, Michigan. The entire staff spent one day on a retreat for a time of spiritual renewal and growth.

VII. PROGRAM

The primary purpose of Mission to the World is to plant the church of Jesus Christ in those countries where the particular need and our ability to meet that need most closely coincide. That means there will be some areas of great need for which, for the present, we will have to be satisfied to do little more than pray earnestly and be supportive of our Christian brothers who are seeking to meet it. In other cases, there will be areas where our ability would equip us to work but where the urgency for our involvement is not that critical. In many cases, through our cooperative agreements, we are permitted to help others who are meeting special needs through the provision of support personnel or even evangelistic or educational personnel to assist the other agencies that God, in His providence, has placed at the point of opportunity. At present, about half of our missionary force are serving under these cooperative agreements.

At first, the majority were going out under cooperative agreements but now the pendulum has swung over and the majority being approved by the Committee are becoming church planters. We are grateful to God for this, but extremely pleased with the quality of contribution made by PCA members serving under cooperative agreements with other agencies. One of these, the Rev. Sidney Anderson, serving under the Christian Reformed Board of Foreign Missions, has been elected to be Chairman of the Field Committee of their mission in Nigeria. At present, MTW has cooperative agreements with twelve other mission agencies:

Africa Evangelical Fellowship
 Christian Reformed Church
 Worldteam (West Indies Mission)

World Presbyterian Mission
 Wycliffe Bible Translators
 Christian Nationals Evangelism Commission
 South America Mission
 World Radio Missionary Fellowship
 Presbyterian General Assembly Theological Seminary in Korea
 Greater Europe Mission
 University Mariano Galvez
 Reformed Seminary at Aix-en-Provence, France

VIII. RECOMMENDATIONS

1. That the Assembly express its gratitude to God for answers to prayer in the provision of outstanding missionary candidates, especially church planters, for the spirit of dedication and self-sacrifice demonstrated by many of our congregations and people in the support of missions, and for His blessing upon the work of our missionaries throughout the world.

2. That the Assembly reelect the Rev. Paul McKaughan as Coordinator and the Rev. Kennedy Smartt as Coordinator of Church Relations for the Committee on Mission to the World.

3. That the budget for 1979, as presented by the Committee on Administration, be approved.

4. That the third Sunday in May be approved as a day of fasting, self-denial, and prayer for world evangelism in general and our own Mission to the World missionaries in particular.

5. That the Assembly affirm the Committee's goal of having 250 missionaries by the end of 1982, and the funds needed to support them and their work.

6. That the Assembly urge the presbyteries to seek out from their midst the finest evangelists and church planters, the men with the greatest potential for cross-cultural evangelism, and seek to recruit them for missionary service overseas.

7. That the Assembly authorize Mission to the World to receive a special offering each Easter to be designated for the ministry of the PCA World Relief Commission, beginning with Easter 1979.

8. That the report of the Committee of Commissioners on Mission to the World be concluded with a time of prayer to God:

Praising Him for His blessings upon our growing commitment to world evangelism;

Seeking His continued blessings upon the efforts to recruit church planters;

Asking His forgiveness for the half-hearted way with which many of our churches are still treating our missionaries and their needs, and thanking Him for what the churches that have supported world evangelism have been able to do for the glory of God;

Asking His protection and care over the staff of MTW and blessing upon their ministry to the missionaries, the candidates, and the churches at home;

And finally, submitting ourselves to Him for whatever changes in our plans or lifestyle He wants to make to further the cause of world missions.

Appendix J

REPORT TO GENERAL ASSEMBLY COMMITTEE FOR STEWARDSHIP MINISTRIES PRESBYTERIAN CHURCH IN AMERICA (As amended by the Assembly)

Your Sub-Committee for Stewardship Ministries continues to operate as a supportive ministry for the program committees of the General Assembly, the Presbyteries and the local congregations in the area of personal commitment of time, talent and treasure to the Lord's work.

Your Sub-Committee is composed of representatives from the four program committees equally divided between ruling and teaching elders with the Committee Coordinators and the Director of Stewardship Ministries as ex-officio members. This composition has increased the confidence in its ministry of stewardship. The Committee is viewed as a fair and impartial distributor of information regarding the financial needs of the denomination.

Since the inception of the Sub-Committee on Stewardship Ministries in 1975, the overall giving of PCA churches has increased by 45%. The growth of the denomination in number of churches, programs, and budgeted expenses is an ever increasing challenge to your Sub-Committee.

The Committee rejoices in the fact that 1977 saw an increase of 22.5% in total receipts for the service of Christ. Total benevolence giving increased 22.5% with the percentage of disbursements allocated for PCA causes increasing by 30.1%.

Non-PCA causes increased 25.8%. Per capita giving to all causes increased from \$324.37 to \$371.35, an increase of 14.5%.

I. REGIONAL CONFERENCES

Your Sub-Committee organized and held "Vision 77 and 78" Conferences in: Rock Hill, SC; Columbia, SC; Alexandria, LA; Jackson, MS; Hopewell, VA; Miami, FL; Hixon, TN; and Greensboro, AL. These are meetings where the four Coordinators of the Permanent Committees present their activities and plans. The conferences have been extremely well received and have provided the opportunity for the leadership in local churches to gain first-hand information from the committee coordinators. The open forum question and answer sessions have proven to be an important part of the "Vision 77 and 78" Conference.

II. STEWARDSHIP MATERIALS

Your Sub-Committee continued to make stewardship materials available to our church without cost. Last year 37,941 pieces of literature (pledge cards, tracts, posters) were distributed. This year the Sub-Committee introduces a new packet of materials based upon the theme, "Lord of All". Included in this packet are: a poster, "Lord of All" Stewardship Tract, One Lord One Work" (a tract presenting the work of the four permanent committees), pledge cards, four bulletin inserts, and a children's tract. These materials may be ordered without cost by our churches.

The film "In Partnership With God" developed and produced by your Sub-Committee continues to receive wide use among our churches.

III. 1978 CALENDARS

Your Sub-Committee continues its efforts to publicize and assist in the coordination of Assembly, presbytery and committee events through the publication and distribution of the Stewardship Calendar. This year the calendar contains printed dates (when information was available) of all presbytery meetings as well as the regular meetings of the four permanent committees. This calendar was distributed to: each minister and clerk of session in the denomination, each member of the General Assembly's Permanent Committees, each Committee staff person and to the presidents of the WIC Presbyterials.

IV. SPEAKER'S BUREAU

The Sub-Committee further served the church through its Speaker's Bureau. This is a pool of laymen who are available for special messages on stewardship. These laymen filled the pulpit of several of the churches across the denomination proclaiming God's stewardship message of time, talents and treasure. This service is provided without cost to any church which desires a stewardship speaker.

V. STEWARDSHIP SEMINARS

To assist local church officers, pastors and members in the preparation and implementation of an effective stewardship program in the local church your Sub-Committee is conducting a series of Stewardship Seminars. These one-day seminars (usually held on a Saturday) consist of at least two general sessions and six workshops. Some of the workshops offered are: Planning for Stewardship, Stewardship Principles — Attitudes and Values, Making the Stewardship Call, How to Develop a Church Budget, Conducting an Every Member Canvas, Developing the Stewardship of Time and Talent, The Minister's Tax Preparation and Financial Planning and Preaching on Stewardship. As of this date 15 churches have participated in these seminars since their inauguration in early March.

VI. CASSETTE-NEWS

This year your Sub-Committee offered a series of cassette-news reports. These cassettes featured each of the four Coordinators giving highlights of the work and need of their Committees. A special cassette was issued following the last General Assembly. Written by one of the recording clerks which summarized its actions. Due to the increased cost of processing and mailing the cassettes, the Sub-Committee has decided to issue the tapes quarterly. These cassettes will still be sent without charge but only to those who request them. The General Assembly cassette will be sent to all churches.

VII. QUARTERLY FINANCIAL REPORTS

One of the most effective methods of keeping our pastors and sessions informed as to the financial status of the four Permanent Committees has been the Quarterly Financial Reports. These reports list income, percent of income to budget, expenses (both program and administration expenses), and balance on hand for each of the four Committees. A survey conducted by your Sub-Committee indicated that our churches look forward with interest to receiving the information contained in these reports.

VIII. STEWARDSHIP NETWORK

The establishment of a stewardship network to facilitate communication of important information between the program committees and the presbyteries is closing the communication gap in those presbyteries that have stewardship chairmen. These "Key Men" met in Atlanta last winter to discuss ways to improve the lines of communication between Assembly Committees, presbyteries and the local churches. The presbytery "Key Men" receive a monthly update of vital information concerning the four Committees. These men in turn are responsible for communicating this information to the local congregations and appropriate presbytery committees. The Sub-Committee urges any presbytery that does not yet have a stewardship "Key Man" to appoint one as soon as possible. To strengthen further the communications between presbyteries and local congregations, your Sub-Committee is encouraging each church to appoint a stewardship chairman.

IX. THEOLOGY OF STEWARDSHIP

Following the instructions of the last General Assembly your Sub-Committee re-worked the Theology of Stewardship Paper. The Assembly asked that the exegesis of the Scripture used in the paper be clarified. Additional opinions outside the Committee were sought and due to the short term between Assemblies, the Committee will submit the revised paper to the 1979 General Assembly.

RECOMMENDATIONS:

1. That the revised paper, A Theology of Stewardship, be approved as presented per Paper "A".
2. That the 1979 budget be approved as submitted.
3. That the period of Sunday, October 21, 1979, through Sunday, November 11, 1979, be a special stewardship season and Sunday, November 11, 1979, be recommended as Commitment Sunday.
4. That each Presbytery appoint a stewardship "Key Man."
5. That presbytery encourage each local church to appoint a stewardship "Key Man."
6. That presbyteries encourage each church to participate in the stewardship seminars when they are offered in their area.
7. That each church be encouraged to use the 1978 stewardship materials "Lord of All."

Appendix K
REPORT TO GENERAL ASSEMBLY
PRESBYTERIAN CHURCH IN AMERICA FOUNDATION
(As amended by the Assembly)

The Presbyterian Church in America Foundation was established by the Fourth General Assembly. It now operates as a Sub-Committee of the Committee on Administration. The Foundation has been established for the promotion of creative giving designed to promote the kingdom of our Lord and Saviour, Jesus Christ.

The Foundation offers three avenues for wide use of a believer's financial and material assets. The Foundation aids the Christian in (1) planning his financial future, (2) providing a regular income for life and (3) establishing a continuing gift for the Lord's work. The Foundation offers our constituency a means of investing their money specifically for use by a genuinely Christian church while saving for their own later years.

It is evident from Scripture that wise planning and investing for the future, as in the example of Joseph "storing up for the lean years" in Genesis 41 and the wise investing of the money by the servants in our Lord's parable of the talents in Matthew 25:14-29 are proper ways to be just stewards of the worldly possessions given us by God.

During the past year the Foundation has conducted Wills Seminars in the following Presbyteries: Central Georgia, Southern Florida, Warrior, Louisiana, and Carolina. Approximately 20 churches have cooperated in presenting these seminars to their people. The purpose of these seminars is to encourage our people to have a properly drawn and up-to-date will at all times. Statistics indicate that approximately 65 to 70 percent of the population in North America do not have valid or up-to-date wills and over 100 million dollars per week is being handled in the probate courts of our nation. This means a tremendous loss of funds that could be used for the work of the kingdom of Jesus Christ throughout the world each year. Much grief and unnecessary expense is incurred by our families as a result of the lack of proper estate planning. Through the seminars and materials prepared and distributed by your Foundation, a major emphasis has been made on proper stewardship of one's estate by the preparation of a will. The program of the Foundation is long-range and its full potential may not be realized for several years to come. However, the Presbyterian Church in America Foundation already has been designated in wills which may eventually realize funds approaching one million dollars.

The Foundation is managed by a Board of Trustees consisting of eight elders and/or deacons elected by the General Assembly on a staggered basis. Two men must always be teaching elders. The entire Board serves without remuneration. The Sixth General Assembly will elect two men for the class of 1982 and a replacement ruling elder for the class of 1980.

A Memorial Gift Program has been established and materials have been distributed to every church in the Assembly. Designated gifts from this program are distributed to the Committees so named. Undesignated funds received are accumulated and then distributed periodically in the percentage amounts established by the General Assembly for the four standing Committees.

Recommendations:

1. That the 1979 budget be approved as submitted.
2. That each church in the Assembly be encouraged to participate in a Wills Seminar for the benefit of their members.
3. That each church be encouraged to participate in the Memorial Gift Program.

Appendix L

REPORT OF THE NOMINATING COMMITTEE

February 9, 1978

Atlanta, Georgia

The meeting was opened with prayer by the Rev. Dewey D. Murphy at 9:40 A.M.

Rev. Dewey Murphy, the convenor of the Committee, called the roll with the following members present constituting a quorum:

PRESBYTERY

Ascension
Calvary
Carolina
Central Georgia
Central Florida
Covenant
Evangel
Grace
Gulf Coast
Louisiana
Mid-Atlantic
Mississippi Valley
New River
North Georgia
Tennessee Valley
Western Carolinas
Westminster

NAME

G. Dale Linder T.E.
Nolan Armstrong R.E.
Dewey Murphy T.E.
James Baird T.E.
Donald Kimsey R.E.
Arthur Rogers R.E.
Frank Barker T.E.
Terence Flanagan R.E.
George Brengle T.E.
W. G. Owen R.E.
George Parron R.E.
Ed Williford R.E.
Michael Bolus T.E.
Ted Melchers R.E.
Richard Harris T.E.
Charles Boyce, Jr. R.E.
Kerry Hurst T.E.

Rev. Murphy read a passage of Scripture from Ecclesiastes and charged the members of the Committee with their responsibilities.

Rev. Richard Harris was nominated and elected Clerk of the Committee.

Rev. Dewey D. Murphy was nominated and elected Chairman of the Committee.

The Chairman called the Committee's attention to the Fifth General Assembly *Minutes* of PCA, page 191, and pointed out the requirement of biographical sketches on nominees to General Assembly Committees. Rev. James Baird moved and it was seconded and passed that no nominee be considered for election unless there was in the hands of the Committee a biographical sketch.

The Chairman distributed to the Committee nominations by Presbyteries to the various Committees and elections proceeded as follows:

COMMITTEE ON ADMINISTRATION

A. Present make-up of the Committee.

Teaching Elders:

Gordon Reed, Southern Florida

Frank Moser, Ascension
Robert LaMay, Central Georgia

Bruce Wideman, Mississippi Valley

Frank E. Smith, Mid-Atlantic
Harold R. Patteson, Calvary, Chairman

Ruling Elders:

Class of 1981

Ralph Langford, Evangel
Richard Ayres, Louisiana

Class of 1980

James Wilkerson, Grace

Class of 1979

J. B. Caulfield, Covenant
L. M. Young, New River

Class of 1978

S. Elliott Belcher, Warrior

MINUTES OF THE GENERAL ASSEMBLY

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

The Moderator:

John T. Clark

The Immediate Past Moderator:

William A. McIlwaine

The Stated Clerk:

Morton H. Smith

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

Committee for Christian Education and Publications:

Don K. Clements

Committee on Mission to the United States:

J. Philip Clark

Committee on Mission to the World:

L. B. Austin III

Alternates

William H. Bell, Jr., Evangel

Melvin Lancaster, Western Carolina

Consultant on Administration

Dan Moore

B. To be elected:

Class of 1982

Two Teaching Elders

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Paul Settle, Calvary
J. W. Lipscomb, Louisiana

H. S. Williford, Mississippi Valley

SUB-COMMITTEE ON INTERCHURCH RELATIONS

A. Present make-up of the Committee

Teaching Elders

Ruling Elders

Class of 1980
 Donald R. Esty, Pacific

Class of 1979
 Robert C. Korn, Calvary

Class of 1978
 Timothy Fortner, Central Georgia, Chairman
 Morton H. Smith, Stated Clerk, Ex Officio

Hugh Potts, Mississippi Valley

W. D. Carmichael, Grace

Ivan Ward, Westminster

Alternates

Thomas Llewelyn, Mississippi Valley

Michael A. Littlejohn, Carolina

Ex-Officio

Don K. Clements, Central Georgia

W. Ingram Philips, Evangel

B. To be elected:

One Teaching Elder

Class of 1981

One Ruling Elder

One Teaching Elder

Alternates

One Ruling Elder

C. Nominations

Thomas Llewelyn, Mississippi Valley

Class of 1982

Ligon Duncan, Calvary

William E. Frisbee, Louisiana

Class of 1981

Frank C. Horton, Mississippi Valley

Alternates

Charles Skinner, Covenant

Craig Parker, Tennessee Valley

COMMITTEE ON JUDICIAL BUSINESS

A. Present make-up of the Committee

Teaching Elders

Ruling Elders

Class of 1981
 John W. P. Oliver, Central Georgia

Class of 1980
 Thomas A. Cook, Mississippi Valley

Class of 1979
 John P. Clelland, Evangel

Ernest E. Mason, Gulf Coast

James Westlake, North Georgia

Larry Mick, Tennessee Valley

MINUTES OF THE GENERAL ASSEMBLY

Class of 1978

John Holmes, Tennessee Valley, Chairman Robert H. Kirksey, Warrior

Alternates

Robert Cannada, Jr., Covenant Kenneth Ryskamp, Southern Florida

B. To be elected:

Class of 1982

One Teaching Elder One Ruling Elder

Alternates

One Teaching Elder One Ruling Elder

C. Nominations:

Class of 1982

C. D. (Fred) Murphy, Western Carolinas John Moore, Covenant

Alternates

Russell D. Toms, Central Florida Howard Lincoln, Central Georgia

TRUSTEES FOR THE INSURANCE AND ANNUITY FUND

A. Present make-up of the Trustees:

Class of 1982: James Lipscomb, Louisiana
Seixas G. Milner, North Georgia

Class of 1981: Russell Flaxman, Mid-Atlantic
Clynard Belcher, Westminster

Class of 1980: Thomas Barnes, Evangel
Chester B. Hall, Tennessee Valley

Class of 1979: J. A. Durrenberger, Central Georgia
C. E. Hornsby, Warrior

Class of 1978: William Swain, Southern Florida, Chairman
James E. Allen, Mississippi Valley

B. To be elected:

Class of 1983

Two members, either Teaching or Ruling Elders

C. Nominations

Class of 1983

Robert G. Sweet, Western Carolinas	Sam Chester, Tennessee Valley
_____	_____
_____	_____
_____	_____
_____	_____

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS

A. Present Make-up of the Committee:

Teaching Elders

Ruling Elders

Class of 1981

Robert J. Ostenson, Evangel	O. H. Smith, III, Gulf Coast
Michael Schneider, Jr., Mississippi Valley	

Class of 1980

John K. Reeves, Grace	R. H. Miller, New River
	George Parron, Mid-Atlantic

Class of 1979

Thomas Patete, Covenant	Charles Parks, Carolina
Don K. Clements, Central Georgia, Chairman	

Class of 1978

Dan Barr, Westminster	Edward Robeson, Calvary
	George Wessel, Calvary

Alternates

David Howe, Tennessee Valley	James Holcomb, Jr. North Georgia
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B. To be elected:

Class of 1982

One Teaching Elder	Two Ruling Elders
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Alternates

One Teaching Elder	One Ruling Elder
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C. Nominations:

Class of 1982

Joseph F. Ryan, Jr., Mid-Atlantic	Donald R. Kimsey, Central Florida
	John Spencer, Evangel

Alternates

David H. Bryson, Louisiana	C. S. Patterson, Calvary
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_____	_____
_____	_____
_____	_____
_____	_____

MINUTES OF THE GENERAL ASSEMBLY

COMMITTEE ON MISSION TO THE UNITED STATES

A. Present make-up of the Committee:

Teaching Elders

Ruling Elders

Class of 1981

Terry Gyger, Southern Florida

Louis Mapp, Grace
Logan Porter, Carolina

Class of 1980

Donald C. Graham, Gulf Coast
Charles E. Turner, Pacific

Earl Bolton, North Georgia

Class of 1979

J. Philip Clark, Pacific, Chairman

J. T. Russell, Western Carolinas
Walter Hatterick, Warrior

Class of 1978

Robert A. Koren, Southern Florida
Henry M. Hope, Jr., Central Georgia

Harold Tolsma, Texas

Alternates

Charles Champion, Covenant

Roger A. Schild, Ascension

B. To be elected:

Class of 1982

Two Teaching Elders

One Ruling Elder

Alternates

One Teaching Elder

One Ruling Elder

C. Nominations:

Class of 1982

Charles W. McNutt, Carolina

Neal Ham, Central Georgia

Alternates

Edsel Farthing, Westminster

Murdock Campbell, Gulf Coast

COMMITTEE ON MISSION TO THE WORLD

A. Present Make-up of the Committee:

Teaching Elders

Ruling Elders

Class of 1981

G. Allen Fleece, Central Georgia
Joe Morecraft, North Georgia

Walter Lastovica, Mid-Atlantic

Class of 1980

Eugene Craven, Calvary

L. B. Austin III, Tennessee Valley, Chairman
Hugh Brown, Evangel

	Class of 1979	
Lardner Moore, Texas Carl Bogue, Ascension		W. Jack Williamson, Evangel
	Class of 1978	
William J. Stanway, Grace		H. Clifford Horton, Warrior Charles T. Wolf, Jr., Central Georgia
	Alternates	
A. Boyce Spooner, Western Carolinas		James McOwen, Southern Florida
B. To be elected:		
	Class of 1982	
One Teaching Elder		Two Ruling Elders
	Alternates	
One Teaching Elder		One Ruling Elder
C. Nominations:		
	Class of 1982	
James L. Moss, Calvary		Gerald Sovereign, Gulf Coast Donald Comer, Central Georgia
	Alternates	
Neil Gilmour, Evangel		H. C. Daum, Ascension
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____

ASSEMBLY THEOLOGICAL EXAMINING COMMITTEE

A. Present make-up of the Committee:

Teaching Elders

James Bland, III, Evangel
 Daniel R. Morse, Mississippi Valley
 David Jussely, Mississippi Valley
 John Robertson, Warrior

Ruling Elders

Class of 1980
 Dan de Lange, Southern Florida
 Class of 1979
 John C. Snyder, Ascension
 Class of 1978
 Harry P. Musser, New River
Alternates
 J. Rod Webb, Gulf Coast

B. To be elected:

	Class of 1981	
One Teaching Elder		One Ruling Elder
	Alternates	
One Teaching Elder		One Ruling Elder

C. Nominations:

	Class of 1982	
Douglas Culver, Ascension		George Calhoun, Grace
	Class of 1981	
William Shows, Covenant		Walter Gwin, Mississippi Valley
	Alternates	
L. Roy Taylor, Evangel		Rod Clay, Gulf Coast
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____

BOARD OF TRUSTEES FOR THE PRESBYTERIAN CHURCH IN AMERICA FOUNDATION

A. Present make-up of the Board:

- Class of 1981:
- Laurie V. Jones, Texas
- Robert McFarland, Grace
- Class of 1980:
- W. J. (Jack) Williamson, Evangel
- Russ M. Johnson, Mississippi Valley — resigned
- Class of 1979:
- John W. (Jack) Todd, Jr., Ascension
- Gordon Reed, Southern Florida
- Class of 1978:
- Robert C. Wasson, Calvary

B. To be elected:

- Class of 1980
- Replacement for Russ Johnson — Teaching or Ruling Elder
- Class of 1982
- Two members — Teaching or Ruling Elders

C. Nominations:

	Class of 1982	
James E. Moore, Covenant		Steve A. White, Carolina
_____		_____
_____		_____
_____		_____
_____		_____
_____		_____

The Committee adjourned for lunch at 11:50 A.M. with prayer by Michael Bolus and reconvened at 12:30 P.M. with prayer by Pete Hurst.

A motion was made by James Baird, seconded and passed that a recommendation be made to the General Assembly that in the future all nominees to General Assembly Committees be accompanied by typewritten biographical forms in triplicate.

The meeting was adjourned with prayer by James Baird at 3:08 P.M.

Respectfully submitted,
Richard R. Harris
Clerk
Dewey D. Murphy
Chairman

Appendix M

CONSTITUTIONAL DOCUMENTS COMMITTEE REPORT

The Constitutional Documents Committee has done two areas of work during the past year. The first regards the study edition of the Confession of Faith and Catechisms with Scriptural footnotes.

In compliance with the Fifth General Assembly we have prepared a study edition of the doctrinal standards using the edition of the Free Presbyterian Church of Scotland with the three changes in our edition being substituted with the Scriptural proof texts of the Orthodox Presbyterian Church edition.

The Christian Education and Publications Committee has prepared the paste on corrections and now have the study guide available for \$2.00.

The Committee has also worked with the special Editorial Sub-Committee in the assignment of preparing a complete and edited addition of the *Book of Church Order* in the near future. A partial report of the progress is contained in this report.

Slow progress is being made with the Scriptural proof text for the *Book of Church Order* and it is apparent that such an assignment cannot be completed until the editorialized copy is in hand. This is in accord with the *Minutes* of the 1977 General Assembly, page 189.

Recommendations:

(1) That members take advantage of the *Westminster Confession of Faith and Catechisms* with Scriptural proof texts, study edition and make suggestions to the Constitutional Documents Committee regarding additions or deletions.

(2) That the Constitutional Documents Committee not alter the present Confession with a chapter on the theology of missions at this time.

(3) That a partial report of the Special Editorial Committee report and the Constitutional Documents Committee's analysis be studied along with the comments of the Constitutional Documents Committee.

(4) That the Constitutional Documents Committee continue its work until the final work is done and placed in the hands of the General Assembly for constitutional action.

Charles H. Dunahoo
Chairman

Appendix N**REPORT OF THE SPECIAL EDITORIAL COMMITTEE
ON CONSTITUTIONAL DOCUMENTS**

Your committee consists of Teaching Elders O. Palmer Robertson, Harold R. Patteson, G. Aiken Taylor, Fred D. Thompson, Jr., and Ruling Elder Edward S. Mathes. The Committee was charged by the Third General Assembly to proceed with a "thorough editing of the whole" *Book of Church Order*, "agreeable to the form and content" of work already begun, in order to bring this portion of the Church's constitutional documents into a more perfect arrangement as well as modern language and style.

The Committee presents to the Sixth General Assembly the first nineteen chapters of the revised *Book of Church Order* for examination and suggestions. Disposition of this part of the Committee's work rests with the General Assembly, of course, but it is the Committee's recommendation that adoption of its work be postponed until the Form of Government has been completed. Eight chapters remain to be edited and the Committee expects to have these ready for approval of the Seventh General Assembly. The Form of Government can then be adopted, if the Assembly wishes, while work continues on the Rules of Discipline and the Directory for Worship.

The Committee asks the Sixth Assembly to provide an opportunity for suggestions which the Committee will then take under advisement in consultation with the Committee on Constitutional Documents. When the finished text is presented for adoption, it is anticipated that this will be accomplished "as a whole" and without the necessity for editing by the Assembly from the floor.

Respectfully submitted,
G. Aiken Taylor, Chm.

**REPORT OF THE SPECIAL EDITORIAL COMMITTEE
ON CONSTITUTIONAL DOCUMENTS**

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The Committee asks the Sixth Assembly to provide an opportunity for suggestions which the Committee will then take under advisement in consultation with the Committee on Constitutional Documents. When the finished text is presented for adoption, it is anticipated that this will be accomplished "as a whole" and without the necessity for editing by the Assembly from the floor.

Respectfully submitted,
G. Aiken Taylor, Chm.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

New.

EDITED BOOK OF CHURCH ORDER

INTRODUCTION

- 1 The purpose of the *Book of Church Order* is to enable the Presby-
- 2 terian Church in America effectively to glorify and worship God, to
- 3 carry out His commands and to further Christ's kingdom on earth.
- 4 This part of the church's constitution prescribes the organization,
- 5 structure and governing procedures of the Presbyterian Church in
- 6 America, including rules of church discipline and an approved guide
- 7 for the public worship of God.

PREFACE

- 8 **I. THE KING AND HEAD OF THE CHURCH**
- 9 The King and Head of the Church is Jesus Christ alone. The
- 10 government of the Church rests on His shoulders. His name is called
- 11 Wonderful, Counselor, the Mighty God, the Everlasting Father, the
- 12 Prince of Peace. Of the increase of His government and peace there
- 13 shall be no end. He sits upon the throne of David to order it and to
- 14 establish it with judgment and justice from henceforth, even forever
- 15 (Isaiah 9:6-7).
- 16 God the Father has given Him all power in heaven and in earth.
- 17 The Father raised Him from the dead and placed Him at His own right
- 18 hand in the heavenly places, far above all principality and power, and
- 19 might, dominion and every name that is named, whether in this
- 20 world, but also in that which is to come. He has put all things under
- 21 Christ's feet, and has made Him head over all things to the Church,
- 22 which is His body, the fullness of Him who fills all in all (Ephesians
- 23 1:20-23).
- 24 Having ascended far above the heavens, He gave gifts to His
- 25 Church, and established all offices necessary for edifying His people
- 26 and for perfecting His saints (Ephesians 4:7-12).

- 27 Jesus, the sole Mediator, the supreme Prophet, Priest, King,
- 28 Saviour and Head of the Church, contains in Himself, all the offices of
- 29 His Church, and the offices of His people, the Minister, Bishop and
- 30 the Scriptures. He is Apostle, Teacher, Pastor, Minister, Bishop and
- 31 the only Lawgiver in Zion.

- 32 From His throne of glory He rules and teaches the Church
- 33 through His Word and Spirit by the ministry of men. In this manner He
- 34 mediates His own authority and enforces His own laws for the edifica-
- 35 tion of His Church and the establishment of His Kingdom.

- 36 Christ, as King, has given to His Church officers, oracles and ordi-
- 37 nances. He has ordained His system of doctrine, government, discipline
- 38 and worship, all of which either expressly are set down in Scripture or
- 39 are necessarily inferred therefrom. His commands that nothing be
- 40 added, and that from them naught be taken away.

- 41 Since the ascension of Jesus Christ to heaven, He continues to be
- 42 present with the Church by His Word and Spirit. He effectively applies
- 43 the benefits of all His offices by the Holy Spirit.

II. PRELIMINARY PRINCIPLES

- 44 The Presbyterian Church in America, in setting forth the form of
- 45 government founded upon and agreeable to the Word of God, subscribes
- 46 to the following foundational principles.

PRESENT BOOK OF CHURCH ORDER

PREFACE TO
THE BOOK OF CHURCH ORDER

1. **THE KING AND HEAD OF THE CHURCH**
- Jesus Christ, upon whose shoulders the government rests, whose
- name is called Wonderful, Counselor, the Mighty God, the Everlasting
- Father, the Prince of Peace, of the increase of whose government and
- peace there shall be no end; who sits upon the throne of David, and
- upon His kingdom to order it and to establish it with judgment and
- justice from henceforth, even forever (Isaiah 9:6-7); having all power
- given unto Him in heaven and in earth by the Father, who raised Him
- from the dead and set Him at His own right hand, far above all prin-
- cipality and power, and might, and dominion, and every name that is
- named, not only in this world, but also in that which is to come, and
- has put all things under His feet, and has made Him head over all
- things to the Church, which is His body, the fullness of Him that filleth
- all in all (Ephesians 1:20-23); He, being ascended up far above all
- heavens, that He might fill all things, received gifts for His Church, and
- gave all officers necessary for the edification of His Church and the
- perfecting of His saints (Ephesians 4:10-12).

- Jesus, the Mediator, the sole Priest, Prophet, King, Saviour, and
- Head of the Church, contains in Himself, by way of eminency, all the
- offices of His Church, and the offices of His people, the Minister, and the
- Scriptures. He is Apostle, Teacher, Pastor, Minister, Bishop and the
- only lawgiver in Zion.

- It belongs to His Majesty from His throne of glory to rule and
- teach the Church through His Word and Spirit by the ministry of men;
- thus mediately exercising His own authority and enforcing His own
- laws, unto the edification and establishment of His Kingdom.

- Christ, as King, has given to His Church officers, oracles and ordi-
- 40 nances; and especially has He ordained therein His system of doctrine,
- 41 government, discipline and worship, all of which are either expressly
- 42 set down in Scripture, or are necessarily inferred therefrom. His
- 43 commands that nothing be added, and that from them naught be
- 44 taken away.

- 45 Since the ascension of Jesus Christ to heaven, He is present with
- 46 the Church by His Word and Spirit, and the benefits of all His offices
- 47 are effectually applied by the Holy Ghost.

II. PRELIMINARY PRINCIPLES

- 48 The Presbyterian Church in America, in setting forth the form of
- 49 government founded upon and agreeable to the Word of God, enter-
- 50 tains the following great principles which have governed the formation
- 51 of the plan.

No reference to His receiving the gifts
(Acts 2:33). Dropped "that He might fill
all things."

Why change?

Why change?

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

From 1. Why? It is a deduction.

EDITED BOOK OF CHURCH ORDER

(1) God alone is Lord of the conscience. He has left it free from the doctrines and commandments of men which in any way are contrary to His Word, or added to it. Therefore the right of private judgment in all matters of faith is undeniable.

(2) No religious constitution should be supported by the civil power any further than may be necessary for the equal protection of all religious constitutions.

(3) Every Christian church, or union or association of particular churches is entitled to receive the edification of particular churches, and to declare the terms of admission into its communion and the qualifications of its ministers and members, and to formulate its own internal government. In the exercise of this right it may err in making the terms of communion either too broad or too narrow. Yet even when such is the case it ultimately does not take away the liberty or the rights of others, but only makes an improper use of its own.

(4) For the edification of the visible Church, Christ has appointed officers not only to preach the Gospel and administer the sacraments, but also to exercise discipline for the promotion of holiness. It is the responsibility of these officers and of the whole Church of Jesus Christ in whose name they act to admonish, censure and if necessary cast out persons teaching error or behaving scandalously, observing in all cases the principles contained in the Word of God.

(5) Truth and godliness are inseparable. A test of truth is its power to promote holiness, in accordance with our Saviour's rule: "By their fruits ye shall know them." (Matthew 7:16). No opinion can be more ruinous or more absurd than that which brings truth and falsehood upon the same level by suggesting that a person's beliefs have no consequences for his life. On the contrary, an essential connection exists between faith and practice, between truth and morals.

(6) Under the conviction of the above principle, all teachers in Christ's Church must be sound in the faith. In matters not central to the Church's system of doctrine, persons of principle and good character may differ. In such cases, both private Christians and institutions must exercise mutual tolerance. But unanimity in essentials of the faith must be maintained among those in authority.

(7) The character, qualifications and authority of church officers are laid down in the Holy Scriptures, and the proper method for their ordination. The responsibility for recognizing persons qualified to exercise authority and for electing them to office in a particular congregation of believers resides in that body.

(8) All church power, whether exercised by the whole body or by representatives, is only pastoral and declarative, because the Holy Scriptures are the only infallible rule of faith and practice. All church courts may err because they are composed of imperfect people. Yet it is their duty and responsibility to uphold the laws of Scripture to the best of their knowledge and ability.

PRESENT BOOK OF CHURCH ORDER

(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, or added to it. Therefore the right of private judgment, 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.

(2) In perfect consistency with the above principle, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ had appointed. In the exercise of this right it may, notwithstanding, err in making the terms of communion either too lax or too narrow, yet even in this case, it does not infringe upon the liberty or the rights of others, but only makes an improper use of its own.

(3) Our blessed Savior, for the edification of the visible Church, which is His body, has appointed officers not only to preach the Gospel and administer the Sacraments, but also to exercise discipline for the promotion of holiness. It is the duty of these officers and of the whole Church in whose name they act, to censure or cast out the erroneous and scandalous, observing in all cases the rules contained in the Word of God.

(4) Godliness is founded on truth. A test of truth is its power to promote holiness according to our Saviour's rule: "By their fruits ye shall know them." No opinion can be more pernicious or more absurd than that which brings truth and falsehood upon the same level.

On the contrary, there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it.

(5) While, under the conviction of the above principle, it is necessary to make effective provision that all who are admitted as teachers be sound in the faith, there are truths and forms with respect to which men of good character and principles may differ. In all these it is the duty both of private Christians and societies to exercise mutual forbearance towards each other.

(6) Though the character, qualifications and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of officer investiture, the power to elect persons to the exercise of authority in any particular society resides in that society.

(7) All Church power, whether exercised by the body in general, or by representation, is only ministerial and declarative since the Holy Scriptures are the only rule of faith and practice. No Church judiciary may make laws to bind the conscience. All church courts may err through human frailty, yet it rests upon them to uphold the laws of Scripture though this obligation be lodged with fallible men.

Change in content from "power" to "responsibility."

Left out "no church judiciary may make laws to . . ."

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

Omitted concept that discipline is moral and spiritual in nature.

Dropped "as adopted by the church."

EDITED BOOK OF CHURCH ORDER

1 Only as the Church acts in conformity with the will of Christ may
2 its discipline be regarded as legitimate. But if the preceding Scriptural
3 principles are observed, the regularity and integrity of its discipline
4 will contribute to the glory and well-being of the Church.

5 III. THE CONSTITUTION DEFINED

6 The Constitution of the Presbyterian Church in America consists
7 of the Westminster Confession of Faith, the Larger and Shorter Cate-
8 chisms, and the *Book of Church Order*.

9 PART I
10 FORM OF GOVERNMENT

11 The Scriptural form of church government, which is representa-
12 tive or presbyterian, is set forth herein under five headings: A. The
13 Nature of the Church (chapters 1-5); B. Membership in the Church
14 (chapter 6); C. Officers in the Church (chapters 7-10); D. The Courts of
15 the Church (chapters 11-16); E. Calling to Service in the Church (chap-
16 ters 17-25).

17 A. THE NATURE OF THE CHURCH

18 CHAPTER 1.

19 *The Visible Church Defined.*

20 §1-1. The Church which the Lord Jesus Christ has established in this
21 world for the gathering and perfecting of the saints is His visible
22 kingdom of grace, the visible Church universal.

23 §1-2. The members of this visible Church universal are all those persons
24 in any age, who make profession of their faith in Jesus Christ and
25 promise submission to His laws, together with their children.

26 §1-3. The visible Church before the Mosaic law, under the law, and
27 now under the Gospel is one and the same.

28 §1-4. This visible unity of the body of Christ may be obscured by the
29 existence of different Christian denominations but it is not thereby
30 destroyed. All bodies of Christians maintaining the Word and sacra-
31 ments in their fundamental integrity are to be recognized as true
32 branches of the Church of Jesus Christ.

33 CHAPTER 2.

34 *The Doctrine of Church Government.*

35 §2-1. According to the Scriptural example, (*) the visible Church
36 should be organized into particular congregations, into regional
37 groupings, and a General Assembly.

New.

PRESENT BOOK OF CHURCH ORDER

(8) If the preceding Scriptural principles be steadfastly adhered to, the vigor and strictness of discipline will contribute to the glory and well-being of the Church.

Since ecclesiastical discipline derives its force only from the power and authority of Christ, the great Head of the Church Universal, it must be purely moral and spiritual in its nature.

III. THE CONSTITUTION DEFINED

The Constitution of the Presbyterian Church in America consists of its doctrinal standards set forth in the Westminster Confession of Faith, together with the Larger Catechisms and the Book of Church Order, as adopted by the Church.

PART I
FORM OF GOVERNMENT

CHAPTER 1.

The Doctrine of Church Government.

§1-1. The Scriptural form of Church government, which is representative or Presbyterian, is comprehended under five heads: 1. The Church, 2. Its members, 3. Its officers, 4. Its courts, 5. Its orders.

§1-2. The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints is His visible kingdom of grace, and is one and the same in all ages.

§1-3. The members of this visible Church catholic are all those persons in any age, who, together with their children, who make profession of their faith in the Lord Jesus Christ and promise submission to His laws.

§2-1. The visible Church before the law, and now under the Gospel, is one and the same and consists of all those who make profession of their faith in the Lord Jesus Christ, together with their children.

§2-2. This visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians, but all of these which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ.

§2-3. It is according to Scriptural example that the Church should be divided into many individual churches.

**CONSTITUTIONAL
DOCUMENTS COMMITTEE
ANALYSIS**

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

- §2-2. All the powers of the Church are administered through its officers. According to the Scriptures these officers are teaching elders, ruling elders and deacons.
- §2-3. Jurisdictional authority in the Church is not to be exercised individually. Such authority is a joint power to be exercised in courts by elders, otherwise called presbyters. These courts may have jurisdiction over one or many churches, but they maintain such mutual relations as to realize the idea of the unity of the Church.
- §2-4. This Scriptural doctrine of Church government is necessary for the well being of the Church but is not essential to its existence.
- ¹Where this indicates there is a substantive difference between the text of the old BCO and the new one. In the text above, the new BCO specifies the organization of the church into "regional groupings and a General Assembly." The old one specified congregations only.

CHAPTER 3.

The Nature and Extent of Church Power.

- §3-1. The power which Christ has committed to His Church belongs to the whole body, the rulers and the ruled, constituting it a spiritual organism. This power, as exercised by the people, extends to the choice of those officers He has appointed in His Church.
- §3-2. Church power, which is wholly spiritual, is exercised individually and jointly. The officers exercise it individually as in preaching the Gospel, administering the sacraments, reproving the erring, visiting the sick and comforting the afflicted. The officers also exercise power jointly in church courts.
- §3-3. The sole function of the Church as a government distinct from the civil commonwealth is to proclaim and administer the law of Christ revealed in the Scripture.
- §3-4. The power of the Church does not include the exercise of force as does the power of the State. The Church has no right to construct or modify a government for the State and the State has no right to frame a creed or polity for the Church.
- §3-5. The Church, with its ordinances, officers and courts, is the agency which Christ has ordained for the edification and government of His people and for the evangelization of the world.
- §3-6. The exercise of church power, whether individually or jointly, is subject to approval only when it is in agreement with the laws established by Christ, and when it is exercised by courts and officers specifically given this responsibility in His Word.

PRESENT BOOK OF CHURCH ORDER

- §1-4. The officers of the Church, by whom all its powers are administered, are, according to the Scriptures, Teaching and Ruling Elders and Deacons.
- §1-5. Ecclesiastical jurisdiction is not a several, but a joint power, to be exercised by presbyters in courts. These courts may have jurisdiction over one or many churches, but they sustain such mutual relations as to realize the idea of the unity of the Church.
- §1-7. This Scriptural doctrine of Presbytery is necessary to the perfection of the order of the visible Church, but is not essential to its existence.
- CHAPTER 3.**
- The Nature and Extent of Church Power.*
- §3-1. The power which Christ has committed to His Church vests in the whole body, the rulers and the ruled, constituting it a spiritual commonwealth. This power, as exercised by the people, extends to the choice of those officers whom He had appointed in His Church.
- §3-2. Ecclesiastical power, which is wholly spiritual, is twofold. The officers exercise it sometimes severally, as in preaching the Gospel, administering the Sacraments, reproving the erring, visiting the sick, and comforting the afflicted, which is the power of order; and they exercise sometimes jointly in church courts, after the form of judgment, which is the power of jurisdiction.
- §3-3. The sole function of the Church, as a Kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures.
- §3-4. The power of the Church is exclusively spiritual; that of the state includes the exercise of force. The constitution of the Church derives from divine revelation; the constitution of the state must be determined by human reason and the course of providential events. The Church has no right to construct or modify a government for the State, and the State has no right to construct or modify a government for the Church. The planets moving in concentric orbits—"Render unto Caesar the things that are Caesar's and to God the things that are God's"; (Matthew 22:21).
- §3-5. The Church, with its ordinances, officers and courts, is the agency which Christ has ordained for the edification and government of His people, for the propagation of the faith, and for the evangelization of the world.
- §3-6. The exercise of ecclesiastical power, whether joint or several, has the sanction of the community with the statutes enacted by Christ in the Law, and when put forth by courts or by officers appointed thereunto in His Word.

Commonwealth and organism are not synonymous. Content change.

Dropped definitions of power, order, and jurisdiction.

Dropped "as a kingdom."

Dropped "exclusively Spiritual."

Dropped "propagation of faith."

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

CHAPTER 4.
The Particular Church.
§4-1. A particular church consists of a number of professing Christians, with their children, associated together in a manner agreeable to the Scriptures for divine worship and godly living, agreeable to the Scriptures, and submitting to the lawful government of Christ's kingdom.
§4-2. Its officers are its Teaching and Ruling Elders and its Deacons.
§4-3. 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.
§4-4. The ordinances established by Christ, the Head, in His Church are prayer; singing praises, reading, expounding and preaching the Word of God; the Supper of the Lord; fasting and thanksgiving; catechizing; making offerings for the relief of the poor and for other pious uses; and exercising discipline; the taking of solemn vows, and the ordination to sacred office.
§4-5. Churches without Teaching Elders ought not to forsake the assembling of themselves together, but should be convened by the Session on the Lord's Day, and at other suitable times, for prayer, praise, the presenting and expounding of the Holy Scriptures, and exhortation, or the reading of a sermon of some approved minister. In like manner, Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God.

CHAPTER 5.
The Organization of a Particular Church.
§5-1. A new church can be organized only by the authority of Presbytery. The Presbytery may proceed with the organization directly, or through an especially appointed commission, or through an evangelist to whom the Presbytery has entrusted the power to organize churches in the organization of a church, whatever be the way in which the matter originated, the procedure shall be as follows:
(1) The Presbytery shall receive and approve a petition subscribed by those persons seeking to be added into a congregation of the Presbyterian Church in America, appointing a time and date for a service of organization.
(2) At the service and following the preaching of the Word, testimonials shall be presented to the Presbytery by such persons as are members of the Church, if there be any, and applicants for admission to the Church on profession of faith in Christ shall, on satisfactory examination, be received.
(3) These persons shall in the next place be required to enter into covenant, by answering the following question affirmatively, with uplifted hand: "Do you, in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized Church, on the principles of the Scriptures, and that you will be zealous and faithful in maintaining the purity and peace of the whole body?"

CHAPTER 4.
The Particular Church.
§4-1. A particular church consists of a number of professing Christians, with their children, associated together in a manner agreeable to the Scriptures for divine worship and godly living, agreeable to the Scriptures, and submitting to the lawful government of Christ's kingdom.
§4-2. The officers of a particular church are its teaching elders, its ruling elders, and its deacons.
§4-3. The jurisdictional authority of a particular church belongs to the church session, of its teaching and ruling elders, and is exercised jointly by them.
§4-4. The ordinances established by Christ for His church are singing praises, reading, teaching and preaching the Word of God; the Supper of the Lord; fasting and thanksgiving; catechizing; making offerings for the relief of the poor; and for other reverent uses; exercising discipline, taking solemn vows; and ordaining to sacred office.
§4-5. Churches without teaching elders ought not to forsake the assembling of themselves together, but should be convened by the session on the Lord's Day, and at other suitable times for prayer and praise, for the reading and explaining of the holy Scriptures, for exhortation, for hearing the reading of a sermon of an approved teaching or ruling elder. Christians whose lot is cast in destitute regions ought to meet regularly for the worship of God regardless of circumstances.

CHAPTER 5.
The Organization of a Particular Church.
§5-1. A Church can be organized only by the authority of presbytery. The presbytery may organize it directly or may proceed through an especially appointed commission or an evangelist to whom the presbytery has entrusted the power to organize churches. However the group formed may have been assembled originally, the procedure for the formation of a church shall be as follows:
(1) The presbytery shall receive and approve a petition signed by those persons seeking to be organized into a congregation of the Presbyterian Church in America. It shall set a time and date for the service of organization.
(2) At the service, first the Word shall be preached. The presiding officer then shall briefly explain the nature and significance of the actions about to be taken and also the authority of the presbytery. Then evidences of membership shall be presented to the presbytery by such persons as are members of the Church, if there be any. Applicants for admission to the Church on profession of faith in Christ shall be received after satisfactory examination.
(3) These persons shall be required to enter into a covenant by answering the following question affirmatively, with uplifted hand: "Do you, in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized Church, on the principles of the Scriptures, and that you will be zealous and faithful in maintaining the purity and peace of the whole body?"

Addition: "baptized."

Change of order.

**CONSTITUTIONAL
DOCUMENTS COMMITTEE
ANALYSIS**

(Note: When no comment appears, the cited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

- (4) Then, the presiding officer shall say: "I now pronounce and declare that you are constituted a Church according to the Word of God, and the faith and order of the Presbyterian Church in America, in the name of the Father and of the Son and of the Holy Spirit. Amen."
- (5) The congregation shall secure the regular administration of the Word and sacraments as soon as practicable.
- §5-2. The following procedures shall be used in electing ruling elders in a newly organized Church.
- (1) Not less than thirty days before the date of organization, petitioners shall submit to the presbytery, its designated organizing commission, or its ruling elder, a list of their body members for the office of ruling elder, keeping in mind the qualifications set forth in 1 Timothy 3 and Titus 1.
- (2) The presbytery shall instruct and examine nominees concerning their Christian experience, their knowledge and acceptance of the constitutional Standards of the Presbyterian Church in America, and their willingness to assume the responsibilities of a ruling elder.
- (3) At the organizational meeting, the congregation shall determine the number of ruling elders to be elected.
- (4) The presbytery's representative(s) shall report to the congregation the names of those eligible to be elected, from whom the ruling elder(s) shall be chosen, following procedures outlined in paragraphs 25-3 and 25-4 of the *Book of Church Order*.
- (5) Ordination and installation shall follow the procedure set forth in Paragraph 25-5 of the *Book of Church Order*.
- (6) Those elected, ordained and installed ruling elders shall meet as soon as is practicable to elect a moderator and a clerk. The moderator may be one of their own number, or any teaching elder of the presbytery with presbytery's approval.
- §5-3. If deacons are elected, the procedures followed shall be that outlined in (1) through (5) above. If deacons are not elected immediately, the duties of the office shall devolve upon the ruling elders.

CHAPTER 6.

Church Members.

- §6-1. Communicant members are those who have made a profession of faith in Christ, have been baptized, and have been admitted by the session to the Lord's Table.
- §6-2. All children of believers, through the promises of God's covenant with believing parents, are members of the Church universal. Baptized children are to be enrolled as noncommunicant members of the particular Church. They do not participate in the Lord's Supper until they make a public and discerning profession of their faith in Christ. All covenant children are entitled to baptism, and to the pastoral oversight, instruction and government of the Church, with a view to their embracing Christ and thus appropriating personally all the benefits of the covenant.
- §6-3. All baptized persons are entitled to the watchful care, instruction and government of the Church even though they should reach adulthood without having made a profession of their faith in Christ.

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- (4) The presiding minister shall then say: "I now pronounce and declare that you are constituted a church according to the Word of God and the faith and order of the Presbyterian Church in America. In the name of the Father and of the Son and of the Holy Ghost. Amen."
- (5) Action shall be taken to secure, as soon as practicable, the regular administration of the Word and Sacraments.
- §5-2. The following procedures shall be used in electing Ruling Elders in a newly organized congregation.
- (1) Not less than thirty days prior to the date of organization, petitioners shall submit to their body members, or their body members for the office of Ruling Elder, to the presbytery or its designated organizing commission or evangelist, keeping in mind the qualifications set forth in 1 Timothy 3 and Titus 1.
- (2) Nominees shall be instructed and examined concerning their Christian experience, their knowledge and acceptance of the constitutional standards of the Church and their willingness to assume the responsibilities of the office of Ruling Elders.
- (3) The congregation will, at the organizational meeting, determine the number of Ruling Elders to be elected.
- (4) Report shall be made to the congregation of those eligible to be elected, from whom the Ruling Elders shall be chosen, following procedures outlined in Paragraphs 25-3 and 25-4 of the *Book of Church Order*.
- (5) Ordination and installation shall follow the procedure set forth in Paragraph 25-5 of the *Book of Church Order*.
- (6) Those elected, ordained and installed Ruling Elders should meet as soon as is practicable to elect a moderator and a clerk. The moderator may be one of their own number, or, any Teaching Elder of the Presbytery with Presbytery's approval.
- §5-3. If deacons are elected, follow the procedures of (1) through (5) above. If deacons are not elected, the duties of the office shall devolve upon the Ruling Elders.

CHAPTER 6.

Church Members.

- §6-2. Communicant members are those who have made a profession of faith in Christ, have been baptized, and have been admitted by the Session to the Lord's Table.
- §6-4. The children of believers, are, through the promises of God's covenant of birth, noncommunicant members of the Church. Hence they are entitled to Baptism, and to the pastoral oversight, instruction and government of the Church, with a view to their embracing Christ and thus possessing personally all benefits of the covenant.
- §6-3. All baptized persons are entitled to the watchful care, instruction and government of the Church even though they are adults and have made no profession of their faith in Christ.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

PRESENT BOOK OF CHURCH ORDER

164. Those only who have made a profession of faith in Christ, have been baptized, and admitted by the Session to the Lord's Table, are entitled to all the rights and privileges of the Church.

165. Associate members are those believers temporarily residing in a location other than their permanent homes. Such believers may become associate members of a particular church without ceasing to be communicant members of their home churches. An associate member shall have all the rights and privileges of that church, with the exception of voting in a congregational or corporation meeting, and holding an office in that church.

CHAPTER 7.

Church Officers-General Classification.

167.1. 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.

167.2. The polity of the Church consists of doctrine, government and distribution. The ordinary and perpetual officers in the Church are Teaching Elders, or Ministers of the Word, who are commissioned to preach the Gospel and administer the sacraments. Ruling elders, who are responsible for the government and spiritual oversight of the church, and Deacons, whose office is to receive and administer the offerings of the people. As in Scripture, the offices of both Teaching and Ruling Elders are given to men only, who are known as presbyters and who share equally in the governing of the Church.

167.3. No one who holds office in the Church ought to usurp authority therein, or receive any official titles of spiritual preeminence, except such as are employed in the Scriptures.

167.4. The ordination of officers is ordinarily by a court, except in the case of ordination by a Presbytery's evangelist (see 8-6).

CHAPTER 8.

The Teaching Elder.

168-1. This office is the first in the Church, both for dignity and usefulness. The person who fills it has in Scripture different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in the midst of his flock, he is termed presbyter. As he governs well in the house and kingdom of Christ, he is termed presbyter or elder. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. As he bears the glad tidings of salvation to the ignorant and perishing, he is termed evangelist. As he stands to proclaim the Gospel, he is termed preacher. As he expounds the Word, and by sound

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164-4. Only those who have been baptized, have made a profession of faith in Christ and have been admitted by the session to the Lord's Table are entitled to all the rights and privileges of the church.

165-5. Associate members are those believers temporarily residing in a location other than their permanent homes. Such believers may become associate members of a particular Church without ceasing to be communicant members of their home churches. An associate member shall have all the rights and privileges of that Church, with the exception of voting in a congregational or corporation meeting, and holding an office in that Church.

C. OFFICERS IN THE CHURCH

CHAPTER 7.

Classification of Church Officers.

167-1. 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.

167-2. The ordinary and perpetual officers in the Church are teaching elders, or ministers of the Word, who are commissioned to preach the Gospel and administer the sacraments, ruling elders, who are responsible for the government and spiritual oversight of the church, and deacons, whose office is to receive and administer the offerings of the people. Scripture requires that only men hold ordained offices in the Church. Teaching elders and ruling elders are known as presbyters and share equally in governing the Church.

167-3. No one who holds office in the Church ought wrongly to seize therein, or accept any official titles implying spiritual superiority except such as are employed in the Scriptures.

167-4. The ordination of officers is ordinarily by a court, except in the case of ordination by a presbytery's evangelist (see 8-7).

CHAPTER 8.

The Teaching Elder.

168-1. This office is the first in the Church for dignity and usefulness. The person who fills this position is described in Scripture by different titles expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with the food of the Gospel, he is termed pastor. As he serves the church he is termed minister. As it is his duty to be serious, foresighted and wise, to be an example to the members and to govern well in the household of Christ, he is termed presbyter or elder. As he is commissioned to declare the will of God to sinners, beseeching them to be reconciled to God through Christ, he is termed ambassador. As he bears the glad tidings of salvation to the ignorant and perishing, he is termed evangelist. As he stands to proclaim the Gospel, he is termed preacher. As he expounds the Word and by

New.

Content change: "polity" not defined; added concept of Deacons.

Is this change necessary?

CONSTITUTIONAL DOCUMENTS COMMITTEE ANALYSIS

(Note: When no comment appears, the text is as it appears in the original document. When a comment appears, the text is as it appears in the proposed Constitutional Documents Committee.)

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1 sound doctrine both confronts and convinces the erring, he is termed
2 teacher. As he dispenses the manifold grace of God, and the ordinances
3 instituted by Christ, he is termed steward of the mysteries of God.
4 These titles do not indicate different grades of office, but all describe
5 one and the same officer.

6 §8-2. He that fills the office of teaching elder should possess a compe-
7 tency of Biblical learning, be blameless in life, sound in the faith and
8 able to teach the people with authority in a society and business of life ap-
9 propriate to his calling. He should exercise his gifts in the home and
10 should have a good reputation among those outside the Church.

11 §8-3. As the Lord has given different gifts to teaching elders, He has
12 committed to them various works to execute. Thus the Church has
13 authority to call and appoint them to labor as pastors, organizing pas-
14 tors, teachers and evangelists. They also may serve in other capacities
15 useful to the Church, according to their gifts.

16 §8-4. When a teaching elder is called to labor as a pastor, he should
17 pray for and with his flock, as the mouth of the people unto God. He
18 should feed the flock by reading, expounding and preaching the Word.
19 He should strengthen the prayers of the children and youth, and
20 minister the sacraments, catechize the children and youth. He should
21 visit the people, devoting special attention to the poor, the sick, the
22 afflicted, and the dying. With the other elders, he should exercise the
23 joint power of government.

24 §8-5. When a teaching elder is called to labor as an associate or assis-
25 tant pastor (see BCO, chapter 23), he may be assigned special areas of
26 responsibility.

27 §8-6. When a teaching elder is appointed to teach the doctrines and
28 duties of Christianity in a seminary, college or university, he should
29 have a pastoral oversight of those committed to his charge. He should
30 be diligent in spreading the Word and gathering the fruit
31 thereof, as one who watches for souls.

32 §8-7. When a teaching elder is appointed to the work of an evangelist,
33 he is commissioned to preach the Word and administer the Sacraments
34 throughout the Church. He may labor in foreign countries, frontier set-
35 tlements, or places where the light of the Gospel is not present. The
36 presbytery may entrust to him the power to organize churches and or-
37 dain ruling elders and deacons.

38 §8-8. When a teaching elder is called to labor through the media, or in
39 any other work of spreading the Gospel, he shall commit himself fully
40 to his calling. He shall make such reports to his presbytery as the
41 presbytery may require.

CHAPTER 9.

The Ruling Elder.

42 §9-1. Under the old covenant, elders were appointed by God for the
43 government thereof. Under the New Covenant, Christ has ordered
44 that elders be ordained to govern in every church. This office stands
45 alongside that of the teaching elder. Those who fill it are endowed by
46 Christ's Spirit with gifts to rule, and they appropriately are designated
47 ruling elders.

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1 doctrine both exhorts and convinces the gainsayer, he is termed
2 teacher. As he dispenses the manifold grace of God, and the ordinance
3 instituted by Christ, he is termed steward of the mysteries of God.
4 These titles do not indicate different grades of office, but all describe
5 one and the same officer.

6 §8-2. He that fills this office should possess a competency of human
7 learning and be blameless in life, sound in the faith and apt to teach.
8 He should have a society in which he may exercise his gifts. He
9 should rule his home well and should have a good report of them
10 that are outside the church.

11 §8-3. As the Lord has given different gifts to the Teaching Elders and
12 has committed to them various works to execute, the Church is autho-
13 rized to call and appoint them to labor as pastors, organizing pastors,
14 teachers, and evangelists, and in such other works as may be needful to
15 the Church, according to the gifts in which they excel.

16 §8-4. When a teaching elder is called to labor as a pastor, it belongs to
17 his office to pray for and with his flock, as the mouth of the people unto
18 God. He should feed the flock, by reading, expounding and preaching the
19 Word, to the life of the people. He should strengthen the prayers of the
20 children and youth, and minister the sacraments, catechize the children and
21 youth. He should visit the people, devoting special attention to the poor, the sick, the
22 afflicted, and the dying, and with the other elders, to exercise the joint
23 power of government.

24 §8-5. When a teaching elder is called to labor as an associate or assis-
25 tant pastor (see Chapter 23, Pastoral Relations), he may be assigned
26 special areas of responsibility.

27 §8-6. When a Teaching Elder is appointed to be a teacher in a school of
28 divinity, or to give instruction in the doctrines and duties of religion to
29 youth assembled in a college or university, it belongs to his office to
30 have a pastoral oversight of those committed to his charge; and to be
31 diligent in spreading the Word and gathering the fruit thereof,
32 as one who watches for souls.

33 §8-7. When a Teaching Elder is appointed to the work of an evangelist,
34 he is commissioned to preach the Word and administer the Sacraments
35 in foreign countries, frontier settlements, or the destitute parts of the
36 Church, and to him may be entrusted power to organize churches and
37 ordain Ruling Elders and Deacons therein.

38 §8-8. When a Teaching Elder is called to labor through the press, or in
39 any other like needful work, it shall be incumbent on him to make full
40 report of his ministry by disseminating the Gospel for the edification of
41 the Church, and make such reports to his presbytery as the presbytery
42 may require.

CHAPTER 9.

The Ruling Elder.

43 §9-1. As there was in the Church under the law, Elders of the people
44 for the government thereof, so in the Gospel Church, Christ has ordi-
45 nished others besides the Ministers of the Word with gifts and commis-
46 sion to govern when called thereunto, which officers are entitled Rul-
47 ing Elders.

New concept: "throughout the church."

76 Deleted: "commit himself fully." Deleted: "make full proof."

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

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1 §9-2. The ruling elder possesses the same authority and eligibility for
2 various ministries in the Church as the pastor. He also has the responsibility
3 He also has the responsibility under God to cultivate the gifts of teaching,
4 ing the Scriptures. As opportunity arises, he should fill the need for the
5 ministry of the Word in places without the light of the Gospel, in mis-
6 sion points, and in churches without pastors.

1 §9-2. These Ruling Elders possess the same authority and eligibility to
2 office in the courts of the Church as the ministers of the Word. They
3 should, moreover, cultivate zealously their aptness to teach the Bible
4 and should improve every opportunity of doing so, to the end that
5 destitute places, mission points, and churches without pastors may be
6 supplied with religious workers.

7 §9-3. The ruling elder should be blameless in life and sound in faith.
8 He should be a man of wisdom and discretion, and provide an example
9 to the flock by his life of holiness.

1 §9-3. Those who fill this office ought to be blameless in life and sound
2 in faith; they should be men of wisdom and discretion, and by the holi-
3 ness of their walk and conversation should be examples to the flock.

4 §9-4. Men possessing the gifts necessary for the office of ruling elder
5 are called by the people to exercise government and discipline
6 alongside the pastor. It is their responsibility to oversee both
7 the particular church of which they are members, and the church at
8 large.
9 Both individually and collectively ruling elders also are pastors in
10 relation to the flock committed to their charge. All those duties which
11 belong to Christians by the law of love especially belong to the ruling
12 elders. In addition, they are especially to care for the souls for whom
13 they one day will give account. They should visit people in their homes,
14 instruct the ignorant, minister to the sick, comfort the mourner, and
15 nurture the children of the church. They should pray with and for the
16 people, being diligent to seek the fruit of the preached Word among the
17 sick. They should guard continuously against any corruption of
18 doctrine and against any teaching error of situa-
19 tions which may need his special attention. Unsound and erro-
20 neous teachings which cannot be corrected by private admonition
21 should be brought to the notice of the session.

2 §9-4. Ruling Elders, the immediate representatives of the people, are
3 chosen by the congregation with the pastor to exercise government and
4 discipline, and take the oversight of the spiritual interests of the
5 particular church and also of the Church generally, when called thereunto.
6 It belongs to their office, both severally and jointly, to watch
7 diligently over the flock committed to their charge, that no corruption
8 of doctrine or of morals enter therein. Evils which they cannot correct
9 by private admonition they should bring to the notice of the session.
10 They should visit the people at their homes, especially the sick.
11 They should instruct the ignorant, comfort the mourner, nourish
12 and guard the children of the Church. All those duties which private
13 Christians are bound to discharge by the law of love are especially in-
14 cumbent upon them by divine vocation, and are to be discharged as
15 diligent in seeking the fruit of the preached Word among the flock, and
16 should inform the pastor of cases of sickness, affliction, and awaken-
17 ing, and of all others which may need his special attention.

CHAPTER 10.

The Deacon.

1 §10-1. The office of the deacon, set forth in Scripture as ordinary and
2 perpetual in the Church, is intended to manifest the sympathy and ser-
3 vice exemplified in the life of the Lord Jesus. This office gives visible
4 expression to the Biblical doctrine of the fellowship of the saints by
5 embodying the principle of helping one another in time of need.

1 §10-1. The office of Deacon is set forth in the Scriptures as ordinary
2 and perpetual in the Church, the office is one of sympathy and service;
3 after the example of the Lord Jesus, it expresses a like communion of
4 saints, especially in their helping one another in time of need.

6 §10-2. Only men of spiritual maturity, honest repute, exemplary lives,
7 and brotherly spirit, warm sympathies and sound judgment are to be chosen
8 for the office of deacon.

1 §10-2. To the office of Deacon, which is spiritual in nature, shall be
2 chosen men of spiritual character, honest repute, exemplary lives,
3 brotherly spirit, warm sympathies, and sound judgment.

4 §10-3. Deacons have the responsibility of ministering to the needy, the
5 sick, the friendless, and any who may be in distress. They have the duty
6 to develop the grace of liberality among the people, to devise effective
7 methods of collecting the gifts of the people, and to distribute these
8 gifts among the objects to which they are contributed. They have the
9 responsibility to maintain the properties of the congregation, both real
10 and personal, and to keep in proper repair the buildings belonging to
11 the church. They must seek the will of the session and the congregation be-
12 fore taking final action.

1 §10-2. It is the duty of the Deacons to minister to those who are in
2 need, to the sick, to the friendless, and to any who may be in distress. It
3 is their duty also to develop the grace of liberality in the members of
4 the church, to devise effective methods of collecting the gifts of the peo-
5 ple, and to distribute these gifts among the objects to which they are
6 contributed. They shall have the care of the property of the congrega-
7 tion, and shall keep in proper repair the church buildings. They shall
8 special importance affecting the property of the church, they cannot
9 take final action without the approval of the Session and consent of the
10 congregation.

11 §10-4. In the discharge of their duties, deacons are under the supervi-
12 sion and authority of the session. In a church in which it is impossible
13 for any reason to elect deacons, the duties of the office shall be
14 assumed by the ruling elders.

1 §10-4. In the discharge of their duties, Deacons are under the supervi-
2 sion and authority of the Session. In a church in which it is impossible
3 for any reason to secure Deacons, the duties of the office shall devolve
4 upon the Ruling Elders.

Content change: reference to
"Spiritual."

Rewritten.

Approval and consent omitted

CONSTITUTIONAL DOCUMENTS COMMITTEE ANALYSIS

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

§10-4. The Deacons of a particular church shall be organized as a board, of which the pastor (*) shall be an advisory member. The board shall elect a chairman, a secretary from their number, and a treasurer, to whom shall be entrusted the funds for the current expenses of the church. It shall meet separately at least once a quarter, and whenever requested by the Session. The board of each church shall determine the number necessary for a quorum.
The board shall keep a record of its proceedings, and of all funds and their distribution, and shall submit its minutes to the Session regularly, and at other times upon request of the Session.
It is desirable that the Session and the board of Deacons meet in joint session once a quarter to confer on matters of common interest in

1 §10-5. The deacons of a particular Church shall be organized as a
2 board, on which the pastor (*) or another member of the session shall
3 serve in an advisory capacity. The board shall elect a chairman and a
4 secretary. (*) The treasurer of the Church may be a member of the
5 board, at the discretion of the session. The board shall meet at least
6 once a quarter, and whenever requested by the session. It shall deter-
7 mine its own quorum.
8 The board shall keep a record of its proceedings, and of the
9 receipt and disbursement of all funds. It shall submit its minutes
10 regularly to the session and whenever requested by the session.
11 It is desirable that the session and the board of deacons meet
12 jointly once a quarter to confer on matters of common interest. Any
13 voting in such joint meetings must be done separately.
14

§10-5. Deacons may properly be appointed by the higher courts to serve on committees, especially as treasurers. It is suitable also that they be appointed trustees of any fund held by any of the Church courts. It may also be helpful for the Church courts, when devising plans of church finance, to invite wise and consecrated Deacons to their councils.

15 §10-6. Deacons properly may be appointed by church courts to serve
16 on committees. They may also serve as trustees of funds or properties
17 held by the various courts of the Church.
18
19
20

§10-7. It is often expedient that the Session of a church should select and appoint godly men and women of the congregation to assist the Deacons in caring for the sick, the widows, the orphans, the prisoners, and others who may be in any distress or need.

21 §10-7. The session of the Church may appoint other godly men and
22 women of the congregation to assist the deacons in caring for the sick,
23 widows, orphans, prisoners, or others who may be in any distress or
24 need.
25

§10-6. The Deacons may, with much advantage, hold conference from time to time for the discussion of the concerns of the church. Such conferences may include representatives of churches covering areas of smaller or larger extent. Any actions taken by these conferences shall have only an advisory character.

10-6 in old form omitted.

CHAPTER 11.

Church Courts in General.

§11-1. The Church is governed by various courts, in regular gradation, which are all, nevertheless, Presbyteries, as being composed exclusively of presbyters.

26 §11-1. The Church is governed by courts, all of which are composed
27 exclusively of teaching and ruling elders.
28
29
30

§11-2. These courts are church Sessions, Presbyteries, and the General Assembly.

31 §11-2. The courts are sessions, presbyteries, and the General Assembly.
32
33
34

§11-3. The pastor is for prudential reasons, Moderator of the Session. The Moderator of the Presbytery and of the General Assembly shall be chosen at each stated meeting of these courts. The Moderator, or in case of his absence the last Moderator present or the oldest minister longest a member of the court, shall open the next meeting with a sermon unless it is impracticable, and shall hold the chair until a new Moderator be chosen.
The Moderator has all authority necessary for the preservation of order and for the proper and expeditious conduct of all business before the court, and for convening and adjourning the court according to its order, and by circular letter he shall advise the members of the same or place, or both, of meetings, to which the court stands adjourned, giving reasonable notice thereof.

35 §11-3. For prudential reasons, the pastor is moderator of the session. A
36 moderator shall be chosen at each stated meeting of the presbytery and
37 of the General Assembly. In addition, each moderator chosen by the
38 presbytery or the General Assembly shall convene the next stated meet-
39 ing and shall hold the chair until a new moderator is chosen. In his ab-
40 sence, the last moderator present, or (*) the teaching elder longest a
41 member of the court, or the oldest teaching elder shall so preside.
42 The moderator has all authority necessary for the preservation of
43 order; for the expeditious conduct of business, and for convening and
44 adjourning the court according to its determination. In an
45 emergency, by circular letter he shall advise the members of the same
46 of meetings, to which the court stands adjourned. Reasonable notice shall be
47 given of such changes.
48 The moderator, or someone appointed by him, shall deliver a ser-
49 mon at the opening of the next stated meeting of the court.
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No reference to regular gradation.

New.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

- 1 §11-4. A stated clerk shall be elected by the session, presbytery, and
- 2 General Assembly to serve for a definite period as determined by the
- 3 court. It is the responsibility of this clerk to record all actions of the
- 4 court, to preserve records carefully and to grant extracts from them
- 5 whenever properly required. Extracts verified by this clerk shall be
- 6 proper evidence in any church court and in the church at large.
- 7 Recording or other clerks also may be elected.
- 8
- 9
- 10 §11-5. Every meeting of the session, presbytery and General Assembly
- 11 shall be opened and closed with prayer. Before adjournment of presby-
- 12 tery or General Assembly a psalm or hymn may be sung, and the
- 13 benediction shall be pronounced.
- 14
- 15 §11-6. Expenses of teaching and ruling elders incurred through their
- 16 attendance at the meetings of church courts shall be defrayed by the
- 17 bodies which they represent.
- 18
- 19
- 20

CHAPTER 12.

Jurisdiction of Church Courts.

- 21 §12-1. Church courts are distinct altogether from civil courts, and have
- 22 no jurisdiction in civil affairs. They have no power to inflict material
- 23 penalties. Their authority in all respects is ministerial and declarative,
- 24 according to the moral or spiritual laws of Christ.
- 25
- 26 §12-2. Church courts exercise formal jurisdiction within their respec-
- 27 tive spheres of authority over matters relating to the doctrines of
- 28 Christ, to the order of the Church, and to the exercise of ecclesiastical
- 29 discipline. This is always for the perfecting of the saints and for the
- 30 salvation of sinners. The following principles apply to Church court
- 31 jurisdiction.
- 32 First, Church courts can make no laws to bind the conscience
- 33 which in any way add to the Word of God, or are contrary to it.
- 34 Second, they may formulate confessional statements of faith, bear
- 35 testimony against error in doctrine and immorality in practice within
- 36 and without the church, and render decisions in questions of con-
- 37 science.
- 38 Third, they have power to establish patterns for regulating the
- 39 government, discipline, worship and purity of the Church. These
- 40 patterns must be agreeable to the explicit doctrines of Scripture. Only
- 41 the circumstances or details of these matters may be left to the discre-
- 42 tion of Church officers and courts.
- 43 Fourth, they possess the right to require obedience to the laws of
- 44 Christ. In this connection, they admit to the sealing ordinances of Bap-
- 45 tism and the Lord's Supper only those who are qualified by faith and
- 46 life. Church courts also have the responsibility to allow only those
- 47 qualified according to Scriptural principles to hold office in the
- 48 church. They should exclude the disobedient and disorderly both from
- 49 sacramental privileges and from official responsibilities.
- 50 Fifth, they possess all the administrative authority necessary to
- 51 give effect to these powers. The highest censure to which their authority
- 52 extends is the excommunication of the members of the congregation of believers
- 53 those stubbornly rebellious and unrepentant.

PRESENT BOOK OF CHURCH ORDER

§11-4. A clerk or clerks shall be elected by the Session, Presbytery, and General Assembly to serve for a definite period as determined by the court. It is the duty of the Clerk, besides recording the transactions, to preserve the records carefully, and to grant extracts from them whenever properly required. Such extracts under the hand of the Clerk, shall be evidence in any ecclesiastical court, and to every part of the Church.

§11-5. Every meeting of the Session, Presbytery and General Assembly shall be opened and closed with prayer, and in closing the final session a psalm or hymn may be sung and the benediction pronounced.

§11-6. The expenses of Ministers and Ruling Elders in their attendance on the courts shall be defrayed by the bodies which they respectively represent.

CHAPTER 12.

Jurisdiction of Church Courts.

§12-1. These assemblies are altogether distinct from the civil magistracy, and have no jurisdiction in political or civil affairs. They have no power to inflict temporal pains and penalties, but their authority is in all respects moral or spiritual.

§12-2. The jurisdiction of Church courts is only ministerial and declarative, and relates to the doctrines and precepts of Christ, to the order of the Church, and to the exercise of discipline. First, they 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.

Secondly, they have power to establish rules for the government, discipline, worship, and extension of the Church, which must be agreeable to the doctrines relating thereto contained in the Scriptures, the circumstantial details only of these matters being left to the Christian prudence and wisdom of Church officers and courts.

Thirdly, they possess the right to require obedience to the laws of Christ. Hence, they have power to regulate the sealing ordinances and to their respective officers, and to exclude the disobedient and disorderly from such offices, or from sacramental privileges. The highest censure to which their authority extends is to cut off the contumacious and impenitent from the congregation of believers. Moreover, they possess all the administrative authority necessary to give effect to these powers.

Left out first two lines of 12-2.

"explicit"—does this include "good and necessary consequence?"

Change.

CONSTITUTIONAL DOCUMENTS COMMITTEE ANALYSIS

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

New "integrity."

EDITED BOOK OF CHURCH ORDER

1 § 12-3. All Church courts are one in nature, constituted on the basic
2 principle of representation, and possessing inherently the same kinds
3 of rights and powers. They differ only as the constitution provides. The
4 integrity of each court, as that of the whole Church, derives from the
5 authority of Jesus Christ. No court may infringe on the rights of
6 another court. However, when disputed matters of doctrine and order
7 arise in courts having ("") a narrower jurisdiction, they may be referred
8 to the broader courts for decision. Such referral follows the example of
9 Scripture and is necessary for the purity and harmony of the whole
10 body. Reference to the broader courts is not an infringement on the
11 authority of courts having a narrower jurisdiction.

12 § 12-4. For the orderly transaction of Church business, the sphere of
13 authority of each court should be kept distinct. A Session exercises
14 jurisdiction over a single church, a presbytery over what is common to
15 the ministers, sessions, and churches within a prescribed area, and the
16 General Assembly over such matters as concern the whole church. The
17 jurisdiction of these various courts is limited by the express provisions
18 of the constitution.

19 Every court possesses inherently the right to resolve questions of
20 doctrine and discipline, to maintain truth and righteousness, and to
21 purify and progress the Church. Each court possesses authority
22 of original jurisdiction over all matters belonging to it. But the actions of
23 courts having narrower jurisdiction are subject to the review and con-
24 trol of broader courts in regular gradation.
25 These various courts are not to be regarded as separate and inde-
26 pendent tribunals. They rather have a mutual relation to one another
27 so that every act of each court becomes the act of the whole Church
28 performed through the appropriate body.

CHAPTER 13.

The Church Session.

31 § 13-1. Membership. The Church session consists of the pastor, associ-
32 ate pastor(s), and the ruling elders of a particular Church. Although an
33 assistant pastor is not a member of the session and therefore has no
34 vote, he may be invited to attend meetings of the session and to partici-
35 pate in discussion.

PRESENT BOOK OF CHURCH ORDER

§ 12-3. All Church courts are one in nature, constituted of the same ele-
ments, possessed inherently of the same kinds of rights and powers, and
differing only as the Constitution may provide. When, however, ac-
cording to Scriptural example, and needful to the purity and harmony
of the whole Church, disputed matters of doctrine and order arising in
the lower courts are referred to the higher courts for decision, such
referral shall not be so exercised as to impinge upon the authority of
the lower court.

§ 12-4. 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 dis-
cipline seriously and reasonably proposed, and in general to maintain
truth and righteousness, condemning erroneous opinions and practices
and purifying and progressing the Church. Each court possesses authority
of original jurisdiction over all matters specially belonging to it, the lower courts are subject to the
review and control of the higher courts in regular gradation. These
courts are not separate and independent tribunals, but they have a
mutual relation, and every act of jurisdiction is the act of the whole
Church performed by it through the appropriate organ.

CHAPTER 13.

The Church Session.

§ 13-1. The church Session consists of the pastor, associate pastor(s), if
there be any, and the Ruling Elders of a church. If there are three or
more Ruling Elders, the pastor and two Ruling Elders shall constitute
a quorum. If there are fewer than three Ruling Elders, the pastor and
one Ruling Elder shall constitute a quorum. Assistant pastor or pas-
torate shall not constitute a quorum. Any member of the Session may
participate in discussion without vote.

When a church has no pastor and there are five or more Ruling
Elders, three shall constitute a quorum, if there are less than five Rul-
ing Elders, two shall constitute a quorum, if there is only one Ruling
Elder, he does not constitute a Session, but he should take spiritual
oversight of the church, should represent it at Presbytery, should grant
letters of dismission, and should report to the Presbytery any matter
needing the action of a Church court.

Any Session, by a majority vote of its members, may fix its own
quorum, provided that it is not smaller than the quorum stated in this
paragraph.

**CONSTITUTIONAL
DOCUMENTS COMMITTEE
ANALYSIS**

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

1 (4) When a Church is without a pastor, the Session may elect one
2 of its own members to preside. If it prefers, the session may invite a
3 teaching elder of the presbytery to preside for particular meetings. If it
4 desires such an arrangement for a period of time, the session may re-
5 quest the presbytery to appoint a moderator *pro tem*. This appointment
6 shall take effect only after approval by the session itself.

7 (5) An associate pastor may substitute for the pastor as moderator
8 of the Session at the discretion of the pastor and the session.

9
10 §13-4. Meetings. The session shall hold stated meetings at least quar-
11 terly. The pastor may convene the session, alter appropriate notice,
12 whenever he judges it desirable. He always shall convene the session
13 when requested to do so by any two ruling elders. When a Church has
14 no pastor, the session may be convened by any two ruling elders. It also
15 shall convene when directed to do so by its presbytery. Meetings of the
16 session shall be opened and closed with prayer.

17
18 §13-5. Quorum. If a Church has (*) four or more ruling elders, the pas-
19 tor and two ruling elders shall constitute a quorum. If a Church has
20 fewer than four ruling elders, the pastor and one ruling elder shall con-
21 stitute a quorum.

22 When a Church has no pastor but has five or more ruling elders,
23 three shall constitute a quorum. When a Church has no pastor and
24 fewer than five ruling elders, two shall constitute a quorum. If a Church
25 has no pastor and only one ruling elder, this single elder does not con-
26 stitute a session. However this single elder shall take spiritual oversight
27 of the church, shall grant letters of dismission, shall represent the
28 Church at synods, and shall consent to the presbytery any matter
29 needing the action of a Church court.

30 By majority vote of its members, any session may fix its own
31 quorum, provided that this fixed quorum is not smaller than the
32 quorum stated above.

33 §13-6. Records.

34 (1) Every session shall keep an accurate record of its proceedings.
35 This record shall be submitted to the presbytery for examination at
36 least once every year.

37 (2) Every session shall keep an accurate record of baptisms, of
38 communicating and associate members, and of the deaths
39 and dismissions of church members.

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CHAPTER 14.

The Presbytery.

46 §14-1. Membership. The presbytery consists of all teaching elders, and
47 all churches within its bounds, that have been received as members by
48 the presbytery. All teaching elders and one ruling elder from each con-
49 gregation shall be eligible to vote when the presbytery meets as a court.
50 One additional ruling elder for each additional 500 communicating mem-
51 bers or fraction thereof beyond the first 350 communicating members also
52 may represent the churches at meetings of the presbytery.

PRESENT BOOK OF CHURCH ORDER

1 §13-3. When a church is without a pastor, the Moderator of the Session
2 may be either a minister appointed for the purpose by the Presbytery,
3 with consent of the Session, or one invited by the Session to preside on
4 a particular occasion, or one of its own members elected to preside. In
5 judicial cases, the Moderator shall be a minister of the Presbytery to
6 which the church belongs.

7 §13-4. Associate or assistant pastors may substitute for the pastor as
8 moderator of the Session at the discretion of the pastor and Session.

9 §13-6. The Session shall hold stated meetings at least quarterly.
10 Moreover, the pastor has power to convene the Session when he may
11 judge it requisite, and he shall always convene it when requested to do
12 so by any two of the Ruling Elders. When there is no pastor, it may be
13 convened by two Ruling Elders. The Session shall also convene when
14 directed so to do by the Presbytery.

15 §13-9. Meetings of the Sessions shall be opened and closed with prayer.

16 §13-8. Every Session shall keep an accurate record of baptisms, of com-
17 muning, of noncommunicating members, and of the deaths and dismissions
18 of church members.

CHAPTER 14.

The Presbytery.

46 §14-1. The Presbytery consists of all the Teaching Elders and churches
47 within its bounds that have been accepted by the Presbytery. When the
48 Presbytery meets as a court it shall comprise all Teaching Elders and
49 one Ruling Elder from each congregation. Additional Ruling Elders
50 may represent their churches on the following basis: One ruling elder
51 for the first 350 communicating members, plus one additional ruling elder
52 for each additional 500 communicating members or fraction thereof.

Dropped "assistant."

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

§ 14-2. A teaching elder shall be required to hold his membership in the presbytery within whose bounds he resides, unless reasons exist which are satisfactory to his presbytery why he should hold his membership elsewhere. A teaching elder may labor outside the bounds of his presbytery only with the concurrence of his presbytery. In cases where an affiliate relationship may be established with a second presbytery, both Church courts must approve all aspects of the arrangements.

§ 14-3. Teaching elders seeking admission to a presbytery shall be examined on their Christian experience, and on their views in theology, the sacraments, and church government. Applicants for membership in the presbytery from other denominations also, shall be required to answer in the affirmative the questions put to candidates at their ordination (see *Book of Church Order*, 22-5). Educational qualifications for ministers applying from other denominations, shall be equivalent to those required for ordination (see *Book of Church Order* 22-4).

§ 14-4. Certification. A ruling elder not known to the presbytery shall produce a certificate of his regular appointment from the session of the Church which he represents before participating in the meeting of the presbytery.

§ 14-5. The presbytery shall transcribe in its records the obligations required of teaching elders at their ordination, as described in chapters 8 and 22-5 of this *Book of Church Order*. All admitted to membership in a presbytery shall subscribe publicly to these obligations in the following form: "I, do receive and subscribe to the above obligations as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity therewith."

§ 14-6. Meetings. The presbytery shall hold at least two stated meetings a year. When an emergency shall require meeting earlier than the time stated, the presbytery shall call a special meeting. The Moderator shall, at the request of the Moderator, call a special meeting of two ruling elders or with the concurrence of two teaching elders and two ruling elders from at least three different churches. Should the moderator be unable to act for any reason, the stated clerk shall issue the call under the same requirements. If both moderator and stated clerk are unable to act, any two teaching elders and two ruling elders of at least three different churches shall have power to call a meeting. Notice of the special meeting shall be sent not less than ten days in advance to each minister and to the session of every church. The purpose of the meeting shall be stated, and no business other than that named in the notice is to be transacted. The Presbytery also shall convene when directed to do so by the General Assembly for the transaction of designated business only.

Omitted last sentence of 14-9.

PRESENT BOOK OF CHURCH ORDER

§ 14-2. A minister shall be required to hold his membership in the Presbytery within whose bounds he resides, unless there are reasons which are satisfactory to his Presbytery why he should not do so. When a minister labors outside the bounds of his Presbytery, at home or abroad, it shall be only with the full concurrence of and under circumstances agreeable to the Church court in which his membership is held, and any corresponding Church court with which his membership is held, may be established that is satisfactory to both courts.

§ 14-5. Ministers seeking admission to a Presbytery shall be examined on Christian experience, and also touching their views in theology, the Sacraments, and church government. If applicants come from other denominations, the Presbytery shall also require them to answer in the affirmative the questions put to candidates at their ordination. Educational requirements shall be equivalent to those required for ordination (see 22-4).

§ 14-3. Every Ruling Elder not known to the Presbytery shall produce a certificate of his regular appointment from the Session of the Church which he represents.

§ 14-6. The Presbytery shall cause to be transcribed, in some convenient part of the book of records, the obligations required of ministers at their ordination, which shall be subscribed by all admitted to membership, in the following form: "I, do sincerely receive and subscribe to the above obligations as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity therewith."

§ 14-9. The Presbytery shall meet at least twice a year on its own adjournment. When an emergency shall require meeting earlier than the time to which the Presbytery stands adjourned, the Moderator shall, at the request or with the concurrence of two Teaching Elders and two Ruling Elders from at least three different churches, call a special meeting. Should the Moderator be for any reason unable to act, the Stated Clerk shall, under the same requirements, issue the call. If both Moderator and Stated Clerk are unable to act, any two Teaching Elders and two Ruling Elders of at least three different churches shall have power to call a meeting. Notice of the special meeting shall be sent not less than ten days in advance to each minister and to the Session of every church without a pastor. In the notice, the purpose of the meeting shall be stated, and no business other than that named in the notice is to be transacted. The Presbytery also shall convene when directed to do so by the General Assembly for the transaction of designated business only.

§ 14-4. Any three ministers belonging to the Presbytery, together with at least three Ruling Elders, being met at the time and place appointed, shall be a quorum competent to proceed to business.

However, any Presbytery, by a majority vote of those present at a stated meeting, may fix its own quorum provided it is not smaller than the quorum stated in this paragraph.

§ 14-7. Quorum. Any three teaching elders of the presbytery, together with at least three ruling elders commissioned by their sessions to be members of presbytery, meeting at a time and place previously appointed, shall constitute a quorum. However, any presbytery may fix its own quorum at a stated meeting by a majority vote of those present, provided this fixed quorum is not smaller than the quorum stated in this paragraph.

Dropped "sincerely" and changed "exhibition" to "expression."

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

PRESENT BOOK OF CHURCH ORDER

§14-8. Teaching elders in good standing in other presbyteries of the
1 evangelical Church, being present in any meeting of the Moderation, may
2 be invited to assist in preaching at any session of the presbytery. It is
3 proper for the Moderator to introduce these brethren to the presbytery.
4 By a majority vote of the presbytery, these visiting brethren may be
5 given the privilege of the floor, but under no circumstances shall they
6 have the right to vote.

§14-10. Ministers in good standing in other Presbyteries, or in any
1 evangelical Church, being present in any meeting of the Moderation, may be
2 invited to assist in preaching at any session of the presbytery. It is
3 proper for the Moderator to introduce these brethren to the presbytery.
4 This provision shall also apply to the General Assembly.

§14-9. Powers. The presbytery shall have the following powers
1 (1) With respect to its teaching elders
2 a. to receive under its care candidates for the ministry.
3 b. to examine and license candidates for the ministry.
4 c. to receive, dismiss, ordain, install, and remove teaching
5 elders.
6 d. to set apart evangelists to their proper work.
7 e. to require teaching elders to devote themselves diligently
8 to their sacred calling.
9 f. to admonish, suspend, depose or excommunicate teaching
10 elders when necessary.

§14-7. The Presbytery has power to receive and issue appeals, com-
1 plaints, and references brought before it in an orderly manner. In cases
2 in which the Session cannot exercise its authority, it shall have power to
3 assume original jurisdiction.

(2) With respect to its churches:
1 a. to form and receive new churches.
2 b. to unite or divide churches at the request of the members
3 thereof;
4 c. to take special oversight of churches without pastors,
5 to dissolve churches, with their consent,
6 to discontinue churches, and to merge churches;
7 f. to devise measures for the enlargement of the Church with-
8 in its bounds;

§14-10. It has power to receive under its care candidates for the ministry;
1 to examine and license candidates for the holy ministry; to receive, dis-
2 miss, depose, or excommunicate teaching elders; to ordain, install, and
3 remove teaching elders; to set apart evangelists to their proper work;
4 to require teaching elders to devote themselves diligently to their
5 sacred calling; to admonish, suspend, depose, or excommunicate teach-
6 ing elders when necessary; to unite or divide churches at the request of
7 the members thereof; to take special oversight of churches without
8 pastors; to dissolve churches, at the request of the members thereof, or
9 to discontinue churches, and to merge churches; to devise measures
10 for the enlargement of the Church within its bounds; to receive and
11 issue appeals, complaints, and references brought before it in an
12 orderly manner; in cases in which the Session cannot exercise its
13 authority, to assume original jurisdiction; to receive and issue appeals,
14 complaints, and references brought before it in an orderly manner;
15 to visit churches for the purpose of inquiring into and correct-
16 ing the evils that may have arisen in them; in general, to order
17 whatever pertains to the spiritual welfare of the churches under its
18 care; and, finally, to propose to the Assembly such measures as may
19 be of common advantage to the Church at large.

g. to establish the pastoral relation and to dissolve it at the re-
1 quest of one or both parties, or at the request of neither
2 when, in the judgment of the presbytery, the cause of Christ
3 imperatively demands it;
4 h. to review the records of church sessions;
5 i. to redress whatever sessions may have done contrary to the
6 Word of God and the order of the church;
7 j. to take effectual care that sessions observe the constitution
8 and the order of the church;
9 k. to assume original jurisdiction in cases in which a session
10 cannot constitute itself;
11 l. to receive and act upon appeals, complaints and references
12 brought before it in an orderly manner;
13 m. to condemn erroneous opinions which injure the purity or
14 peace of the Church;

to receive and issue appeals, complaints, and references brought
1 before it in an orderly manner; in cases in which the Session cannot
2 exercise its authority, to assume original jurisdiction; to receive and
3 issue appeals, complaints, and references brought before it in an
4 orderly manner; to visit churches for the purpose of inquiring into and
5 correcting the evils that may have arisen in them; in general, to
6 order whatever pertains to the spiritual welfare of the churches
7 under its care; and, finally, to propose to the Assembly such measures
8 as may be of common advantage to the Church at large.

n. to visit churches for the purpose of inquiring into and cor-
1 recting the evils that may have arisen in them;
2 o. in general, to order whatever pertains to the spiritual
3 welfare of the churches under its care.
4 (3) With respect to the General Assembly
5 a. to participate in the work of the General Assembly through
6 delegates appointed by the presbytery;
7 b. to see that the lawful injunctions of the General Assembly
8 are obeyed;
9 c. annually to submit the names of men qualified for various
10 Assembly positions to the Assembly's Permanent Nominat-
11 ing Committee — see *BCO* / 5.5, (7), 1.5-6, (5), (6), (7);
12 to propose to the General Assembly such measures as may
13 be of common advantage to the Church at large.

New.

CONSTITUTIONAL DOCUMENTS COMMITTEE ANALYSIS

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

1 §14-10. Records and reports. The presbytery shall keep a full and accurate record of its proceedings, and shall present this record to the General Assembly annually for review. It shall report to the General Assembly the condition and progress of the faith within its bounds during the year, and shall report to the General Assembly the reception and dismissal of members, and the formation of new churches, and the union and division of churches, and formation of new churches.

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CHAPTER 15.

The General Assembly.

§15-1. The General Assembly is the highest court of this Church, and represents in one body all the churches thereof. It bears the title of The General Assembly of the Presbyterian Church in America, and constitutes the bond of union, peace and correspondence among all its congregations and courts.

§15-2. The General Assembly, which is a permanent court, shall meet at least annually upon its own adjournment, and shall consist of all teaching elders and ruling elders, representing at least seven presbyteries, being met on the day appointed, shall be a quorum for the transaction of business.

§15-3. Each commissioner, before his name shall be enrolled as a member of the assembly, shall produce appropriate credentials.

§15-4. Any forty of these commissioners, of whom half shall be Teaching Elders and half Ruling Elders, representing at least seven presbyteries, being met on the day appointed, shall be a quorum for the transaction of business.

§15-5. The General Assembly is the highest court of this Church, and represents in one body all the churches thereof. It bears the title of The General Assembly of the Presbyterian Church in America, and constitutes the bond of union, peace and correspondence among all its congregations and courts.

1. The Church is responsible for carrying out the Great Commission.
2. The initiative for carrying out the Great Commission belongs to the Church. The Assembly is responsible for carrying out the Great Commission to encourage and promote the fulfillment of this mission by the various courts.
3. The work of the Church as set forth in the Great Commission is one work, being implemented at the General Assembly level through equally essential committees.

CHAPTER 15.

The General Assembly.

§15-1. The General Assembly unites all the congregations, and courts of the Presbyterian Church in America, and provides a means of correspondence. Its official title shall be the General Assembly of the Presbyterian Church in America.

§15-2. The General Assembly shall meet at least annually. Each presbytery shall be represented at the General Assembly by all its teaching elders. Each congregation shall be represented by one ruling elder. The number of ruling elders representing a congregation exceeds 500, the number shall be equal to the number of representative for each additional 500 members or fraction thereof. However, no congregation shall be represented by more than five commissioners.

§15-3. Each commissioner to the General Assembly shall be prepared to present appropriate credentials for enrollment as a member of the Assembly.

§15-4. A quorum shall consist of any forty of these commissioners, representing at least seven presbyteries, of whom at least ten shall be teaching elders and at least ten shall be ruling elders, meeting on the day and at the place appointed.

§15-5. Responsibilities and powers of the General Assembly.

- (1) The General Assembly shall carry out Christ's Great Commission by devising measures for promoting the Gospel throughout the world and for edifying the Church of Christ.
- (2) Because the initiative for carrying out Christ's Great Commission belongs to the Church in every court, the Assembly has a particular responsibility to encourage and promote the fulfillment of this mission by the other courts.
- (3) In general, the General Assembly shall recommend measures to promote love, truth and holiness through all the churches under its care.
- (4) The General Assembly shall institute and superintend agencies necessary for the fulfillment of its work.
- (5) The General Assembly may appoint qualified persons to fulfill the labors that fall under its jurisdiction.

What of Judicial Power "to receive and issue appeals"? Also, what about Presbytery's duty in world missions, evangelization, teaching?

Dropped "bond of union and peace."

Substituted "G. A." for "church."

New content. Old 5 better, substituting agencies for committees.

New content.

CONSTITUTIONAL DOCUMENTS COMMITTEE ANALYSIS

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

(6) The General Assembly shall render decisions, whether by advice, instruction or judgment, in conformity with the Constitution, on all questions properly brought before it.

(7) The General Assembly shall review the records of presbyteries to ensure that the other courts observe the Constitution.

(8) The General Assembly shall redress whatever presbyteries may have done contrary to order.

(9) The General Assembly shall receive and judge all appeals, referrals, and appeals from other courts.

(10) The General Assembly shall resolve all controversies respecting doctrine and discipline brought before it.

(11) The General Assembly shall testify against error in doctrine and immorality in practice.

(12) The General Assembly shall deal with schismatic contentions and disputes.

(13) The General Assembly may receive under its jurisdiction other ecclesiastical bodies whose organization conforms to the doctrine and order of this Church, with the consent of three-fourths of the presbyteries.

(14) The General Assembly may authorize presbyteries to receive bodies suited to become constituents of those courts.

(15) The General Assembly may unite with other ecclesiastical bodies whose organization conforms to the doctrine and order of the Presbyterian Church in America in accord with the procedure outlined elsewhere in the *Book of Church Order*.

4. It is the responsibility of every member and every member congregation to support the whole work of the denomination, as they be led in their conscience held captive to the Word of God.

5. It is the responsibility of the General Assembly to evaluate needs and resources, and to act on priorities for the most effective fulfillment of the Great Commission.

6. The Church recognizes the right of individuals and congregations to labor through other agencies in fulfilling the Great Commission.

§15-6. The General Assembly shall have power to receive and issue all appeals, references, and complaints regularly brought before it from the lower courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church; to decide in all controversies respecting doctrine and discipline; to give its advice and instruction, in conformity with the Constitution, in all cases submitted to it; to review the records of the Presbyteries, to take care that the lower courts observe the Constitution and the Book of Church Order; to propose and order legislative measures for promoting the prosperity and enlargement of the Church; to erect new Presbyteries, and unite and divide those which were erected with their consent; to institute and superintend the agencies necessary in the general work of evangelization; to appoint ministers of such labors as fall under its jurisdiction; to suppress schismatical contentions and disputation, according to the rules provided therefor; 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; to authorize Presbyteries to exercise similar power in receiving bodies suited to become constituents of those courts; to invite and accept of such bodies, and to superintend the affairs of the whole Church; to correspond with other Churches, 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 procedures defined in Chapter 27; and in general to recommend measures for the promotion of charity, truth and holiness through all the churches under its care.

§15-6. Committees of the General Assembly

(1) To discharge its responsibilities throughout the year, the General Assembly may establish such permanent committees as it sees fit, by appropriate constitutional action.

(2) The Assembly's committees shall serve, not direct, the Church judicatories. They shall not make policy but rather execute policy established by the General Assembly.

(3) Presbyteries shall have proportionate representations among the various committees insofar as possible.

(4) Each committee shall have an approximately equal number of teaching and ruling elders.

7. The Assembly's committees are to serve and not to direct any Church judicatories. They are not to establish policy, but rather execute policy established by the General Assembly.

8. The committees serve the Church through the duties assigned by the General Assembly.

9. The Assembly's committees are to include proportionate representation of all Presbyteries, wherever possible.

10. The committees are to be established on the basis of an equal number between Teaching and Ruling Elders.

New content.

New content, 27-4.

Old wording better.

New.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

Absolutely unworkable "no chairman to forward to . . ." Moderator names Convener.

Old language better.

EDITED BOOK OF CHURCH ORDER

PRESENT BOOK OF CHURCH ORDER

1. A nominating committee shall be comprised of one representative elected by each Presbytery in the following manner: listing of Presbyteries alphabetically in the Assembly's minutes, the odd number Presbytery in the odd number year will elect a Ruling Elder and on an even number year a Teaching Elder. Reverse procedure shall apply to even number Presbyteries. This committee is to present all nominations for which it is responsible to the next meeting of the Assembly from a slate of men nominated by the Presbyteries. Each Presbytery shall through its representative present the names of those to be elected to the ruling and teaching offices to the nominating committee.
2. The nominating committee shall, in addition to the ruling and teaching offices, nominate one representative for each permanent committee one ruling and teaching elder as alternates to fill any vacancies that may occur during the year. Each alternate should attend each meeting and fill any vacancies necessary to meet a quorum, and vote only as necessary to meet the quorum.
3. The Assembly's permanent committees are the Committee on Administration, Committee for Christian Education and Publications, Committee on Mission to the United States, Committee on Mission to the World, which consist of four classes of three men each. Persons who have served for a full term, or for at least two years of a partial term, on one of the Assembly's Permanent Committees or Permanent Sub-Committees, shall not be eligible for reelection. The General Assembly shall not be eligible for reelection until one year has elapsed.
4. The General Assembly shall not be eligible for reelection after hearing recommendations from the appropriate committee.
5. The Assembly shall elect annually a six-man theological examining committee, (two Teaching Elders and three Ruling Elders of three classes of two men each). This committee shall examine all administrative and program personnel being recommended for first-time employment by Assembly committees to the Assembly, in the areas of Christian experience, theology, Assembly, church government, and English Bible. No person recommended who has previously been approved by this committee. Nominations for this committee will be presented by the Assembly's nominating committee.
6. (*) Nominations for membership on the permanent committees and for General Assembly executive personnel shall originate in the presbyteries. Each presbytery shall nominate one ruling and one teaching elder for each permanent committee at its first stated meeting after the General Assembly. The stated clerk of the presbytery shall forward these nominations promptly to the chairman of the General Assembly's nominating committee. (*) Nominations for executive personnel shall be made by the presbyteries when notified of a need by the Assembly's stated clerk. Assembly's nominating committee shall consist of one representative elected by each presbytery. Each year half the presbyteries shall choose a ruling elder to this committee; the other half of the presbyteries, a teaching elder to this committee. According to the alphabetical listing of presbyteries in the previous year's Assembly minutes, odd-numbered presbyteries will elect a ruling elder in odd-numbered years and a teaching elder in even-numbered years. Even-numbered presbyteries shall elect a teaching elder in odd-numbered years, and a ruling elder in even-numbered years. The nominating committee (if it ever should get elected) shall present its nominations to the General Assembly from the slate of candidates nominated by the presbyteries. In addition to nominees for expired terms and vacancies, the nominating committee shall nominate for each permanent committee one ruling elder and one teaching elder as alternates.
7. Alternate members of a permanent committee shall attend all meetings of the committee. If needed to establish a quorum, they shall vote.
8. The Assembly's permanent committees are the Committee on Administration, the Committee for Christian Education and Publications, the Committee on Mission to the United States, the Committee on Mission to the World. Each of these committees shall have a membership of four classes of three men each.
9. (*) One class of each of the permanent committees shall be elected at each General Assembly, and vacancies having occurred during the previous year shall be filled by two full terms or at least two years of a partial term in addition to a full term on one of the Assembly's Permanent Committees or Permanent Sub-Committees, shall not be eligible for election to an Assembly's Permanent Committee until two years have elapsed.
10. (*) The Assembly shall elect annually a theological examining committee to examine all administrative and program personnel being recommended to the General Assembly for first-time employment.
11. This committee shall consist of three teaching elders of three classes of two men each. The Assembly's nominating committee shall present nominations for this committee from names supplied by the presbyteries. Examinations shall be conducted in the areas of Christian experience, theology, church government, church government, and English Bible. No person recommended who has previously been approved by this committee.
12. No person recommended for election to the Assembly who has not first met the approval of this committee.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

PRESENT BOOK OF CHURCH ORDER

§15-3. When any emergency shall require a meeting of the General Assembly earlier than the time to which it stands adjourned, the Moderator shall issue a call for a special meeting at the request or with the concurrence of twenty commissioners who had seats in the Assembly at its preceding meeting. When at least ten shall be Teaching Elders, the Moderator shall issue the call. The call shall be in writing, and shall be signed by the Moderator. The Moderator shall be for any reason unable to act, the Stated Clerk shall under the same requirements, issue the call. The members of the special meeting shall be the commissioners elected to the preceding meeting of the Assembly, or their alternates. A Session, however, shall have the right to elect a commissioner or alternate in the stead of one who had died since the last meeting of the Assembly, or of one who has notified the Moderator of the Session of his inability to serve. Notice of the special meeting shall be sent not less than twenty days in advance to each commissioner and to the Moderator of each Presbytery. In the notice the purpose of the meeting is to be stated and no other business is to be transacted.

§15-7. The whole business of the Assembly being finished, and the vote taken for final adjournment, the Moderator shall say from the chair "By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in America is adjourned to convene at _____ on the _____ day of _____, A. D. _____, after which he shall pray and return thanks, and pronounce or cause to be pronounced on those present the apostolic benediction."

CHAPTER 16.

Ecclesiastical Commissions.

§16-3. The Presbytery or General Assembly may, of its own motion or on the request of a commissioner, appoint a judicial commission, or a committee, especially when requested by one or both parties to the case. Such a commission shall be appointed by the court from its members other than members of a court from which the case comes up. A judicial commission of the Assembly shall consist of not less than fifteen, of whom not less than seven shall be Ruling Elders. In each case two thirds of the commissioners shall be a quorum to attend to business. The commission shall try the case in the manner prescribed by the Rules of Discipline, shall submit to the court a full statement of the case and judgment rendered, all of which shall be entered on the minutes of the court if approved and accepted at its action and judgment in the case.

§16-1. 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, which if approved, shall then be entered on its minutes, and regarded and treated as the action of the court. In the event of complaint or appeal against an action of a commission, such complaint or appeal shall be made to the court appointing said commission, or the next higher.

§15-7. When any emergency shall require a meeting of the General Assembly earlier than the time to which it stands adjourned, the Moderator shall issue a call for a special meeting at the request or with the concurrence of twenty commissioners who sat in the Assembly at its preceding meeting. When these commissioners shall be teaching elders and ten shall be ruling elders, the Moderator shall issue the call. Should the Moderator be unable to act for any reason, the Stated Clerk shall issue the call under the same requirements. Commissioners to the preceding meeting of the Assembly, or their duly elected alternates, shall constitute the membership of a called meeting. A session shall have the right to elect a commissioner or alternate to replace one who has died since the last meeting of the Assembly, or one who has notified the Moderator of the session of his inability to serve. Notice of the special meeting shall be sent at least twenty days in advance to each commissioner and to the clerk of every session. The purpose of the session shall be stated in the notice, and no other business may be transacted.

§15-8. After the business of the Assembly has been completed, and the Assembly has voted to adjourn, the Moderator shall declare, "By virtue of the authority delegated to me, I do now pronounce and declare that the General Assembly of the Presbyterian Church in America is adjourned to convene at _____ on the _____ day of _____, (year). Then prayer shall be offered and the benediction pronounced."

CHAPTER 16.

Ecclesiastical Commissions.

§16-1. A church court may commit a particular matter to a portion of its membership to act for the body as a whole. Such a body is termed an ecclesiastical commission. When appointed by the court, a commission has full authority to conclude the business referred to it.

§16-2. Each ecclesiastical commission shall submit its decisions to the court, and appeal therefrom. The court shall have full control of its proceedings. The decision of an ecclesiastical commission shall be reported to the court by the appointing court. If the minutes of an ecclesiastical commission are approved, they shall be entered on the minutes of the appointing court, and regarded as the action of the court itself. If the decisions of the commission are not approved by the appointing church court, the commission shall be dissolved and a new commission established to handle the matter. Complaint or appeal against an action of a commission may be considered by the court appointing the commission or by the next broader court.

Left out principles 4, 6, 3. Question wisdom of most of the section especially in drastic alteration of founding principles.

New content.

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

PRESENT BOOK OF CHURCH ORDER

§ 16-2. Among the matters that may be properly executed by commissions are the taking of testimony in judicial cases, the ordination of ministers, the installation of ministers, the visitation of portions of the Church affected with disorder, and the organization of new churches. Every commission appointed by Presbytery shall consist of at least two Teaching Elders and two Ruling Elders, and the Presbytery at the time of the appointment of the Commission shall determine what the quorum shall be. However, should a Presbytery clothe a commission with judicial powers and authority to conduct judicial process, or with power to ordain or install a Teaching Elder of the Gospel, the quorum shall consist not be less than two Teaching Elders and two Ruling Elders. When a commission is constituted in a judicial case, the Presbytery itself shall conduct the previous examination.

§ 16-4. The General Assembly shall have power to commit the various interests pertaining to the general work of evangelization to one or more committees.

1 §16-3. Matters that properly may be committed to ecclesiastical commissions include the ordination and installation of ministers, the organization of new churches, judicial cases, and the visitation of portions of the church experiencing disorder.

2 §16-4. A commission appointed by a presbytery shall consist of at least two teaching elders and two ruling elders. The Presbytery shall determine the quorum of a commission at the time of its appointment.

3 (2) Under no circumstances may the presbytery commit the examination for membership of a teaching elder to a commission.

4 (3) A commission of the General Assembly shall consist of not less than three members. At least seven of these members shall be teaching elders.

5 A quorum of the General Assembly shall be two thirds of the commission appointed.

6 §16-5. The presbytery or General Assembly may commit any judicial case to a commission. This procedure shall be considered seriously when requested by one or both parties. Members of the court in which the particular matter originated shall not be eligible for membership on a judicial commission in cases of appeal or complaint.

Left out Presbytery Quorum for judicial commission. Left out 16-4, 16-3 (last half).

E. CALLING TO OFFICE IN THE CHURCH

CHAPTER 17.

Calling to Church Office.

§ 17-1. God calls a man to office in the Church by the Holy Spirit. This calling to office is confirmed by the inward desire to serve, by the manifestation of gifts necessary for functioning in office, by the ordering of the circumstances of life which make serving possible, by the outward approval of the people of God, and by the concurring judgment of a properly constituted court of the church of Jesus Christ.

§ 17-2. Christ governs his Church through men gifted by the Holy Spirit with the ability to rule. It is the responsibility of God's people to recognize and respond to the call of God by the Holy Spirit. No man may be installed as elder or deacon without the election or the consent of the congregation concerned, except in judicial cases.

§ 17-3. God bestows suitable gifts on those whom He calls to bear office in His Church for the discharge of their various duties. Every person admitted to office must be suitably gifted, sound in the faith and godly in life. To confirm a call, every candidate for office in the church of Christ must be approved by the court in which he is to serve.

CHAPTER 17.

Church Orders — The Doctrine of Vocation.

§ 17-1. Ordinary vocation to office in the Church is the calling of God by the Spirit, through the inward testimony of a good conscience, the manifest approbation of God's people, and the concurring judgment of a lawful court of the Church.

§ 17-2. The government of the Church is by officers gifted to represent Christ, and the right of God's people to recognize by election to office those so gifted is inalienable. Therefore no man can be placed over a church in any office without the election, or at least the consent of that church.

§ 17-3. Upon those whom God calls to bear office in His Church He bestows suitable gifts for the discharge of their various duties. And it is indispensable that, besides possessing the necessary gifts and abilities, natural and acquired, every one admitted to an office should be sound in the faith, and his life be according to godliness. Therefore every candidate for office is to be approved by the court by which he is to be ordained.

Old language better.

New.

Left out "inalienable rights" and "represents Christ."

**CONSTITUTIONAL
DOCUMENTS COMMITTEE
ANALYSIS**

(Note: When no comment appears, the edited form was acceptable to the Constitutional Documents Committee.)

Old language better. New comment.

EDITED BOOK OF CHURCH ORDER

CHAPTER 18.

Doctrine of Ordination.

§18-1. Ordination is by a court of the church of the Lord Jesus Christ or a duly commissioned evangelist. By this action, a person who has been called properly to an office in the church of Christ is granted the authority necessary for the fulfillment of his office. Prayer and the laying on of hands symbolizing the empowerment of the Holy Spirit within the Church of Christ should be a part of this service of ordination. In the right hand of fellowship also shall accompany the act of ordination.

§18-2. All those who have been called to office in the Church of Jesus Christ ought to be installed by a properly constituted court of the Church.

§18-3. No man shall be ordained unless it be to the performance of a definite Scriptural ministry in the Church of Jesus Christ.

CHAPTER 19.

Candidates For The Gospel Ministry.

§19-1. A candidate for the ministry is a member of the Church in full communion who believes himself called to preach the Gospel and submits himself to the care and guidance of a presbytery with respect to his course of study and of practical training in preparation for this office.

§19-2. To become a candidate for the ministry, a church member must place himself under the care of the presbytery which has jurisdiction of his church, and be approved by the court of the presbytery of the Church. This endorsement should include a statement regarding the prospective candidate's Christian character, promise of usefulness in the ministry, and an evaluation of the various ministries already performed by the applicant.

§19-3. Every prospective candidate for the Gospel ministry shall be a member of the congregation of the endorsing session for at least six months prior to the meeting of the presbytery in which he is to be received as a candidate by the presbytery.

§19-4. At least two months before this meeting of the presbytery the prospective candidate shall notify the clerk of the presbytery of his intention.

§19-5. An applicant for candidacy may be received under the care of the presbytery and examined for ordination at the same meeting of the presbytery. However, a candidate for the Gospel ministry may be taken under the care of presbytery and examined for licensure at the same meeting of presbytery.

PRESENT BOOK OF CHURCH ORDER

CHAPTER 18.

Doctrine of Ordination.

§18-1. Those who have been called to office in the Church are to be inducted by the ordination of a court.

§18-2. Ordination is the authoritative admission of one duly called to an office in the Church of God, accompanied with prayer and the laying on of hands, to which it is proper to add the giving of the right hand of fellowship.

§18-3. As every ecclesiastical office, according to the Scriptures, is a special charge, no man shall be ordained unless it be to the performance of a definite work.

CHAPTER 19.

Candidates For The Gospel Ministry.

§19-1. A candidate for the ministry is a member of the Church in full communion who, believing himself to be called to preach the Gospel, submits himself to the care and guidance of the Presbytery in his course of study and of practical training to prepare himself for this office.

§19-2. Every candidate for the ministry must put himself under the care of Presbytery, which should ordinarily be the Presbytery that has jurisdiction of the church of which he is a member. The endorsement of his Session must be given to the Presbytery, consisting of testimonials regarding his Christian character and promise of usefulness in the ministry. The endorsement should also describe the activities of ministry the applicant has participated in with brief evaluation.

§19-3. Every applicant for care shall be a member of the congregation whose session provides an endorsement for at least six months before filing his application, except in those cases deemed extraordinary by the Presbytery.

§19-4. Every applicant must file his application with the clerk of the Presbytery at least two months before the meeting of the Presbytery. An applicant may be received under care and examined for ordination at the same meeting of the Presbytery. An applicant for licensure who is not already under care must be taken under care and may be examined for licensure at the same meeting of the Presbytery.

(Note: When no comment appears, the text is identical to the original text as accepted by the Constitutional Documents Committee.)

EDITED BOOK OF CHURCH ORDER

1 §19-3. The prospective candidate for the Gospel ministry must appear
2 before the presbytery in person. If the endorsement of the session is
3 satisfactory to the presbytery, the prospective candidate shall be ex-
4 amined by the presbytery as to his experience of the saving power of the
5 Gospel of Jesus Christ and his motives for seeking the ministry.
6 If the examination proves satisfactory, the moderator shall pro-
7 pose to the prospective candidate the following questions:
8 (1) Do you promise to be diligent and faithful in making
9 full preparation for the ministry of the Gospel of Jesus Christ?
10 (2) Do you promise to submit yourself to the proper supervision
11 of the presbytery in matters that concern your preparation for the
12 ministry?
13 If these questions have been answered in the affirmative, the
14 moderator or one appointed by him shall deliver a charge to the candi-
15 date. The proceedings shall close with prayer.
16 The name of the candidate is then to be recorded on the presby-
17 tery's roll of candidates for the ministry.

18
19 §19-4. A candidate for the ministry continues to be a member of his
20 local church and subject to the discipline of the session of that
21 church. However, he is under the oversight of the presbytery with
22 respect to his preparation for the ministry. The presbytery shall
23 manifest a vital and sympathetic interest in the candidate, giving him
24 counsel and guidance in his studies, his practical training, and the
25 selection of institutions of learning. In no case may a candidate omit
26 from his course of preparation any of the subjects prescribed in Par-
27 22-4 for ordination without obtaining the consent of Presby-
28 tery, and where such consent is given the Presbytery shall record the
29 fact and the reasons therefor.

30
31 §19-5. For the development of his Christian character, for the service
32 he can render, and for his more effective training, the candidate should
33 be encouraged by the presbytery to conduct public worship, to en-
34 gage in the study of the Scriptures, and to engage in other forms of
35 Christian work. These various services should be rendered under the
36 direction of presbytery. A candidate should not serve as regular supply
37 of a church which is without a pastor until he has been licensed and ap-
38 proved by the presbytery having jurisdiction of the Church.

39
40 §19-6. The presbytery shall require every candidate for the ministry
41 under its care to make a report at least once a year. It shall also request
42 regular reports from the institution the candidate may be attending.

43
44 §19-7. A presbytery may provide a certificate of dismissal to another
45 presbytery at the request of the candidate. A candidate may be allowed
46 to transfer to another presbytery if the Presbytery of origin reports the
47 name of the candidate from its roll of candidates for sufficient reason.
48 Such removal, together with reason for the action shall be reported to
49 the candidate and to the session of his Church.

PRESENT BOOK OF CHURCH ORDER

1 §19-3. The applicant shall appear before the Presbytery in person, and
2 shall be examined by the Presbytery on experiential religion and his
3 motives for seeking the ministry.

4 If the testimony and the examination prove satisfactory, the
5 Presbytery shall receive him under its care after the following manner:
6 The Moderator shall propose to the candidate these questions:

- 7 (1) Do you promise in reliance upon the grace of God to maintain
8 a diligent and faithful in making full preparation for the
9 making full preparation for the sacred ministry?
10 (2) Do you promise to submit yourself to the proper supervision
11 of the Presbytery in matters that concern your preparation for the
12 ministry?

13 If these questions be answered in the affirmative, the Moderator,
14 or someone appointed by him, shall give the candidate a brief charge,
15 and the proceedings shall close with prayer. The name of the candidate
16 is then to be recorded on the Presbytery's roll of candidates for the
17 ministry.

18
19 §19-4. The candidate continues to be a private member of the church
20 and subject to the jurisdiction of the session, but respects his pre-
21 paration as a candidate for the ministry to the oversight of the
22 Presbytery. It shall be the duty of the Presbytery to show a kindly and
23 sympathetic interest in him, and to give him counsel and guidance in
24 regard to his studies, his practical training, and the institutions of
25 learning he should attend. In no case may a candidate omit from his
26 course of study any of the subjects prescribed in the Form of Govern-
27 ment as tests for ordination without obtaining the consent of Presby-
28 tery, and where such consent is given the Presbytery shall record the
29 fact and the reasons therefor.

30
31 §19-5. For development of his Christian character, for the service he
32 can render, and for his more effective training, the candidate, when en-
33 gaged by the presbytery to conduct public worship, to engage in the
34 study of the Scriptures, and to engage in other forms of Christian
35 work, should be encouraged by the presbytery to do so. These various
36 forms of service should be rendered under the direction of Presbytery,
37 and also with the sanction and under the guidance of the candidate's
38 instructors during the time of his being under their instruction. A can-
39 didate should not undertake to serve a church which is without a pastor
40 as regular supply unless he has been licensed and approved for that
41 supply by the Presbytery having jurisdiction of the church.

42
43 §19-6. The Presbytery shall require every candidate for the ministry
44 under its care to make a report to it at least once a year, and it shall
45 also request regular reports from the institution upon his department,
46 diligence, and progress in study.

47
48 §19-7. The Presbytery may, upon application of the candidate, give him
49 a certificate of dismissal to another Presbytery, and a candidate may,
50 at his request, be allowed to withdraw from the care of the Presbytery.
51 The Presbytery may also, for sufficient reasons, remove the name of the
52 candidate from its roll of candidates, but in such case it shall report its
53 actions and the reasons therefore to the candidate and to the Session of
54 his church.

Appendix O

REPORT OF THE AD INTERIM COMMITTEE ON ABORTION

Abortion, in distinction from miscarriage, is the intentional killing of an unborn child between conception and birth. The moral question raised in any abortion is whether the life of the unborn child is included in the Biblical teaching respecting the sanctity of life. The special protection God gives to human life is founded upon His making man "in His own image" (Gen. 1:26, 27. All scripture quotations are from the New American Standard Bible). So basic is this to His created order that God declares: "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man" (Gen. 9:6). This protection is then summarized in the sixth commandment, "You shall not murder" (Ex. 20:13; cf. *Westminster Shorter Catechism*, qq. 68-69, and *Westminster Larger Catechism*, qq. 135-136, where the requirements and prohibitions of the commandment are set forth).

Scriptural Foundation

The clear and absolute declaration of the sixth commandment, founded upon God's making man in His own image, defines for us the most fundamental question which must be answered from Scripture. Is the unborn child a human person in God's image? While Scripture may not provide a precise scientific statement in answer to this question, the theological understanding of man revealed in Scripture leaves no doubt about the continuity of personhood which includes the unborn child. Simply, yet profoundly, the life resulting from conception is designated "man" both before and after birth (Gen. 4:1; Job 3:3). A "man-child" is conceived; the unborn child is not less than a man.

What we see revealed in Scripture is a marvelous truth, often expressed in doxological language, that there is a continuity of the individual man from "before the foundation of the world" into eternity. All life is a gift from our sovereign God. And in words of adoration, Scripture clearly includes pre-natal life. In Psalm 139:13-16, David marvels at God's involvement with him (David) between conception and birth. "For Thou didst from my inward parts: Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made . . . Thine eyes have seen my unformed substance (Hebrew *golem*, embryo, or fetus); And in Thy book they were all written. The days that were ordained for me. When as yet there was not one of them."

In the New Testament we see this same emphasis in Luke 1:24-56. An unborn child of six months is said to express the human emotion of joy. "When Elizabeth heard Mary's greeting, the baby leaped in her womb . . . For behold when the sound of your greeting reached my ears, the baby leaped in my womb with joy" (versus 41,44). And in verse 36 of this passage the baby is designated a "son," implying continuity. This pattern is seen throughout Scripture where those in the womb are commonly referred to by the same language used of persons already born (cf. Gen. 25:22; Job 3:3; Isa. 44:2, 49:5; Hos. 12:3).

In Psalm 51:5 the continuity extends back to the actual time of conception. "Behold, I was brought forth in iniquity, and in sin my mother conceived me." The point of continuity is David's humanness even at conception. To speak of oneself at conception in terms of personal sinfulness is to affirm one's humanity.

As the Church of Jesus Christ we confess that "God, from all eternity, ordains whatsoever comes to pass." It should not surprise us, therefore, to see this continuity extend even prior to conception. God Himself declares in Jeremiah 1:5: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations." It was Jeremiah in the womb, not an impersonal organism. God was forming him, as with all His creatures, for his appointed post-natal responsibilities.

The Word of God affirms throughout the continuity of personhood both before and after birth. Abortion, the intentional killing of an unborn child, is to destroy that continuity. Abortion would terminate the life of an individual, a bearer of God's image, who is being divinely formed and prepared for a God-given role in the world.

The continuity of personhood before and after birth is wonderfully underscored in the way Scripture describes the sovereign activity of God in conception and birth. In Genesis 1:28 God gave man the directive to multiply and to fill the earth. In obeying this instruction, man reproduced human beings who were also formed in the image of God (Gen. 5:1-3). This is not to imply the activity of God ceased. As Eve gave birth to Cain, she acknowledged, "I have gotten a manchild with the help of the Lord" (Gen. 4:1). Psalm 100:3 reminds us that we are the Lord's for He has made us. Psalm 127:3 says, "Children are a gift of the Lord; the fruit of the womb is a reward."

Conception, then, is not a mere human happening. Apart from the sovereign intervention of God, conception (which Scripture designates a divine blessing) does not take place (Genesis 21:1-2; 30:1-2, 22; I Samuel 1:19; Job 31:15, 33-4). It would therefore be a willful act of defiance against the Creator intentionally to kill an unborn child whose conception is so intimately a Divine as well as a human act. No child belongs only to man. He is God's child. And His Word must govern the protection and care of that child both before and after birth.

Apart from pro-abortion arguments which seek to place one command of God against another, denying both the inerrancy of Scripture and the absolute ethic therein, the one argument frequently set forth alleged to be based on Scripture centers around Exodus 21:22-25. This passage, it is claimed, teaches that the unborn child is of less value than a child after birth. Some would claim it to teach that an unborn child was not a human person. We therefore specifically consider this passage because it is the most prominent "proof text" of those promoting abortion.

Instead of devaluing the unborn child or taking lightly his death, the exegetical evidence to the contrary is overwhelming. The 1971 report on abortion of the Orthodox Presbyterian Church contains an extended discussion of Exodus 21:22-25, and the following is a portion of that report:

The term *yeled* in verse 22 never refers elsewhere to a child lacking recognizable human form, or to one incapable of existing outside the womb. The possibility of such a usage here, as the interpretation in question requires, is still further reduced by the fact that if the writer had wanted to speak of an undeveloped embryo or fetus there may have been other terminology available to him. There was the term *golem* (Psm. 139:16) which means "embryo, fetus." But in cases of the death of an unborn child, Scripture regularly designates him, not by *yeled*, not even by *golem*, but by *nefel* (Job 3:16; Psm. 58:8; Eccl. 6:3), "one untimely born." The use of *yeled* in verse 22, therefore, indicates that the child in view is not the product of a miscarriage, as the interpretation in question supposes; at least this is the most natural interpretation in the absence of decisive considerations to the contrary....

Further: the verb *yatza'* in verse 22 ("go out," translated "depart" in KJV) does not in itself suggest the death of the child in question, and is ordinarily used to describe normal births (Gen. 25:26, 38:28-30; Job 3:11, 10:18; Jer. 1:5, 20:18). With the possible exception of Num. 12:12, which almost certainly refers to a stillborn, it never refers to a miscarriage. The Old Testament term normally used for miscarriage and spontaneous abortion, both in humans and in animals, is not *yatza'* but *shakol* (Ex. 23:26; Hos. 9:14; Gen. 31:38; Job 2:10; cf. II Kings 2:19, 21; Mal. 3:11). The most natural interpretation of the phrase *weyatze'u yeladheyha*, therefore, will find in it not an induced miscarriage, not the death of an unborn child, but an induced premature birth, wherein the child is born alive, but ahead of the anticipated time.

We should also note that the term *ason* ("harm"), found in both verse 22 and verse 23 is indefinite in its reference. The expression "*lah*" ("to her"), which would restrict the harm to the woman in distinction from the child, is missing. Thus the most natural interpretation would regard the "harm" as pertaining either to the woman or to the child. Verse 22 therefore describes a situation where neither mother or child is "harmed" — i.e. where the mother is uninjured and the child is born alive. Verse 23 describes a situation where some harm is done — either to mother or child or both.... An induced miscarriage could hardly be described as a situation where there is "no harm." Verse 22, therefore, describes, not an induced miscarriage, but an induced premature birth.

In this light translations using the word "miscarriage" or its equivalent are both inaccurate and misleading. The intent of this passage appears in the following paraphrase: "And if men fight together and hurt a pregnant woman so that her child is born prematurely, yet neither mother or child is harmed, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if either mother or child is harmed, then thou shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, etc."

There are two fundamental principles to be drawn from this passage even if one chooses the weaker interpretation in which miscarriage is used and a fine is the severest penalty relating to the child. First, the passage is obviously not a case of deliberate abortion, the intentional killing of an unborn child. It is an accidental premature birth (or miscarriage). If such an accident has a penalty attached to it, any intentional act of this nature would certainly be forbidden. Secondly, a disparity in punishment does not necessarily imply, let alone prove, a disparity between persons and non-persons. At most we can conclude that accidental killing receives a lesser punishment. The passage immediately preceding this one in question (Exodus 21:20-21) presents a situation where a master kills his slave accidentally and escapes without any penalty. We certainly would not seek to prove from this passage that the slave is less than a human person.

Given the positive command regarding the sanctity of life in the sixth commandment, the burden of proof is on those who would deny the preferred exegesis cited above. It is worth noting also that the proper understanding of this passage would, if anything, elevate the value of the unborn child rather than devalue his life. This appears in that the penalty for the accidental killing of an unborn child is death, while Scripture explicitly exempts from a capital punishment those who accidentally kill persons other than a pregnant woman or her unborn child. This is a strong testimony to God's concern for and protection of the unborn child.

Our obedience to the Word of God leaves us with no option regarding how we perceive the unborn child. He is a person, providentially given and cared for by God, with uninterrupted continuity into post-natal life. There are many explicit and implicit passages of Scripture which further support this conclusion. We are not given unlimited or autonomous sovereignty over our own bodies or the bodies of others (cf. 1 Cor. 6:15-7:7). Scripture repeatedly affirms the joy and blessing of conception, while barrenness is seen as a curse. God's involvement with the unborn child has already been mentioned. We are even told that John the Baptist was "filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15). These and many other references are adequately set forth in other studies.

Were there to be no support in the whole history of ethical and moral thought, were there no acknowledged confirmation from the medical sciences, were the history of legal opinion to the contrary, we would still have to conclude on the basis of God's Holy Word that the unborn child is a person in the sight of God. He is protected by the sanctity of life graciously given to each individual by the Creator, Who alone places His image upon man and grants them any right to life which they have.

We must again stress, however, that both exegetical options, even the one we think is wrong, have the same result for the question of abortion, which is not accidental. Exodus 21:22-25 offers no support to any who would seek justification for the intentional killing of an unborn child.

Medical Understanding of Abortion

Although the basic considerations of this report are religious and ethical, information provided through scientific means is valuable in helping the believer to understand and to thereby confirm the clear teaching of Scripture. We will begin our consideration of the medical aspects of the abortion issue by looking at the beginning and continuing development of human life. Although there has been much discussion of when life begins, the scientific community does not seem to have much doubt on this issue. The question is usually raised to obscure the real issue, namely, that abortion is the intentional killing of a living unborn child. The conclusion of the First International Conference on Abortion held in Washington, D.C., in October of 1967, was that no point in time could be found between the union of sperm and egg and the birth of the infant which could not be considered human life. The changes described below are merely stages of development and maturation.

Genetically speaking the human being is characterized primarily by the fact that within each cell of our body there are forty-six (46) chromosomes. This fact distinguishes us from other created beings. Man was created by God with a reproductive potential so that he might be able to obey His commandment to multiply and replenish the earth. In this reproductive cycle the sperm from the man and the ovum or egg from the woman is produced by their respective bodies as the end product of their reproductive cycles. Both the egg and the sperm will die unless fertilization occurs. After sexual intercourse the sperm traverses the female genital tract until it reaches the Fallopian tube. When the woman in her menstrual cycle ovulates, the ovum travels from the ovary into the Fallopian tube. If sexual intercourse has occurred at the proper time, fertilization will take place. At conception, which is synonymous with fertilization, the sperm permeates the egg, and the twenty-three (23) chromosomes which are in the sperm and the twenty-three (23) chromosomes within the egg align themselves to form a forty-six (46) chromosome human cell unlike that of any other living being. This union of the twenty-three (23) chromosomes from the woman and the twenty-three (23) from the man brings about the beginning of a unique living being. There are no other human beings who have the potential or same characteristics as this one nor will there ever be in the future. The genetic structure established at this moment guides the development of this individual in regards to its sex, its physical characteristics, such as skin color, eye color, hair, weight, height, and many other characteristics. The only thing that is added is time and food.

The development of this unique being begins at this moment of conception and continues until death. The intrauterine development, however, is usually separated into three stages, zygote, embryonic, and fetal. In the zygote stage rapid division of cells occurs as the development and the formation of this human being proceeds. In a few days the zygote moves down the Fallopian tube and in about five to six days implants itself into the mother's uterus which has been prepared for this act by hormonal influences within the mother itself. The zygote stage lasts through the fourth week after conception. After implantation into the mother's uterus the placenta through which the developing baby is nourished is rapidly formed. Within four weeks a precursor to the fully developed heart has formed and is actually pumping blood through the baby's developing body. The next stage is called the embryonic and exists from the fourth to the seventh week after conception. During the embryonic stage all major internal and external structures are developed. At the end of the embryonic stage the head, ears, eyes, nose, mouth, legs, fingers, and toes are recognizable though small. The baby at this point is only about one-half inch long. The primitive skeletal system is completely developed by the end of the sixth week, and an electroencephalogram (brain wave detector) can detect brain wave activity as early as forty-three days after conception. During the sixth and seventh weeks the nerves and muscles begin working together for the first time, and the lips become sensitive to touch. The next and last stage of intrauterine development is the fetal which occurs from the eighth week to birth. This stage is so called because of the ease of recognizing human features with the unaided eye. At this point all internal organisms of the adult are present. The stomach produces digestive juices, the liver manufactures red blood cells, and the kidney is eliminating uric acid from the blood. The arms are still very short, but hands with fingers and toes are recognizable, and legs have knees, ankles and toes. From this point in development until age 25-27 years when full growth and development is complete the only major changes will be in size and sophistication of the functioning parts.

The lines in the hands begin to develop at eight weeks and will remain a distinctive feature of the individual. The eyelids and palms of the hands become sensitive to touch at about eight and one-half weeks. At this point if the eyelids are touched, the child squints, and if the palm is touched, the fingers close into a small fist.

The sex hormones estrogen and androgen have been identified as early as nine weeks. At ten weeks growth hormone is detectable, and at ten and one-half weeks the thyroid and adrenal glands have begun to function. Also at ten weeks it is possible to record the electrocardiogram, and new ultrasonic techniques can be used by the obstetrician to detect the child's heartbeat.

Twelve weeks is a very important milestone in the development of the baby because at this point all organ systems are functioning. The child swallows its surrounding amniotic fluid and discharges this fluid through its kidneys as urine. The child swallows intra-amniotic debris and has bowel movements. The child swims about within the amniotic fluid. The child has inhaling and exhaling respiratory movements moving the amniotic fluid in and out of its lungs preparing itself to breathe air. Thumb sucking is first noted at this age. The fingernails appear also at this time. The child kicks his legs, turns his feet, curls and fans his toes, makes a fist, moves his thumb, bends his wrist, turns his head, squints, frowns, opens his mouth, and presses his lips tightly together. The child even at this point can be taught. If a sharp instrument is inserted through the mother's uterus and touches the baby, the baby would recoil in pain. If this painful stimulus is preceded by a noise, the baby will eventually learn that he is about to get hurt and will recoil in pain prior to the stimulus.

Growth continues very rapidly during the fourth month of life as weight increases six times, and length eight to ten inches. In the fifth month the unborn child will become one foot tall and weigh approximately one pound. Hair begins to grow on the head and eyebrows, and a fringe of eyelashes appear. The child sleeps and wakes just as he will after birth, and he may even be aroused functionally by external vibrations. At eighteen to twenty weeks the mother perceives fetal movement, and this is defined as quickening. From then on the child develops and adds weight and length to the time of birth.

It must be pointed out here that this developing baby is a separate but dependent new life with its own chromosomal pattern and at no stage of development can be considered as an appendage or part of the mother's own body. Physiologically it is the baby that determines the development of the pregnancy not the mother. The baby, however, is highly dependent upon its mother for protection and nourishment.

Another area in which factual information is vital for understanding the true nature of abortion is the means by which it is accomplished. The following is a brief description of the techniques of abortion commonly used today. The technique most commonly used until the twelfth week of pregnancy is suction. Under a great deal of vacuum pressure the contents of the uterine cavity are torn apart and then sucked out. A second procedure also used during the first twelve weeks of pregnancy is called a D&C which stands for dilatation and curettage. In this procedure the cervix is dilated to a point where a curette or knife-like instrument can be inserted into the uterus. After dilatation the baby is torn apart and cut up with a curette and then is scraped out. During the twelfth through the sixteenth week of gestation the prostaglandin infusion method is used. In this procedure, prostaglandin, which is a hormone like substance, is injected into the mother to stimulate premature labor and subsequent delivery. From the sixteenth through the twentieth week of pregnancy the "salting out" technique is used. In this procedure a sterile, very concentrated and caustic solution of salt is injected into the embryonic cavity which poisons the baby and causes it to die. The mother will go into spontaneous labor about twenty-four hours later and will deliver vaginally. Another method is hysterotomy, used after the twentieth week until birth. In this technique the usual operative procedure of a caesarean section is accomplished except that the intended result is to remove the infant and allow it to die. Virtually all abortions done this way produce live babies who are either allowed or encouraged to die.

Also significant to the discussion are complications which can result from induced abortions. The American College of Obstetricians and Gynecologists has stated, "The inherent risk of a therapeutic abortion is serious and may be life threatening and this fact should be fully appreciated by both the medical profession and the public. In nations where abortions may be obtained on demand considerable morbidity and mortality have been reported." This is supported by a statement issued by the Royal College of Obstetricians and Gynecologists (Great Britain).

Those without specialist knowledge, and these include members of the medical profession, are influenced in adopting what they regard as the humanitarian attitude to the induction of abortion by a failure to appreciate what is involved. They tend to regard induction of abortion as a trivial operation free from risks. In fact even to the expert working in the best conditions the removal of an early pregnancy after dilating the cervix can be difficult and is not infrequently accompanied by serious complications. This is particularly true in the case of the woman pregnant for the first time. For women who have a serious medical indication for termination of pregnancy, induction of abortion is extremely hazardous and its risks need to be weighed carefully against those involved in leaving the pregnancy undisturbed. Even for the relatively healthy woman, however, the dangers are considerable.

Obviously the worst complication resulting from a legal abortion is death itself. In the majority of countries where legal safeguards from abortion have been eliminated a woman is more likely to die from legal abortion than she is if she were to carry the pregnancy to term. This is true for legal abortions performed on healthy women by licensed physicians in fully accredited medical facilities.

Another complication centers around pelvic infection. Pelvic infection is a common sequel to legal abortion. While the incidence varies from country to country, consensus reveals an astonishing high rate. The incidence of pelvic infection appears to be highest two to three weeks after the abortion at the time when the patient has been lost to follow-up. There is also good evidence to suggest that young women pregnant for the first time are at much greater risk of infection (55% of New York City abortions are performed on women pregnant for the first time.) These infections are the direct result of the instrumentation involved in the abortion technique and are manifest as salpingitis — "infection in the Fallopian tubes or endometritis (infection of the lining of the womb)." When out of control these infections can cause septic shock with rapid death or pelvic thrombophlebitis (inflammation and bloodclot formation in the pelvic veins) with sudden death by pulmonary embolus (bloodclot from the pelvic veins which dislodges and is carried to the lungs). These infections can also result in sterility because they scar the tubes to the point where they no longer function properly.

Major hemorrhage is another complication and can result in death by exsanguination. Again the incidence is much too high to be acceptable from a medical standpoint. During the first year of California's new abortion law 8% of patients needed one or more blood transfusions. It should be mentioned that everytime a blood transfusion is given there are certain inherent risks, for example allergic reactions and hepatitis which have mortality and morbidity in themselves.

The next complication is uterine perforation. The perforation of the uterus can occur as a sequel to dilatation and curettage. This occurs primarily because the surgeon operates by "touch" alone and not under direct vision. Secondly, the pregnant uterus is much softer than the non-pregnant uterus lending itself to easier perforation. The problem with uterine perforation is the fact that peritonitis (inflammation of the abdominal lining) can occur, necessarily leading to an exploratory abdominal operation with its attendant complications and morbidity.

Menstrual disturbances following abortion are not infrequent. This usually means gross irregularity in the appearance of the menstrual period, heavy bleeding with the menses, or complete absence of menstruation. These disturbances may persist for many years and are mostly the result of endometrial adhesions or infection.

Subsequent pathological pregnancies are quite frequent following abortion, and this without question represents one of the most serious complications of induced abortion. Pathological pregnancies are the following: Premature deliveries, ectopic pregnancies and spontaneous abortions and stillborns. The prematurity rate in Czechoslovakia prior to abortion on demand was 5% which was not much different from the United States. Several years later this had increased to 14%. Hungary and Japan have reported similar trends. It should be pointed out that prematurity is the leading cause of infant death in the United States and one of the major contributors to mental and motor retardation. A number of countries have also reported a significant increase in the incidence of ectopic pregnancies (those pregnancies which occur some place other than the womb). In fact, Japan sees ectopic pregnancies in 3.9% of women which is 4-8 times more frequent than in the United States. Another study indicated a tenfold increase in the relative risk for ectopic pregnancy in a woman with a previous induced abortion. Ectopic pregnancies are not infrequently life threatening because of rupture and hemorrhage. Again tubal malfunction secondary to infection seems to be the prime cause. Spontaneous abortions and fetal death before the onset of labor are reported to be significantly more common following legal abortion in those countries with weak abortion laws. There is a tenfold increase in the rate of second trimester spontaneous abortions. Complicated labor such as prolonged labor, placenta previa, adherent placenta, and excessive bleeding at the time of delivery are also more common when compared to women who have not had legal abortions. Sterility is also a complication which is related to abortion and which does not appear immediately following the abortion. Post-operation sterility has ranged in various reports from 1% to 27.7%. Poland has reported that 6.9% of women were sterile four to five years after abortion, and Japan has reported 9.7% with subsequent sterility on three year follow-up, and other countries have had similar experiences. There is evidence also to suggest that sterility has an adverse psychological effect on the woman. A number of miscellaneous complications occur which deserve mention.

1. The Czech's have reported that 33% of patients had decreased sexual libido nine months after the abortion. Similarly, a study from Poland showed 14% to have decreased libido four to five years after the abortion.

2. Changes in the coagulability of the blood following legal abortions by the salting out method have been reported. In almost every woman undergoing salt abortion intravascular coagulation of the blood occurs.

3. Pregnancies following hysterotomy will need delivery by caesarian section to eliminate the possibility of rupture of hysterotomy scar.

4. Edometriosis is a common sequel to hysterotomy.

5. A particular problem associated with suction curettage is the perforation of the bladder.

The psychiatric sequela of the induced abortion are most difficult to elucidate but are present in a significant degree. Reports on the incidence of emotional difficulties following abortion vary from 0-85%. The true figure obviously lies some place between. The pro-abortionist would have us believe that unless an emotionally unstable woman's pregnancy is terminated her instability will

worsen. They fail to mention that there is a significant degree of emotional instability resulting from the abortion.

In summation it seems obvious that abortion is not the simple uncomplicated procedure its proponents would suggest but rather a risky medical procedure which even on humanistic medical grounds should be carried out only with extreme caution, if at all.

Alleged Special Case

At this point we want to consider what is frequently alleged to be a special case in which an exception is granted by those who would otherwise oppose all abortion. This special case is that abortion may sometimes be necessary to save the life of the mother. The situation is one in which the mother's very life is threatened by the continued existence of a pregnancy. It is posed as a question of one life or the other.

It is necessary first of all to reduce the emotional character of this "special case" with its accompanying misrepresentation. In many instances one would be led to believe this is an ethical decision faced regularly by physicians and parents. This is not to deny in any way the extremely painful choice when such a decision should confront us. But medically speaking, such a situation would be extremely rare in today's world. Advances in medical technology and in the knowledge and treatment of pregnancy complications have carried us to the point when almost any pregnancy can be carried to term or to the point where premature delivery can be accomplished with good results. The moral and ethical question is more theoretical than practical.

We have seen how the Word of God considers an unborn child as a person, entitled to the same provisions God gives for all human life. The destruction of such life without proper Biblical warrant is a grave sin. The question must therefore be formulated in terms of whether it is ever justifiable under any circumstance to sin, indeed to sin against an absolute prohibition of God Almighty. God's sovereignty and providential care govern all things. Being perfect in holiness and righteousness, hating all sin, God will not place His creature in a situation in which sin would be approved or justified. To so affirm would be to make God the author of sin. If the intentional killing of an unborn child is sin, there is no situation, no special case, that could warrant its being committed.

In explaining the sixth commandment, the *Larger Catechism*, question 136, states: "The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in the case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life . . ." If there is to be Scriptural evidence for abortion, it must be in exception to the sixth commandment through public justice (capital punishment), lawful war, or self-defense. It can easily be seen that an unborn child could not be guilty of a crime requiring the death penalty, nor could the unborn be the object of lawful war, leaving only the alleged possibility of self-defense of the mother as grounds for intentional abortion.

The Scripture speaks to the issue of self-defense in Exodus 22:2-3 asserting that if one is killed while breaking into another's home, the homeowner is not guilty of murder because of the aggression of the thief; yet if the break-in occurs during the day, the owner would be guilty of murder because seeing the thief and comprehending the circumstances, the homeowner could avoid the aggressive confrontation.

So the question is asked, Is the unborn child aggressively attacking the mother, threatening her life? Does the mere presence of the child constitute aggression? There can be no evidence to validate an affirmative answer. Intentionally to kill the baby because of an "assumed" health hazard, can not be justified by the self-defense exception to the sixth commandment.

It must be pointed out that there is a vast difference between the *threat* of death to the mother and the *certain* death (intentional) of the baby in the alleged special case for abortion. No man, trained physician or not, is able to say with 100% accuracy that a woman will definitely die because of a pregnancy. The woman's life is not in her own hands or in the hands of her physician, but it rests in the hands of a loving, sovereign God, who is holy and righteous. We do not pretend to understand all that God does, nor would we imply that this is an easy question for one who must face it. Like other areas of the Christian's walk, this calls for us to have a strong faith and trust in God to carry on a pregnancy in these circumstances.

The conclusion drawn from Scripture is that all life is precious to God, and He especially loves the life of the innocent (Exodus 21:20-21; Proverbs 6:16-17; Deuteronomy 19:10; Isaiah 59:1-9). Therefore there can be no abortion, and there is no "special case." Our decision, in this matter as in all of life, must be determined by God's absolute revelation to us in His Word.

Legal Aspects of Abortion

Having affirmed throughout this report the absolute authority of Scripture in forming our decisions, it is nevertheless true that we are aided in our practical implementation of Scriptural teaching by our understanding of various other disciplines. We will be aided in our opposition to abortion if we understand something of the history of legal developments in regard to abortion.

Abortion, with varying degrees of permissiveness, is legal in many of the nations of the world today. That is, women are permitted to abort their babies, and their doctors can perform the operation without risk of prosecution. Generally speaking, however, in the ancient civilizations this was not the case, and the practice of abortion, though fairly wide spread in pre-Christian times, was by no means universally approved and was indeed explicitly condemned as immoral,

dangerous, and harmful to the general welfare by the most important pre-Mosaic law codes and by some of the most celebrated thinkers, philosophers, and moralists of pagan Greece and Rome.

Ultimately the Christian influence which was growing in the Empire from the first century on would deter both the practice of infanticide and abortion. It was through the influence of the Church that Valentinian I, in 374 A.D., made infanticide a capital crime. The early Christian Councils, Elvira (306 A.D.), Chalcedon (451 A.D.), and Constantinople (692 A.D.), which served to shape medieval law, either declared abortion an almost unpardonable sin or branded it as manslaughter. The Church so influenced secular law in the middle ages, so strengthened the concept of the sanctity of marriage, the home and family, that abortion was forbidden for a period of some six hundred years. Thus the traditional Western view of the sacredness of human life was firmly established by centuries of precedent.

A period of legal uncertainty ensued under English Common Law due partly to the natural limitations of the scientific knowledge of that day. Only mild penalties were levied for abortion before "quickening" because it was felt that prior to that time the baby was not actually alive. After "quickening", when life could be felt in the womb and it was known that life was present, severe restrictions and penalties were administered. Apparently there never was a time under Common Law when abortion was not regarded as a crime. By the end of the seventeenth century the abortion of a "quickened" baby was considered murder or "a great crime", a "great misprison" (felony).

Discovery of the ovum in 1827 led to a reassessment of the significance of abortion. Law followed science, and in 1837 Parliament enacted a new abortion statute that effectively protected the unborn child from the moment of conception. The English lawmakers, having been shown biological evidence that life began at conception, were moved to protect that life in every stage of gestation.

In the United States in the nineteenth century several states interpreted the Common Law so as to render abortion criminal at all stages of pregnancy. Most states, however, did not prosecute for abortion prior to quickening. No state held that abortion after quickening was not a crime, and almost all of the then existing states enacted abortion statutes. A New York statute of 1829 imposed a second degree manslaughter charge upon any abortionist who caused the death of a quickened child or its mother unless the reason was to preserve the life of the mother. The same law required imprisonment in the county jail not to exceed one year or a fine not to exceed five hundred dollars for any abortive act prior to quickening.

In 1859 the American Medical Association protested that the quickening distinction allowed the fetus rights for civil purposes but still did not protect its life before that took place. They assailed the unwarranted destruction of human life and called upon state legislatures to revise their abortion laws to conform to the new scientific knowledge that life began at conception and should be protected from that point. One by one each state ruled that human life should be quickly and fully protected by law, not from quickening, but from its actual beginning at conception.

In 1868 the fourteenth amendment was ratified which forbade the state to "deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." The child in the womb was regarded as a "person" in the legal sense, and for over one hundred years, until 1967, all states fully protected human life from conception until the first permissive abortion law was passed in Colorado.

In June, 1970, when New York passed the first law allowing abortion on demand during the first six months of pregnancy, it was the sixteenth state to permit abortion for other than very restrictive reasons. After that only one more state, Florida, legalized abortion, while thirty three states debated the issue in their legislatures. All of these finally voted against abortion for any reason except to save the mother's life.

In April, 1972, New York repealed their liberalized abortion law, but Governor Nelson Rockefeller vetoed the repeal, and the law remained in force. New York City's Health Services Administration officials reported in February, 1971, that approximately sixty nine thousand abortions were performed during the first six months of legalized abortion in the state, about half of them women from other states. As other states modified and liberalized their laws, the practice of abortion became widespread. Unofficial statistics in 1972 from fifteen states with the most permissive laws indicated that at least four hundred thousand pregnancies were terminated in this manner.

In 1973 the Supreme Court (*Roe v. Wade*) ruled that the termination of an unwanted pregnancy is properly the decision of the woman and her doctor. This ruling struck down all laws against abortion in all fifty states and evaded the protection clauses of the fourteenth amendment by declaring the unborn child to be a "non-person" in the legal sense, i.e., "legal personhood does not exist prenatally." The new ruling provided for no legal restrictions at all upon abortions in the first three months of pregnancy and no restrictions in the middle three months except those needed to make the procedure safe for the mother. Abortion was even allowed until birth if one licensed physician judged that it was necessary for the mother's health. The Supreme Court's definition of health is revealed in the decision of *Doe v. Bolton*. It said that abortion could be performed "in the light of all factors — physical, emotional, psychological, familial, and the woman's age — relevant to the well being of the patient. All these factors may relate to health."

The abortion laws of the United States are probably the most liberal in the world. This is evidenced by the fact that about one third of the abortions performed in the United States are paid for by federal funds. Several versions of a constitutional amendment which would protect the life of the unborn have been introduced into Congress, but at this writing none have gotten out of committee for floor debate. A number of states have called for a Constitutional Convention to amend the Constitution with a "Human Life Amendment", but this requires a call by two thirds of the states, and it has not yet been achieved.

A good summary of the current legal situation is set forth in the Christian Action Council's brochure, "Abortion: What Can I Do?":

"There are only four ways in which *Roe v. Wade*, the abortion decision (or any Supreme Court decision) can be overturned:

1. The Supreme Court could reverse its own decision in a subsequent ruling.
2. The President could try to change the Supreme Court's make-up by adding to the Court new Justices who value the sanctity of life.
3. A constitutional amendment can be passed in Congress and then ratified by 3/4 of the state legislatures within seven years (U.S. Constitution, Article 5).
4. A constitutional convention can be called to draft a constitutional amendment and then pass it through 3/4 of the state legislatures within seven years (U.S. Constitution, Article 5).

"We immediately see that (1) is very unlikely. Since 1973 the Supreme Court has reaffirmed its 1973 position. *Planned Parenthood v. Danforth*, July 1, 1976 is even more sweeping. (2) has already been attempted once (by Franklin Roosevelt in 1937 in his Judiciary Reorganization Bill). This effort was viewed as "packing" the Court — i.e. with Justices favorable to the President's positions. It was soundly criticized by both the Congress and the press. With the delicate balance of powers in our federal government, transforming the Supreme Court at the present time does not seem feasible. We can pray that the President will uphold the sanctity of life in nominating replacements when vacancies occur in the Court. (3) and (4) are really the only courses of action available to the ordinary citizen to effect a change in that 1973 decision. Clearly both involve active participation in the democratic process. Therefore, the only effective *Christian* answer to that 1973 Supreme Court decision must be largely a *political* answer. If we do not recognize this, we in effect surrender our rights as citizens." ("Abortion: What Can I Do?")

In all legal discussions we must remember that our authority is not legal precedent. As with the medical testimony, there will be important confirmation of the revelation of God's Law, but there will also be abundant evidence of man's sin affecting civil law. Thus our argument must not be based on legal history but the Word of God. From divine revelation we know when life begins and that it is holy to the Lord. In that light the Christian can concur with the words of Thomas Jefferson: "The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government."

The Church's Relation and Responsibility to the State

It is one thing to point out the Scriptural foundation, the medical understanding, and the legal aspects of abortion. But what relation and responsibility does the church have beyond her own people? Are we indebted to all men by virtue of the Word from God we have on this matter? One thing is clear: God is God; He is Creator; beside Him there is none other. He will not abdicate His throne and submit His laws to a popular vote. The Christian is characterized pre-eminently by obedience, and whenever there is any conflict, there is only one option. "We must obey God rather than man" (Acts 5:29). But has the Church a responsibility to society other than obedience to legitimate authority?

The Church is under orders. The cultural mandate of Genesis 1:28 is given substance by God Himself revealing laws to govern its implementation. Throughout the Old Testament men of God spoke to kings and nations on the basis of revelation. In the New Testament the great King and Head of the Church, Jesus Christ, reiterates this mandate in the Great Commission. "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you" (Matt. 28:18-20). The command is comprehensive, "teaching them to observe *all*" that Christ commands, and implies that we who enjoy His promised presence are to proclaim His Word of both Law and Gospel. "Thus says the Lord" is to be heard until Christ Himself returns.

In light of these comments relating the universality of God's law for His creation, we want to consider more closely the specific New Testament teaching on church and state relations. Romans 13 and 1 Peter 2 are fundamental passages, and we will especially look at Romans 13.

Note specifically Romans 13:1,2:

Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the obedience of God; and they who have opposed will receive condemnation upon themselves.

Here we are commanded to obey the civil authorities. Why? On what grounds is this obligation set forth? The reason is that in so doing we obey God. "There is no authority except God," and in verse

4 the state is said to be "a minister of God to you for good." The context here is not the Old Testament theocracy, but pagan, corrupt Rome! Caesar, a "minister of God" in regards to civil authority.

Unhappily Caesar fell far short of bringing his sphere of responsibility under God's Law. So also the government of the United States. Yet even in such an important situation two things are clear. They *ought* to conform to God's law, and we are obligated to obey even corrupt governments except where it would cause us to violate God's law. At that point, "We must obey God rather than men." But clearly there is the responsibility of government to obey God's law, and to the extent possible, we as citizens must do all we can to assure the state's conformity to that law.

As regards our own nation, it was within a Christian context that our government was founded. The "establishment of religion clause" or the concept of church-state separation was never understood as separating the state from ethical and moral considerations, which is what the law of God provides. The separation of church and state pertains to the separation of two *institutions* and their respective *spheres or functions*. This does not mean they have a different moral authority. It means the church cannot require the state to enforce distinctive Christian duties (i.e. participation in sacraments or tithing to a particular church, etc.). The state is not exempt from the authority of God. God's law is directed to both institutions, church and state, as regards their respective functions.

According to scripture, then, there can be no question but that both church and state are divine institutions. Both owe their authority, not to autonomous human decisions, but to God. Both church and state have their sphere of authority, and within their sphere we are obliged to be in subjection (cf. Rom. 13:1-6; 1 Peter 2:13,14). In distinguishing these two authorities, however, we must not miss the fulness of the state's purpose. The state as the servant of God has many duties in the service of the spiritual realm. Failure in these duties does not relieve responsibility for them.

The civil magistrate is responsible to God. He is to discharge his duty according to God's will. The Bible is the supreme revelation of God's will. Because church and state are neither subordinate to the other but to God, the civil magistrate is under obligation to recognize the Bible as authoritative in the exercise of civil magistracy. The Lordship of Christ in all areas of life is fundamental.

Does the state's obligation to rule according to God's revelation have any bearing on the church. Clearly it does. As the repository of God's revelation the church is culpable if she does not inform the state about God's will. John Murray gives a good summary statement.

To the church is committed the task of proclaiming the whole counsel of God and, therefore, the counsel of God as it bears upon the responsibility of all persons and institutions. While the church is not to discharge the functions of other institutions such as the state and family, nevertheless it is charged to define what the functions of these institutions are, and the lines of demarcation by which they are distinguished. It is also charged to declare and inculcate the duties which devolve upon them. Consequently when the civil magistrate trespasses the limits of his authority, it is incumbent upon the church to expose and condemn such a violation of his authority. When laws are proposed or enacted which are contrary to the law of God, it is the duty of the church to oppose them and expose their iniquity. When the civil magistrate fails to exercise his God given authority in the protection and promotion of the obligations, rights, and liberties of the citizens, the church has the right and duty to condemn such inaction, and by its proclamation of the counsel of God to confront the civil magistrate with his responsibility and promote the correction of such neglect. The functions of the civil magistrate, therefore, come within the scope of the church's proclamation in every respect in which the Word of God bears upon the proper or improper discharge of these functions, and it is only misconception of what is involved in the proclamation of the whole counsel of God that leads to the notion that the church has no concern with the political sphere (*Collected Writings of John Murray*, I, 255).

While Scripture alone is our final authority it is also of value to consider this issue in light of our *Westminster Confession of Faith*. There is some confusion today as to whether our speaking out to the civil authorities is consistent with our *Confession*. The specific section which speaks to this states:

"Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate" (Chapter XXXI, 5.)

Many reacted against the abuse of the church's power in recent decades and operate now in an ecclesiastical isolation. Yet an abuse in one direction is as bad as an abuse in the other. Fear of the social action movement has caused many of us at times to appeal superficially to the *Confession* and imply that all communicating to the civil government is "intermeddling." While Scripture, and not the *Confession*, is our supreme authority, the *Confession* itself does not permit such isolation.

First of all, such isolation was not the practice of the Westminster Divines even in their writing of the *Confession*. Chapter XXIII is given over exclusively to "The Civil Magistrate" and defines for the state what his duties are. The framers of the *Confession* thought it proper for the church to declare the prerogatives and limitations of the civil magistrate's jurisdiction. The implication is that the Church has the right and the duty to declare when necessary what God expects of

civil governments. The writings and practice of the authors of the *Confession* provide no support for ecclesiastical isolationism.

In Chapter XXXI, 5, we confess that "synods and councils are to handle, or conclude nothing, but that which is ecclesiastical." Again the reaction against abuse has led many to see "ecclesiastical" as restrictive, while in reality it is a broad term. We have just noted above how the sphere of the magistrate's jurisdiction forms about three percent of content of the church's "ecclesiastical" confession (one of thirty-three chapters). For a General Assembly to deal with ecclesiastical matters only is not restrictive but includes the whole counsel of God. The *Confession* indeed denies the church's right to intermeddle in "civil affairs," but we must not regard God's law as "civil affairs" distinct from the church. Murray is helpful in his reference to this.

But to declare the whole counsel of God in reference to political matters, as well as other matters, is definitely an ecclesiastical function and was surely considered to be such by framers of the *Confession*. Furthermore, the terms used by the *Confession* . . . indicate that what is regarded as beyond the province of synods and councils is something quite different from proclamation of the whole counsel of God as it bears upon the conduct of civil affairs (*Collected Writings of John Murray*, I, 256-267.)

Ignoring the sanctity of life by destroying it through abortion clearly falls within the purview of the church's ecclesiastical responsibility to speak for God to the state.

We need further to note that when the *Confession* forbids intermeddling with civil affairs, there are two exceptions given. The first to these, "unless by way of humble petition in cases extraordinary," apparently gives opportunity for petitioning the state directly in what is specifically commonwealth business. The intent is to grant exceptions in the area beyond the church's ongoing proclamation to civil government. Whatever areas would be envisioned here would not affect the fundamental position of the *Confession*, which is the right of the church to address issues in the political sphere if they touch in extraordinary ways moral and spiritual issues. And even if the understanding of "ecclesiastical" given above were in error (which we do not think is the case), surely our church would be obliged to recognize the intentional killing of millions of innocent lives through abortion to be an extraordinary case in which the people of God must speak out. One cannot use the *Westminster Confession* to support isolationism on the abortion issue.

The other exception given in the *Confession* is "by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate." Perhaps the only thing that need be said here is that such a request by government authorities is highly unlikely in our nation at this point in time.

To speak publicly to our churches and to our government on God's revelation regarding the sanctity of life, even at conception, is contrary neither to the Word of God nor our *Confession*. The church is under orders to proclaim the whole counsel of God. This will necessitate speaking God's truth to the world in general and civil government in particular. We must strive for a unified voice when we speak. And we must exercise extreme caution in any corporate pronouncement. Those to whom we speak may not listen. But we are obliged to speak to public sin for the purpose of proclaiming the Word of God, of vindicating God's authority, and honoring the Name of the Lord Jesus Christ.

Conclusion

The fundamental task of the Church is the proclamation of God's Word as it bears upon individuals and institutions. The Holy Scripture, which is God's Word written, is graciously given as the power of God unto salvation for those who believe. But it is no less the absolute authority given to regulate any institution or individual as regards the created life which only God has the right to give or take away. On this basis we believe the intentional killing of an unborn child is a violation of God's command and authority. Scripture considers such a child a person and thus covered by Divine protection even as a person after birth. Any medical support or historical precedent can only be of secondary authority when we have a clear Word from God on moral questions. Yet as often is the case, a candid evaluation of secondary authorities supports the teaching of Scripture. All truth is God's truth, and any alleged conflict is thus but a misreading of one area of His truth.

We are convinced Scripture forbids abortion. The premise of the personhood of the unborn child and the premise of the universal validity of the Sixth Commandment, if true, necessitates the conclusion that abortion is wrong. In a day in which situation ethics has left its mark, the question easily arises in the minds of some, "But what if?" The familiar objections are then presented: population control, economic hardships, unwanted children, psychological or physical health of the mother, rape or incest, deformed children, and protection for the mother's life. We have not dealt with these particular cases with the exception of where the mother's life is threatened. Neither have we dealt with frequently raised objections such as "freedom of choice" and dangers of illegal abortions. There are two primary reasons for not going into detail. One is practical. It would unnecessarily enlarge this report, and these objections have been adequately dealt with in the OPC and RPCES Reports and in other readily available sources. The other reason is to emphasize the principle set forth in this report. Abortion is wrong: it is sin. God as the righteous and holy Judge will not permit sin to be justified by human "situations." Thus the practical application in each of these cases is the consistent application of God's absolute prohibition and the

comfort derived from the knowledge that our greatest good is dependent upon our obedience to God.

We cannot stress too strongly our authority in this matter. God in His Word speaks of the unborn child as a person and treats him as such, and so must we. The Bible teaches the sanctity of life, and so must we. The Bible, especially in the Sixth Commandment, gives concrete protection to that life which bears the image of God. We must uphold that commandment. There is a danger of weakening our witness by either retreating from an absolute ethic revealed in God's Word or by uncritically associating ourselves with a humanistic philosophy of right to life based on human wisdom. The Church as the repository of God's revelation must speak from that authority and must do so without compromise or equivocation.

For Thou didst form my inward parts;
Thou didst weave me in my mother's womb.
I will give thanks to Thee, for I am
fearfully and wonderfully made;
Wonderful are Thy works,
And my soul knows it very well.

Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.

(Psalm 139:13, 14, 23, 24)

Appendix: Selected Resources

Organizations

Christian Action Council
788 National Press Council
Washington, D.C. 20045

CAC represents an evangelical Protestant voice, seeking to persuade Christians to involve themselves in constitutional and political discussion, and to persuade legislators to be attentive to Biblical values. Two excellent brochures are available: "Abortion on Demand?" and the very practical, "Abortion: What Can I Do?"

Citizens For Informed Consent
286 Hollywood Ave.
Akron, Ohio 44313

Having successfully promoted a local ordinance regulating abortion, Citizens For Informed Consent has become a national clearing house for providing information to those wishing to introduce similar restrictive legislation.

Local and National Right to Life Groups

Right to Life is a broader based organization, including those from Judeo-Christian backgrounds, which has been effective in pro-life efforts. A good source for general information as well as current issues and opportunities.

Audio-Visual

"The First Days of Life," a film available from many Right to Life Committees or Pyramid Films, Box 1048, Santa Monica, CA 90406.

"Crusade for Life" slide/tape program, Box 1433, Whittier, CA 90607.

"Abortion Kills," a slide/tape program by George Knight, Covenant Theological Seminary, 12330 Conway Rd., St. Louis, MO 63141.

Miscellaneous Publications

"Action Line," 788 National Press Bldg., Washington, D.C. 20045. A Christian Action Council Newsletter.

"Human Life Review," Room 540, 150 East 35th St., New York, NY 10016.

"Lifeletter," Box 574, Murray Hill Station, New York, NY 10016.

"National Right to Life News," 1299 Arcade St., St. Paul, MN 55106.

Bajema, Clifford E. *Abortion and the Meaning of Personhood*. Grand Rapids: Baker Book House, 1976.

Brown, Harold O. J., *Death Before Birth*, New York: Nelson, 1978.

Hilgers, Thomas W. *Induced Abortion: A Documented Report*. Minnesota Citizens Concerned for Life, Inc. 1976.

Koop, C. Everett. *The Right to Live: The Right to Die*. Wheaton: Tyndale House Publishing, Inc., 1976.

Orthodox Presbyterian Church. *Report of the Committee to Study the Matter of Abortion*. Philadelphia: O.P.C., 1971.

Reformed Presbyterian Church, Evangelical Synod. "Abortion: The Disruption of Continuity,"

Minutes of the 153rd General Synod. Lookout Mountain, TN., 1975.

Willkie, Dr. & Mrs. J. C. *Handbook on Abortion.* Cincinnati: Hiltz Publishing Co., 1972.

Dr. Carl W. Bogue, Chairman

Rev. Thomas Cheely
Rev. Charles Dunahoo
Rev. William Fitzhenry
Rev. Fred Thompson

Dr. Warren Diven
Mr. Richard L. Kennedy
Dr. William Russell
Dr. William Thompson

Recommendations

Scripture alone gives us the revelation from God which governs all of life. The commandments are the clearest testimony by which we regulate our life and discipline our church. The Church of Jesus Christ, through the sessions, presbyteries, and general assembly, is responsible to implement the Law of God in the life and discipline of the Church. Failure to do this is an indication of spiritual decay, for which the Church comes under judgment. Therefore, we recommend to the Sixth General Assembly of the Presbyterian Church in America the following:

1. That because Scripture clearly affirms the sanctity of human life and condemns its arbitrary destruction, we affirm that the intentional killing of an unborn child between conception and birth, for any reason at any time, is clearly a violation of the Sixth Commandment;
2. That presbyteries, sessions, and congregations be encouraged to utilize available resources so that the cruelty and sinfulness of abortion may be fully understood;
3. That the Committee for Christian Education and Publication, under the auspices of the Stated Clerk, be directed to have this report published in an acceptable pamphlet format as soon as possible (expenses to be born by the General Assembly), and that this publication be sent to each church and pastor, with additional copies available for sale through the Christian Education and Publication Office, in order that Christians may use this as a guide for their own study and for distribution by them to governmental officials and others;
4. That the General Assembly make available through the Christian Education and Publication office the Slide-Tape presentation on abortion as offered by the Ad-Interim Committee on Abortion, accompanied by a copy of this report;
5. That we remind all Christians of their duty to show compassionate love and understanding to families in distress as a result of pregnancies, and to offer these families sympathetic counsel and help for physical needs where required. This duty is especially incumbent upon us as we minister to persons contemplating abortion;
6. That all members of the Presbyterian Church in America be encouraged to seek to bring about substantial changes in existing legislation so that the human life of an unborn child be recognized and protected, and that special attention be given to informing our elected representatives at all levels of government of God's Word pertaining to abortion and to lift up in prayer these ministers of God in civil affairs;
7. That the Presbyterian Church in America invite those churches with whom we have fraternal relations to unite with us in issuing the following declaration: "We condemn the intentional killing of unborn children." The Sub-Committee on Interchurch Relations shall arrange implementation of this recommendation;
8. That the Stated Clerk of the General Assembly, on behalf of the Presbyterian Church in America, be directed to communicate to the President of the United States, the leaders of Congress, and the Chief Justice of the Supreme Court, this report along with the following statement: "God declares in Sacred Scripture that civil government, no less than the Church, is a divine institution and owes its authority to God. The Bible is the supreme revelation of God's will and teaches that the unborn child is a human person deserving the full protection of the Sixth Commandment, "You shall not murder." We who love our nation, in the name of God who alone is sovereign, call upon you to renounce the sin of abortion, to repent of the complicity in the mass slaughter of innocent unborn children who are persons in the sight of God, and to reverse the ruinous direction of both law and practice in this area. The obedience to God which places us in subjection to your rightful authority, requires of us to proclaim the counsel of God as it bears upon that same God-given authority. We are and remain your humble and obedient servants";
9. That sessions be reminded of their responsibility to exercise Scriptural discipline, and that the grave sin of abortion is certainly grounds for such discipline;
10. That presbyteries be reminded of their responsibility of pastoral counsel and oversight of their members, and that failure on the part of presbyters to affirm the sanctity of life of the unborn child, or failure to seek the protection of such children, should be considered as grounds for Scriptural discipline.

SCRIPT FOR A SLIDE PRESENTATION

ABORTION An Issue of Life and Death

Slide No.

- 1
- 2 This is a sound-slide presentation of the abortion issue narrated by Dr. Will Thompson, a ruling elder in the Presbyterian Church in America and a family physician. This is being offered by the Presbyterian Church in America for the purpose of informing our church regarding this current issue facing us as a church and as individual citizens of our nation. It is not offered as a complete discussion of all ramifications of the abortion issue; however, the basic issue is being addressed in this presentation.
- 3 Abortion on demand was legally sanctioned by our nation's highest court on January 22, 1973, in the case of *Roe vs. Wade*. This action declared unconstitutional the then existing state laws on abortion. These laws had prohibited abortion except when the mother's life was at stake. Since then approximately 6 million abortions have been reported as having occurred. About 1.3 million abortions were done in 1976 alone. This surgical procedure is now the second most commonly performed operation in the United States today — second only to tonsillectomy. By this action, we, as Christians, are being called upon to ask whether what is now legal is morally acceptable.
- 4 What is abortion, as commonly referred to today and as used in this presentation? Abortion is the intentional killing of an unborn child between conception and birth.
- 5 Immediately, we wonder if this is not a transgression of God's command, "You shall not murder," which has been the basis for the sanctity of life in our Judeo-Christian civilization. And what is God's rationale for this command? Is it not that man has been created in His image and, therefore, under His Divine protection?
- 6 The pivotal, crucial question and the one around which all other questions and problems revolve around is whether or not the unborn child is a human being. Or expressed differently — when does life begin? If this question is honestly faced and honestly answered, then many of the related questions and issues can be easily resolved, especially when God's Law is applied.
- 7 To understand the importance of this question, let's view the problem of abortion from both the mother's and the developing baby's viewpoint by way of this illustration. On the left hand side of the balance, we see the mother and her unwanted pregnancy, which might lead her to seek an abortion. We see such problems as the pregnancy conceived out of wedlock in a teenager where the child or her parents do not want the burden and responsibility of rearing the baby, once born. Then there is the pregnancy conceived in an adulterous relationship, and to avoid a divorce the wife seeks a secret abortion. Also, a problem is the unplanned pregnancy in a family where if it's anything they don't need or can't afford it is another mouth to feed. What about the diabetic or woman with severe heart disease? Her health will be jeopardized, so she seeks an abortion. Then what about such problems as the unwanted and so potentially battered or abused child; the potentially deformed child? These are, no doubt, very real and serious problems which we must also honestly face, but we must consider the other side of the balance before we can cope with these problems. We must consider the developing baby which is seen on the right hand side of this balance. On this side, let's place the baby and consider just what is this within the mother's womb. Is it merely a mass of protoplasm — a piece of tissue — a hunk of meat? Or is it truly a human being, created in the image of God and, therefore, having an eternal soul and also under divine protection?
- 8 If we view the developing baby in the former way — just a piece of tissue — then I'm sure we would all agree that the mother's problems would outweigh in value that of this mass of tissue; and so abortion would be justifiable.
- 9 However, if we view the developing baby in the latter sense, then we must ask whether any man has the right to solve the social or financial problems of one segment of society by destroying another segment of society. This is what the proabortionist would do — solve the dilemma of the unwanted pregnancy by simply destroying the developing human. So we see that the question which must be honestly answered is "what is this within the mother's womb? Is it just a mass of tissue or is it a human being?"
- 10 When does life begin? In trying to answer this question, we will look at it from two perspectives — Scripturally and scientifically.
- 11 As Christians, we would affirm our belief in the Word of God as our only rule of faith and practice and do believe that it is infallible as our guide in dealing with issues such as we are presently discussing. Therefore, we shall turn to several passages of scripture dealing with our cruxquestion of when life begins.

- 12 In this passage from Job 3, Job curses the day of his birth and even that of his conception. Here he refers to the life resulting from conception as human. His becoming a man began with his conception.
- 13 This is Psalm 51, David's psalm of repentance over his sins of adultery and murder. Among other confessions, he confesses that his human nature is totally depraved. This human depravity was the result of the fall of Adam and was inherited at David's conception.
- 14 Again in Psalm 139, David is referring to his own human identity while still within his mother's womb. David was praising God for himself and not some inanimate abstract piece of tissue.
- 15 This is Luke's account of the incarnation. Jesus' humanity was accomplished at the moment of Mary's conception by the power of the Holy Spirit. At that moment, and not at His birth, He became the God-man. Because Christ is fully human, as we are, then our humanity began as His did — that is, at conception.
- 16 When does life begin? At conception. The overwhelming evidence of Scripture teaches this and reveals to us that within the mother's womb is not just a piece of tissue but is a living human being with personhood. Therefore, to destroy such a one is definitely a transgression of the Law of God.
- 17 Our *Larger Catechism* helps. In its clear and precise way the Sixth Commandment is dealt with. Here the positive and negative aspects of this Commandment are outlined. We can see that the unborn, yet human, child is included in this Commandment and is truly innocent.
- 18 Although the basic considerations in the abortion issue are religious and ethical, information provided through scientific means is valuable in helping the believer understand and to thereby confirm the clear teaching of Scripture. The following slides will reveal to us the biological evidence that life begins at conception.
- 19 This is Kelly Forman. Kelly is 3 days old in this picture. She was born on March 31, 1971, in Toledo, Ohio. She was 20 weeks gestational age when born. Full maturity is at 40 weeks. So Kelly was born only half way through pregnancy.
- 20 This is Kelly at age 3 weeks. Let me ask you. Is Kelly human?
- 21 Say hello to Marcus Richardson. Marcus was also born at 20 weeks of gestation. Why are these two slides shown? The Supreme Court says it is legal to abort or kill infants at this stage of development if the mother and her doctor decide. Both Kelly and Marcus could have been legally aborted without any questions asked.
- 22 Now we go back to 12 weeks of gestation and ask whether this baby is human. If it is not human, then what is it. Is this a fish? a cow? a monkey? Is this a frog now but will eventually be a human? Of course not — this is a human and nothing else. To think otherwise is to be self-deceived and blind. Or it may be said that is not a human now but at a certain point of development, usually referred to as the age of viability, the baby becomes human. Let me ask you — what magic occurs at the age of viability that so transforms something no more than a piece of tissue into a human person? How can this baby be not a human one moment and then the very next moment become a human being? No, this is all too illogical to accept. Now, back to this particular baby we see here at 12 weeks of gestational development. This is a very important stage in the child's development, for it is at 12 weeks that all its organ systems are functional. This baby breathes, swallows its surrounding amniotic fluid and discharges it as urine. He has bowel movements. He sleeps, usually when his mother sleeps, and is awake when she is awake. He is startled by loud noises and is sensitive to light, touch, and pain. The baby, at 12 weeks, can even be taught. For if a repeated painful stimulus is applied to this baby and preceded by a bell's noise, he will eventually recoil from the anticipated pain when the bell is sounded. It is to be pointed out that the majority of abortions are done about this time.
- 23 These are the feet of a 10 week baby to show that at this point of development the body is completely formed.
- 24 This is an 8 week old developing baby. Now we would all grant that at this point he may not look entirely human to us. But we must not equate recognizableness with humanness. Think of your first baby pictures and compare them with one recently made. Now your baby pictures don't look at all like you do now, but does that mean that that is not you in those pictures? Of course not. You have developed and changed in appearance, but both these pictures represent the same person. At this point of gestation, the baby can swim within the mother's womb, and an ECG or electrocardiogram can be recorded. This is a record of the heart beat.
- 25 This baby is at 6 weeks development. Human brain wave activity is first measurable about this time. An EEG or electroencephalogram can be obtained recording the electrical activity generated by a functioning brain. It is strange that the most commonly recognized sign of death in the human outside of the womb is the absence of brain wave activity on an EEG; yet, when we can record an EEG on a 6 week old developing baby, the abortionist says that he isn't alive. Very ironic and schizophrenic, to say the least!
- But we must go even further back than 6 weeks in development to answer our basic question of "when does life begin"? We must go all the way back to our origin — conception — where we see biologically as well as Scripturally that life begins.

- 26 What happens at conception? First of all, it must be pointed out that genetically speaking the human being is characterized primarily by the fact that within each of his body's cells there are 46 chromosomes. This fact distinguishes the human from all other created beings. Man was created by God with a reproductive potential so that he might be able to obey the command to multiply and replenish the earth. In this reproductive cycle, the sperm from the man and the ovum or egg from the woman is produced by their respective bodies as the end product of their reproductive cycles. If fertilization does not occur, the egg and sperm will die. The sperm and the egg contain 23 chromosomes which is half the human complement of 46. At conception, the sperm permeates the egg and the 23 chromosomes from the sperm align with the 23 chromosomes from the egg to form one cell with 46 chromosomes — a new and truly unique human person. There are no other humans who have the potential or same characteristics as this human nor will there ever be anyone like this in the future. This is truly a unique living being. The genetic structure established at this moment guides the development of the individual in regards to its sex, its physical characteristics, such as the color of its skin, color of hair and eyes, and many other characteristics. The only thing added from this point is food and time.
- 27 So we see that life is a continuum beginning at conception and eventually ending at death. Now that we have established Scripturally and biologically that life does begin at conception, let's now enter the world of abortion and view the procedure, keeping before our minds what we have previously learned.
- 28 This statement is the hard cold truth if what we have just learned is truth. We must face this and react appropriately.
- 29 Again, our definition of abortion. There are 4 basic methods of performing an abortion based on the stage of development. We will look at examples of each.
- 30 This slide portrays death. Death in terms of the real world of abortion. This is the product of the first technique of abortion to be considered — the suction abortion. In this procedure, a soda-straw sized tube is inserted through the cervix into the cavity of the uterus where the baby is. Then, under strong negative pressure, the baby is dismembered into smaller pieces, then sucked out. This is the most common abortion done and is done up to 12 weeks gestation.
- 31 This is the end product of a D&C, the second technique to be considered. This is also done up to 12 weeks. In this procedure, the cervix is dilated, hence the "D," and the baby is cut up into small pieces by a sharp knife-like instrument called the curette, hence the "C." The baby is then scraped out and reassembled by an operating room nurse so no parts will be left in to cause subsequent infection or hemorrhage. Remember now that at 12 weeks of gestation all organ systems are functioning; brain wave and heart activity are measurable, and the baby is sensitive to pain.
- 32 The third method is called the salting out technique and is usually done from 16 to 20 week of gestation. A sterile, very concentrated, solution of salt water is inserted through the mother's abdomen into the amniotic fluid where it is instilled. The baby swallows this poison, convulses, then dies. As you can see, the baby's skin has been burned by this caustic solution of salt. The mother will then go into labor spontaneously and deliver a stillborn baby about 24 hours later.
- 33 Another picture of a salting out abortion performed at 20 weeks of gestation — the same age as Kelly and Marcus were when they were born. Also, recall that these babies are sensitive to pain and that these were very painful deaths for these two babies.
- 34 This is the fourth method of abortion and is called a hysterotomy. It is done usually from 24 weeks to birth. This is the same procedure done when a caesarean section is done, except the intended result is that the baby die — not live. Virtually 100% of these babies are born alive — that is, they all cry, move, and breathe. They must be encouraged to die or from neglect will die. In New York in 1971, there were 250,000 abortions performed. 1-1/2% or 4,000 were done using this technique. That means that 4,000 babies were born alive and were killed or died from neglect in one year in one state alone. Appalling, yet true.
- 35 This slide has appropriately been termed "human garbage." This was a day's work at a Canadian teaching hospital where hysterotomies were done. Now this slide is not any different from the next that will be shown except that of age.
- 36 This is ugly, but this is real, just like our last slide. This was a photo taken from within a Nazi concentration camp in Germany when the Allies took over in 1945. These are bodies of human beings killed because the society they lived in said they had no right to life because they happened to be of a particular race. In the 1920's in Germany, abortion on demand was the general rule, just like it is in America today. And Hitler had nothing to do with it. High ranking and well-respected physicians and "social planners" in Germany determined that certain people did not have the right to life because they weren't being productive; so they had them eliminated. These were the mentally ill in institutions; the elderly and senile in nursing homes. A price tag had been placed on the value of human life. The price then dropped. Children with birth defects or learning disabilities, even those with lop ears, were being destroyed; even World War I veterans with amputations were destroyed just because

they couldn't produce. So what Hitler did was to logically extend the philosophy that a person's right to life depended on his usefulness and productivity or depended on his being a member of a certain race. So what we see here are the tragic consequences that are reaped when a value is placed on human life.

37 — So this presentation has convinced and convicted you that abortion is evil. What can I do — you might ask. Well, our responsibility enters two spheres of action — personal and political.

Personally, we must become more informed about abortion and what it really is and be able to defend our position. Also, we must become active in teaching others. Secondly, it is our personal responsibility to come to the aid of women in distress, contemplating abortion, and show real Christian love and compassion toward them, not condoning their actions but certainly not driving them to compound their sin. We must show these women the viable alternatives to abortion. The Christian church should be the first to come to their aid, not some government, welfare, social, or humanistic program. Thirdly, you can join and support your local right to life organizations; find out if your doctor or hospitals are pro-life and, if possible, support them only.

38 The second sphere is political. There seems to be no alternative to a constitutional amendment. The Supreme Court once said, over a century ago, on the Dred Scott case that a slave was not a human being under the constitution; that he was just a piece of property belonging to his master to be done with as he saw fit. It took a constitutional amendment to overturn that error. It's going to take a constitutional amendment to overturn the error of abortion on demand made by our Supreme Court in 1973. So we urge you to contact your congressmen and Senators, urging them to support pro-life programs and urging them to get an amendment to the people of our country for their approval.

40 And I suppose the most important thing we can do is to turn to our God, sovereign, powerful, and almighty, asking Him to bring our country to repentance over its national sins. We do this as God outlines here in II Chronicles, Chapter Seven, a humbling of ourselves before Him in repentance over our own personal sins, asking His forgiveness for them, and praying for Him to heal our land. May God have mercy upon us all.

Appendix P
REPORT OF THE AD INTERIM
THEOLOGICAL COMMITTEE ON DIVORCE

The task given the Ad Interim Theological Committee on Divorce was two-fold:

- 1) To review and re-study Part II of the Constitutional Documents Committee Report entitled "Interpretation of I Timothy 3:2, "the husband of one wife," and report to the Sixth General Assembly;
- 2) To consider and make recommendation concerning Overture 12 from North Georgia Presbytery to the Fifth General Assembly:
 "Whereas: God's Word enjoins His people to recognize the legitimacy of divorce on the grounds of adultery, or desertion by an unbelieving partner only;
 Whereas: our civil authorities have taken it upon themselves to recognize other than Scriptural grounds for divorce;
 Therefore: be it resolved that the General Assembly appoint a committee to further investigate the practice of divorce and remarriage both within and without the PCA, to the end that specific conditions of divorce be incorporated in the *Book of Church Order*, as may be most conformable to the Word of God."

The Committee held its first meeting by way of a telephone conference call, on November 14, 1977. Teaching Elder Settle was elected Chairman, and Teaching Elder Stanway was elected Secretary. Operating procedures were established, bibliographical resources shared, and sub-committees appointed and charged with specific duties relative to the task assigned the Committee.

A second meeting was convened on January 27, 1978, in Atlanta, Georgia. the Rev. Morton Smith and the Rev. Charles Dunahoo reviewed the actions of the General Assembly and of the Constitutional Documents Committee which has prepared the original report (no. 1, above).

Teaching Elder James Campbell indicated that he may file a minority report for consideration by this General Assembly.

Respectfully submitted,

Ruling Elders

Kenneth Ryskamp
 Steve Fox
 Henry Dekker
 John Thompson
 Stokes Robertson

Advisory Members

Morton H. Smith
 Charles H. Dunahoo

Teaching Elders

William J. Stanway
 Charles Young
 James Campbell
 Richard Knodel
 Paul Settle, Chairman

After a thorough discussion of the subject under consideration, the Committee adopted the following statement and recommendations for presentation to the Sixth General Assembly:

- I. The Interpretation of Paul's qualification for church officers, "the husband of one wife," I Timothy 3:2 and 12; Titus 1:6.

Paul's qualification that an elder or deacon must be "the husband of one wife" has been interpreted mainly in four ways.

1. Some have held that any twice-married man is thereby disqualified for church office, and some devout scholars have translated Paul's words to read, "married only once." Nowhere in the Bible, however, is the remarriage of a widow or widower as such treated as a reflection upon that person's moral character. Consequently, this interpretation does not seem valid.
2. A second interpretation is that an elder must not be a polygamist or that he must not have more than one living wife or more than one woman living who has been his wife. Although scholars have differed in their judgment of the extent to which polygamy posed a problem for the church in Paul's day, the interpretation of Paul's words as excluding a polygamist from church office appears to be a valid one.
3. Some interpret Paul's qualification as directed against the divorce evil, which seems to have been rather common, and have understood Paul's words as disqualifying for church office a man who had divorced and remarried, or at least a man who had divorced on other than Scriptural grounds and remarried.
4. Still another interpretation is that a man called to office in the church must be a man of unquestioned moral integrity, a man who is free from any taint of sexual promiscuity or laxity, and who is strictly faithful to his one wife.

Each of the latter three of these views has certain merit as an interpretation of Paul's words, "the husband of one wife," both in the light of the immediate context (with its

emphasis on the officer's being above reproach and his managing his own family well) and in the larger context of the whole Scripture. Paul's concern seems to involve this much at the very least, that the man chosen to be a church officer (whether elder or deacon) must be a man whose marital and family relationships are above reproach, and whose personal example gives no encouragement to lax morality.

II. Recommendations: The Committee accordingly recommends:

1. That the General Assembly reaffirm its commitment to the Biblical position as summarized in the *Westminster Confession of Faith*, Chapter XXIV, regarding the integrity of marriage according to the Divine ideal as being for life.
2. That the General Assembly affirm that the integrity of marriage is founded upon God's Word, which declares that marriage is God's institution and should be God-centered, not man-centered. Both husband and wife are the Lord's servants and submit one to the other in terms of the Lord's purposes. They are, together, the Lord's creatures, called to serve Him, with one, the husband, exercising loving headship in that calling.
3. That the General Assembly declare that the Biblical ideal for church office is exemplary conduct to the highest degree possible with regard to all of the qualifications set forth by the Apostle Paul in I Timothy and Titus 1.
4. That the General Assembly affirm that the Bible teaches that divorce is permissible in the case of sexual immorality (Deuteronomy 24:1-4; Matthew 19:9) or willful desertion of a believer by an unbeliever (I Corinthians 7:15). The innocent party is therefore free to remarry, since he is no longer "under bondage," once properly divorced. (See *Westminster Confession Of Faith*, XXIV-5). Anyone who is divorced in accord with Biblical principles, whether remaining single or having remarried, may serve as a church officer.
5. That the General Assembly urge church courts to exercise special care in the cases of divorced/remarried persons who are considered for ordination, that where there has been divorce and remarriage on other than Scriptural grounds, guilt must be acknowledged and repentance for sin expressed.
6. That the General Assembly remind the church that in order to be considered for church office the parties concerned in such cases must have been rehabilitated sufficiently in the confidence and respect of other Christians as to be able to fulfill in an exemplary way the requirements of church office with regard to marital and family relationships. The General Assembly reminds the church and its courts that even when such care is exercised as is urged in this and the foregoing recommendation, there may be circumstances in which it would be inadvisable, even though technically permissible, for divorced/remarried persons to serve as church officers.
7. That the General Assembly exhort sessions and presbyteries to follow Scriptural guidelines carefully in dealing with present or prospective church officers who have been divorced.
8. That the General Assembly answer Overture 12 from the Presbytery of North Georgia to the Fifth General Assembly, with regard to divorce and remarriage, by reference to the *Westminster Confession of Faith*, Chapter XXIV.

Teaching Elder James Campbell and Ruling Elder John Thompson are submitting a minority report so that the General Assembly will have opportunity to discuss a concept other than that espoused by the Committee as a whole.

Respectfully submitted,

Ruling Elders

Kenneth Ryskamp
Steve Fox
Henry Dekker
John Thompson
Stokes Robertson

Advisory Members

Morton H. Smith
Charles H. Dunahoo

Teaching Elders

William J. Stanway
Charles Young
James Campbell
Richard Knodel
Paul Settle, Chairman

MINORITY REPORT AD-INTERIM THEOLOGICAL COMMITTEE ON DIVORCE

Change I, 4 of the Committee's statement to read as follows:

Each of the latter three of these views has certain merit as an interpretation of Paul's words, "the husband of one wife," however, Paul, in the context of I Timothy 3 and Titus 1:5-9, is giving clear guidelines for the selection of officers in the church, the household of God. In order to pro-

tect the church which is the pillar and support of the truth (I Timothy 3:15), Paul states most clearly that men who exercise leadership must have proven their ability to manage their own households (I Timothy 3:4, 12; Titus 1:6) before they can care for God's household (I Timothy 3:15). Thus, one who has difficulty managing a small family, which ends in divorce on other than Biblical grounds, has demonstrated a character weakness and character taint which is a warning to the church that he is one unfit to manage the larger family, the church of the Living God. Such a man may certainly know God's forgiveness upon repentance and have a secure place in the church but he has forfeited his opportunity to serve as an officer because he would then be the husband of more than one wife.

In order to protect the church, Paul directs (I Timothy 3:10) that potential leadership be tested by the church and thus prove their worthiness to hold the offices of the church. One who is divorced on other than Biblical grounds, would cast doubt on his ability to provide leadership within the church in family counseling situations.

Paul is also concerned that the leadership of the church be above reproach (I Timothy 3:2; Titus 1:6) and not open to a charge of a bad reputation by those outside the church (I Timothy 3:7). Any church leader who had experienced mishandling of his own family and divorce on other than Biblical grounds, would open the church to ridicule and contempt by those outside.

Change the Committee's recommendation to read as follows:

II. Recommendations:

- A. That the recommendations of the Ad-Interim Theological Committee, numbers 1 through 4 be adopted as stated;
- B. That recommendations 5 and 6 be deleted;
- C. That recommendation 7 be amended to read as follows:
 - 5. That the General Assembly exhort sessions and presbyteries to follow scriptural guidelines carefully in dealing with present or prospective church officers who have been divorced. That no man be considered for church office who has been divorced on other than Biblical grounds in order that the church and its leadership may be above reproach by both those outside and inside the church.
- D. That recommendation 8 be numbered 6.

Respectfully submitted
 Reverend Jim Campbell
 Mr. John G. Thompson

Appendix Q

RULES FOR ASSEMBLY OPERATIONS As Amended by the Sixth General Assembly

I. Organization of a General Assembly's Meeting

1-1 The General Assembly shall be called to order at the designated time by the Moderator, and shall begin with a worship service, including a season of prayer, a sermon by the retiring Moderator, and the celebration of the Lord's Supper.

1-2 The Stated Clerk shall present a report on the enrollment of Commissioners, and declare if a quorum is present. If it is present, then the Assembly shall be declared to be properly constituted for the transaction of business.

1-3 The first order of business shall be the election of a Moderator. There shall be only one nominating speech not to exceed five minutes for each nominee. No seconding speeches shall be permitted.

1-4 If more than one Commissioner is nominated, election shall be by ballot, on ballots provided by the Stated Clerk. Tellers appointed by the Stated Clerk shall gather and count the ballots, and report the tabulation to the Stated Clerk. If no nominee receives a majority of the votes cast, a second ballot shall be called on the two nominees who received the highest number of votes on the first ballot. The Moderator shall declare an election when a nominee receives a majority of the votes cast by the commissioners present and voting.

1-5 As soon as a Moderator shall have been declared elected he shall assume his constitutional duties as Moderator.

II. The Moderator

2-1 The Moderator shall preside at all sessions of the Assembly except when he may temporarily invite another Commissioner to act as the presiding officer.

2-2 The Moderator shall call the succeeding Assembly to order and preside over its sessions until a successor has been elected. Ordinarily he shall preach a retiring Moderator's sermon. If the Moderator is unable to act the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

III. The Stated Clerk

3-1 The Stated Clerk shall be elected in connection with the annual report of the Committee on Administration which shall present a nomination. It is understood that further nominations are in order. A new Stated Clerk shall assume office at the end of the Assembly meeting, or at such time thereafter as designated by the General Assembly.

3-2 The Stated Clerk shall perform the duties assigned by the *Book of Church Order* and by the Standing Rules of the General Assembly, and such other duties as are assigned by action of the Assembly. The Stated Clerk shall administer these duties under supervision of the Committee on Administration.

3-3 The Stated Clerk shall prepare and distribute, with the cooperation of the Committee for Christian Education and Publications, a *Handbook for Commissioners* prior to the meeting of the Assembly to all commissioners. This *Handbook* shall be mailed so as to reach commissioners one month prior to the convening of the Assembly. Items received too late for inclusion in the *Handbook* shall be mailed to commissioners in the form of a supplement, if possible, or be distributed to them at the time of registration.

3-4 The Stated Clerk shall assemble the items of business to come before the Assembly and refer each item to the proper Committee. If the Clerk has questions regarding reference, he is to consult with the Committee on Judicial Business before making reference.

3-5 The Stated Clerk shall keep the *Minutes* of the General Assembly. He shall publish them annually with statistical reports of the Church and reports of the agencies of the Assembly, and give certified extracts therefrom when the business of the Assembly requires. He shall prepare and supervise the printing of the *Minutes* in cooperation with the Committee for Christian Education and Publications. The costs shall be borne by the General Assembly.

3-6 The Stated Clerk shall have the privilege of the floor in all matters pertaining to his office, shall have the privilege of the floor to present necessary information on business before the meeting concerning the work and report of any committee on which he serves, and at such times when the Moderator, the Coordinators, Chairmen of Assembly Committees (or their designated representatives), or any commissioner may request that he clarify matters before the court.

3-7 The Stated Clerk shall be an *ex officio* member of the Committee on Inter-Church Relations, and shall serve as a member of or an advisory member of any such other committees as the General Assembly may direct.

3-8 The Stated Clerk shall be the parliamentarian of the General Assembly.

IV. The Assembly Arrangements

4-1 A brief worship service shall be included in each morning session.

4-2 The first order of the day, except the opening day, at the beginning of the business session, and during the day as may be necessary, shall be the presentation of a docket listing the business which is to be considered that day.

V. Communications and Overtures

5-1 A communication to the General Assembly is formal correspondence received by the Stated Clerk from other churches, from interchurch agencies to which this Church may be related, from committees of this Church on matters which can not be included in regular reports, and from organized bodies outside the Church proper having business with the General Assembly.

5-2 Ordinarily, communications from individuals shall not be received by the General Assembly, unless they originate with persons who have no other access to the Assembly. If the Assembly desires to receive and consider any such communications, other than as information, the Stated Clerk shall recommend reference to the proper Assembly Committee. Letters, telegrams, or telephone calls from communicants or congregations of the Presbyterian Church in America are not proper communications, and are not to be received by the Assembly.

5-3 The Stated Clerk shall recommend to the Assembly reference for all proper communications.

5-4 An overture ordinarily is the request of a presbytery for action by the General Assembly upon a specific matter.

5-5 Upon receipt the Stated Clerk shall refer to the Permanent Committee on Judicial Business all overtures requesting amendment of the *Book of Church Order* or interpretation thereof by the General Assembly and all complaints, appeals, or references from lower courts. All other overtures shall be referred by the Clerk to the appropriate Committee of Commissioners. All overtures shall be printed in the *Handbook* with reference for consideration indicated.

5-6 All overtures requiring reference to the Committee on Judicial Business shall be delivered by at least sixty (60) days prior to the opening of the General Assembly to the Stated Clerk in order to be referred to the Committee. No overture requiring reference to the Permanent Committee on Judicial Business received later than sixty (60) 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 the publication of the *Commissioners 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.

VI. Reports to the General Assembly

6-1 The Board of Directors, the Permanent Committees, Ad Interim Committees, and all other agencies of the Assembly shall make annual reports, which shall be transmitted to the Stated Clerk by at least ninety (90) days prior to the opening of the General Assembly. These reports shall be referred to the proper Committee of Commissioners by the Clerk.

VII. New Business

7-1 Any matter presented in any form which has not been received by the Stated Clerk prior to the opening of the General Assembly shall be treated as new business.

7-2 New business must be presented to the Assembly before the close of the second day of business.

7-3 All new business presented by members of the court must be in written form, and if received shall be referred to the proper Committee of Commissioners.

7-4 The Committee on Judicial Business shall be available as a reference committee, to assist the Clerk in referring all new business coming to the Assembly.

7-5 The appropriate committee shall receive and consider all such references, deliberate and report to the Assembly in compliance with the directions of these Rules.

7-6 The Committee on Judicial Business shall serve as a Constitutional Committee. All matters introduced as new business, if received, and touching on constitutional matters, including requested rulings by the Moderator on questions of order involving constitutional questions, shall be referred in writing to the Committee on Judicial Business for consideration.

7-7 The Committee on Judicial Business shall consider each such constitutional matter referred to it, and make recommendation directly to the Assembly.

VIII. Committees of Commissioners

8-1 All business shall ordinarily come to the floor of the Assembly for final action through Committees of Commissioners, except reports of Ad Interim Committees, which shall report directly to the Assembly. The following Committees of Commissioners shall handle the matters indicated:

Committees	Reports of	Overtures, resolutions or communications
1. Administration	Permanent Committee	Touching Administrative matters
2. Bills and Overtures		Of general nature
3. Christian Education and Publications	Permanent Committee	Touching Christian Education and Publications
4. Insurance and Annuities	Sub-Committee	Touching insurance and annuities
5. Interchurch Relations	Sub-Committee	Touching comity, cooperation, relations to other churches
6. Judicial Business	Permanent Committee	Touching Constitution
7. Mission to the United States	Permanent Committee	Touching home missions
8. Mission to the World	Permanent Committee	Touching world missions
9. Review and Control of Presbyteries	Presbytery Minutes	
10. PCA Foundation	Trustees	Touching PCA Foundation
11. Stewardship	Sub-Committee	Touching Stewardship
12. Conference Center	Sub-Committee	Touching Conference Center

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*. The Assembly shall provide a stenographer for each Committee, who shall record the actions of the Committee, and prepare the Report of the Committee under the direction of the Chairman and Secretary of the Committee.

8-5 The Committees of Commissioners shall proceed as follows:

(1) At the proper time each Committee shall assemble in its assigned room, elect a chairman and a secretary, review material in hand, appoint sub-committees as may be necessary, and begin its work.

(2) Each Committee shall be available to reconvene to consider additional references that may come from the floor of the Assembly.

Delete item (3) and replace item (4) with new 8-4-(3) as follows: "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.

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 and two carbon copies, by Assembly stenographers.

(2) Proofread and signed by the Chairman of the Committee; and then delivered to the Stated Clerk when duplicated copies are available for the commissioners.

(3) Docketed by the Program Committee (Moderator, Stated Clerk) for consideration by the Assembly.

(4) Presented to the Assembly by the Chairman or his designate, by reading through the entire text of the report from the original typed copy. Any change ordered by the Assembly shall be noted and included by the Chairman with the assistance of the Stated Clerk on the original copy.

(5) The report, as adopted by the Assembly, shall be filed with the Recording Clerk for the permanent record.

8-12 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 church represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
4. The contents of the Minutes should include the following items:
 - (a) The names of persons leading in opening and closing prayers at all sessions;
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes;
 - (c) The Minutes should record the actions of the Committee, including all motions adopted and business transacted, together with such additional information as the Committee deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not included in the record unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph, if they are closely related and pertain to the same item of business.
5. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but

is desirable for the later reading of the Minutes. For historical purposes, some notes as to the kind of extent and kind of debate may be included, but Minutes should never reflect the secretary's opinion, favorable or otherwise, on anything said or done.

6. The Minutes of the Committees should appear in the Minute book in the order in which the meetings occur. When a previous action of the Committee is cited, the date shall be given, and the volume and page and paragraph number.
7. The Minutes of each meeting should be signed by the Secretary.
8. The Coordinator, if there be one, and if not, the Chairman, shall be responsible for the custody of the Minutes of the Committee. He is responsible for the presentation to the General Assembly for approval of all Minutes of the Committee which have been approved by the Committee not previously approved by the General Assembly. All other Minutes of the Committee to which specific reference is made in the Minutes submitted to the General Assembly for approval shall be submitted for purposes of information.
9. A copy of the **Guidelines for Keeping Committee Minutes** should be kept with the Minutes of the Committee.
10. An up-to-date copy of the 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.

8-15 GUIDELINES FOR KEEPING PRESBYTERY MINUTES

1. The Minutes of Presbytery should be kept either in a lock-type record book, with numbered pages, or be printed, mimeographed, or otherwise reproduced.
2. The Minutes should be typewritten or printed, or reproduced from typewritten masters, and should be neat and legible.

3. The opening paragraphs of the Minutes should contain the following information (which need not, however, be divided into numbered or separate items):
 - (a) The kind of meeting: stated, called, adjourned stated, or adjourned called;
 - (b) The name of the Presbytery;
 - (c) The date and time of the meeting, and the place;
 - (d) The name of the Moderator, and if someone other than the regular Stated Clerk served as a Clerk Pro-tem, his name should be indicated;
 - (e) If the Minutes of the previous meeting were not approved at that meeting, a record of their having been read and approved by this session should be indicated, including the date of the Minutes being so approved;
 - (f) The names of those present at the meeting should be recorded, indicating whether they were teaching elders, or ruling elders, and the church represented in each case. The names of alternate ruling elders and their respective churches should also be included, and the names of visitors should be included.
 - (g) Excuses for teaching elders and churches, and unexcused teaching elders and churches should be noted.
4. The contents of the Minutes should include the following items:
 - (a) The names of persons leading in opening and closing prayers at all sessions.
 - (b) In the event of a called meeting, the portion of the call stating the purpose of the meeting should be recorded verbatim in the Minutes.
 - (c) The Minutes should record the actions of the Presbytery, including all motions adopted and business transacted, together with such additional information as the Presbytery deems desirable for historical purposes. Ordinarily in Church Courts motions that are lost are not included in the record, unless an affirmative vote for the lost motion is recorded, in which case the lost motion must be shown. Each main motion should normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph if they are closely related and pertain to the same item of business. It may be desirable to number these paragraphs consecutively, and to give a title over each paragraph indicating succinctly the content of business included. This is not mandatory, but is desirable for the later reading of the Minutes. For historical purposes, some note as to the extent of and kind of debate may be included, but Minutes should never reflect the clerk's opinion, favorable or otherwise, on anything said or done.
5. All points of order and appeals, whether sustained or lost, together with the reasons given by the Chair for his ruling, should be included. This is for the sake of any case that may be carried to a higher court. The complete record of the Presbytery's actions should be recorded for this purpose.
6. Additional guidelines, adapted from **Robert's Rules of Order**:
 - (a) The names of the mover and the seconder of a motion should not be entered into the Minutes unless ordered by the Presbytery.
 - (b) When a count has been ordered, or the vote is by ballot, the number of votes on each side should be entered.
 - (c) The proceedings of a committee of the whole should not be entered in the Minutes, but the fact that the assembly went into the committee as a whole, and the committee report should be recorded.
 - (d) When a question is considered informally, the same information should be recorded as under the regular rules, since the only informality in the proceedings is in the debate.
 - (e) Committee reports that are adopted by the Presbytery may be handled in either of two ways. They may be entered directly into the record at the time when they are presented, and it should be reflected as the report of a committee adopted by the Presbytery. The other way by which they may be handled is to give the report as an appendix, to which reference is made by motion in the body of the Minutes.
Reports and other matters that are received as information should be retained by the Clerk of the Presbytery, but need not be printed with the Minutes, unless so directed by the Presbytery.
7. The Minutes should be signed by the Clerk.
8. At least once a year the Minutes of Presbytery should include, in addition to the Minutes themselves, the following items:
 - (a) A directory of the Presbytery, including a listing of all of the regular Committees of Presbytery.
 - (b) A roll of the Presbytery, including a list of all teaching elders, with their addresses; and of all churches, with the name and address of the Clerk of Session, and the address of the church.
 - (c) A list of all candidates under care of the Presbytery, including the addresses.
 - (d) A list of all licentiates of the Presbytery, including the addresses.
 - (e) An up-to-date copy of the Standing Rules of the Presbytery.

9. The Stated Clerk is responsible for the custody of the Minutes of the Presbytery. He is responsible for the presentation to the General Assembly for approval of all Minutes of the Presbytery which have been approved by the Presbytery not previously approved by the General Assembly.
10. A copy of the **Guidelines for Keeping Presbytery Minutes** should be kept with the Minutes of the Presbytery.

8-16 GUIDELINES FOR EXAMINING PRESBYTERY MINUTES

1. Presbytery Minutes shall be examined for conformity to:
 - (a) the primary and secondary standards of the Church, as to substance of the actions recorded,
 - (b) the Assembly's **Guidelines for Keeping Presbytery Minutes**, as to form, structure, and minimum content, and
 - (c) appropriate standards as to the use of the English language.
2. Each set of Presbytery Minutes should be read by at least two members of the Committee of Commissioners on Review and Control of Presbyteries.
3. The Committee may divide its work so that two or more members examine minutes primarily as to form [4(a)], and two or more members may examine them primarily as to substance [4(b)].
4. The findings of the Committee with respect to the Minutes of each Presbytery shall be reported under the following categories as appropriate:
 - (a) **Notations:** typographical errors, misspellings, improper punctuation, non-prejudicial statements of fact, and other minor variation in form, may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.
 - (b) **Exceptions:** violations of the Assembly's **Guidelines for Keeping Presbytery Minutes** and actions which in substance appear not to conform to the Standards of the Presbyterian Church in America, or to be out of accord with the deliverances of the General Assembly, should be reported under this category.
5. The Committee shall prepare a report concerning the Minutes of each Presbytery. The filling out of a form, designed for the purpose for each Presbytery, shall meet the requirement for this section. After action by the Assembly, one copy of the report shall be sent by the Stated Clerk to the Presbytery. A second copy shall be retained by the Stated Clerk in a permanent file. A third copy shall be kept in the records of the Committee, which shall be maintained in a suitable binder. The custody of the records of the Committee shall be the responsibility of the Stated Clerk in the period between the General Assemblies.
6. Notions and exceptions in the Committee's reports shall be disposed of as follows:
 - (a) Notations shall normally be sent to the Presbyteries by the Stated Clerk without being read before the General Assembly or recorded in its *Minutes*.
 - (b) Exceptions shall be read before the Assembly, recorded in its *Minutes*, and disposed of as the Assembly determines.
 - (c) The Assembly shall adopt an appropriate motion with respect to the Minutes of each Presbytery, the following forms being examples:
 - (1) That the Minutes of the Presbytery of _____ be approved without exception. (Give dates of Minutes being approved.)
 - (2) That the Minutes of the Presbytery of _____ be approved with the exceptions noted. (Give dates of Minutes being approved.)
7. The Presbyteries shall take note in their Minutes of exceptions taken by the Assembly, together with the corrections or explanations adopted by the Presbytery to rectify them. Presbyteries shall advise the next General Assembly of the disposition they have made of the exceptions.
8. Reports to the Assembly from the Presbyteries concerning disposition of exceptions taken by the past Assembly shall normally be referred to the Committee without being read before the Assembly. The Committee shall examine such reports and shall report to the Assembly its judgment as to the suitability of the disposition that has been made. Committees shall also present recommendations concerning all exceptions taken by previous Assemblies or Committees that have not been disposed of suitably.

IX. Assembly Expenses

9-1 The expenses of the following Permanent Committees shall be borne by that particular Committee:

- (1) Administration
- (2) Christian Education and Publications
- (3) Mission to the United States
- (4) Mission to the World
- (5) Stewardship
- (6) PCA Foundation
- (7) Trustees of Insurance and Annuities Fund

9-2 All other expenses of the General Assembly shall be divided between the four major Permanent Committees on the percentage basis of distributing undesignated gifts.

X. Parliamentary Procedure

10-1 Except as otherwise specifically provided in these Rules, REVISED ROBERTS RULES OF ORDER shall be the standard in parliamentary procedure.

10-2 The Chairman shall lead the Assembly in a brief prayer before making his report. The entire report of each Committee of Commissioners, including narrative, shall be read before any comment. When a minority of a Committee wishes to present a minority report, the member reporting for the minority shall have the privilege of presenting the minority report and moving it as a substitute for the portion of the majority report affected.

10-3 Each recommendation in each report must be read, considered, and acted upon separately.

(1) The Chairman moves the adoption.

(2) Motion to adopt is seconded from the floor.

(3) The Moderator asks: Is there objection or question?

(4) Hearing no objection or question, the Moderator states: It is adopted. (The above procedure is known as the "Short Form of Voting.")

10-4 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.

10-5 Special Provisions

(1) The Assistants to the Stated Clerk shall have the privilege of the floor when requested by the Moderator to render some specific service to the court.

(2) All motions shall be presented in writing and read before being voted upon.

XI. Amendment or Suspension of Rules

The Rules of the General Assembly may be amended or suspended only by a two thirds vote of the total enrollment of Commissioners. A motion to amend is debatable. A motion to suspend is not debatable.

Appendix R
BYLAWS
OF
PRESBYTERIAN CHURCH IN AMERICA (A CORPORATION)
As Amended by the Sixth General Assembly

ARTICLE I. NAME AND LOCATION.

Section 1. The name of this corporation shall be Presbyterian Church in America (A Corporation).

Section 2. The registered office in the State of Delaware is to be located at 229 South State Street, in the City of Dover, County of Kent. The registered agent in charge thereof is The Prentice-Hall Corporation System, Inc., at 229 South State Street, Dover, Delaware. The official business address of the Corporation is the office of the Business Administrator.

Other offices for transaction of business shall be located at such places as the General Assembly or its Permanent Committees shall designate.

ARTICLE II. MEMBERS AND MEETINGS OF THE CORPORATION

Section 1. The members of the corporation shall be those duly ordained Teaching Elders (Ministers) enrolled in a Presbytery affiliated with the Presbyterian Church in America, and those Ruling Elders representing local congregations, which congregations are affiliated with Presbyteries affiliated with the Presbyterian Church in America who have been designated or commissioned to attend the annual General Assembly of the Presbyterian Church in America. Such Teaching Elders and Ruling Elders shall be designated or commissioned by Presbyteries or Congregations in accordance with rules and regulations prescribed by the *Book of Church Order* (15-2) (See Article VI.). Such individuals shall be the members of the corporation until the next annual meeting of the General Assembly of the Presbyterian Church in America at which time the members of the Corporation shall be those individuals designated or commissioned as hereinabove set forth to attend such annual General Assembly.

Section 2. The annual meeting of the Corporation shall be at such time and such place as designated by the General Assembly and ordinarily will be held during the month of September. Each General Assembly shall have the power to designate the time and place for more than one annual General Assembly, and shall also have the power to authorize the Committee on Administration to designate the time and place of the next General Assembly.

Section 3. Special meetings of the General Assembly may be called in accordance with the *Book of Church Order* (15-3).

Section 4. A quorum for the transaction of business at any meeting of the General Assembly shall be that prescribed in the *Book of Church Order* (15-5).

Section 5. The Moderator shall call all meetings to order and shall preside until his successor has been selected and takes office. If the Moderator is unable to act, the Stated Clerk shall call the Assembly to order and preside over its sessions until a Moderator has been elected.

Section 6. Proxies shall not be allowed at General Assembly meetings.

ARTICLE III. OFFICERS.

Section 1. The officers of the Corporation shall be the Moderator, the Clerk, the Business Administrator-treasurer, and such assistant clerks and treasurers as may be deemed desirable by the Committee on Administration. The officers, with exception of the assistant clerks or assistant treasurers, shall be elected by the General Assembly as set forth in the *Book of Church Order* and the Rules for Assembly Operation. In the event that the Stated Clerk or the Business Administrator is unable to act, the Committee on Administration shall be authorized to appoint a provisional Clerk or a provisional Business Administrator to serve until a regular Clerk or Business Administrator may be elected by the next General Assembly.

Section 2. The Moderator shall have such duties and responsibilities as set forth in the *Book of Church Order* and the Rules of Assembly Operation. The Moderator, unless specifically authorized by the General Assembly, shall have no authority to and shall not be expected to perform any functions for the Corporation other than those specifically set forth in these Bylaws or those set forth in the *Book of Church Order*, and the Rules for Assembly Operation.

Section 3. The Clerk shall have such duties and responsibilities as set forth in the *Book of Church Order* and Rules of Assembly Operation. He shall be immediately responsible to the Committee on Administration. The Clerk shall prepare and forward all notices required by law or by these 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 Clerk, and such duties as may be assigned by the Moderator, the Committee on Administration, or the members of the Corporation in General Assembly.

Section 4. The Business Administrator-treasurer shall be the custodian of the funds and securities belonging to the Corporation, and not otherwise designated to one of the three program Committees. He shall receive deposit and disburse such funds as directed by the General Assem-

bly, including any provisions set forth in the *Book of Church Order*. He shall keep an accurate account of the finances of the Corporation, not only of these funds in the custody, but by means of monthly reports from the other Committees of their funds also, on a uniform form, which he shall provide. He shall prepare or have prepared such reports of the financial condition of the Corporation as be required, and, in general, perform all of the duties incident to the office of Business Administrator-treasurer. He shall be bonded in an amount to be determined by the Committee on Administration.

ARTICLE IV. PERMANENT COMMITTEES.

Section 1. The affairs of the Corporation shall be conducted primarily through Permanent Committees, to wit: Committee on Administration; Committee for Christian Education and Publications; Committee on Mission to the United States; Committee on Mission to the World. The Committee of Administration, shall be composed of six Teaching Elders and six Ruling Elders elected as prescribed by the General Assembly, plus the Moderator of the General Assembly, the immediate past Moderator, the Stated Clerk and one representative from each of the other three Permanent Committees. The Chairman of the Sub-Committee on Judicial Business shall be an advisory member of the Committee on Administration. The other Committees shall consist of six Teaching Elders and six Ruling Elders, elected as prescribed by the General Assembly. There shall also be a Committee on Judicial Business composed of six members divided into three classes of two members each serving three year terms. Each class shall be composed of one Teaching Elder and one Ruling Elder who is preferably a duly licensed attorney at law.

Section 2. The power and authority of the Permanent Committees shall be those set forth in these Bylaws or by direction of the General Assembly.

Section 3. The Permanent Committees shall, unless specifically directed otherwise by the General Assembly, be authorized to operate from separate locations with separate offices and separate staffs. The budget for each Permanent Committee, including specifically the compensation to be paid the chief administrative officer of each Permanent Committee, shall be submitted to the Committee on Administration, which shall consider the requests of each Committee as it relates to the budget requests of other Committees, to needs, and to opportunities, and shall recommend an overall budget to the General Assembly, for its approval. All funds received by the Corporation that are designated for the benefit of any particular Permanent Committee shall be disbursed by the Business Administrator to the proper Committee. There shall be no equalization of funds so designated. Any funds received by the Corporation not designated as being for the benefit of a particular Permanent Committee shall be distributed by the Business Administrator as directed by the General Assembly.

Section 4. Each Permanent Committee, by resolution adopted by a majority of its Committee members, may designate the place, date, and time for regular meetings of the Committee, which should be held at least quarterly. Written or printed notice of such resolution should be given to all Committee members within a reasonable time after the adoption thereof. Notice of the time, place or purpose of such regular meetings of the Permanent Committee shall not be required to be given.

Section 5. Special meetings of the Permanent Committees may be called at any time or place by the Chairman of the Committee, or by a majority of the Committee members. Written notice stating the place, date, and hour of such special meeting shall be delivered by the Chairman of the Committee to each Committee member at least ten days prior to the date of such meetings, and such notice should specify the purpose of such special meetings. Attendance of a Committee member at such a meeting will constitute a waiver of notice of such meeting. The act of the majority of the Committee members present at a meeting at which a quorum is present shall be the act of the Committee.

Section 6. A majority of a Permanent Committee shall constitute a quorum.

Section 7. The Chairman and the Secretary of each Permanent Committee shall be elected annually at the first meeting of the Committee following the General Assembly. The election of the Chairman and Secretary shall not take place until after 10 days notice of the proposed meeting has been given to all newly nominated members and all continuing members. The incumbent Chairman and Secretary shall continue to serve until their successors have been elected and assume their duties. In the event that the Chairman is rotated off of a Committee, the Moderator of the General Assembly shall name a Convener of the Committee, who shall preside over the Committee until a Chairman is elected and assume his duties.

Section 8. In the event any administrative personnel employed by a Committee and approved by the General Assembly is unable to act, such Committee may employ a provisional replacement, who has been examined and approved by the Assembly's Theological Examining Committee, and who shall serve until the next General Assembly.

Section 9. The Individual Permanent Committees

A. The Committee on Administration.

1. The business affairs of the Corporation as distinguished from the ecclesiastical matters, and those not specifically assigned to one of the other Permanent Committees by these Bylaws or an act of the General Assembly, shall be managed by the Committee on Ad-

ministration, which serves as the Board of Directors provided in the Charter of Incorporation, subject to such rules and regulations as may be prescribed by the General Assembly, including all applicable provisions of the *Book of Church Order*.

2. The Committee on Administration shall hold an annual meeting in conjunction with the annual General Assembly meeting, at a time and place to be determined by the Committee. Notice shall not be required to be given of the time or place of the annual meeting of the Committee, other than that which shall be included in the *Commissioner's Handbook* for the General Assembly.

B. The Committee for Christian Education and Publications.

The affairs of the Church in the areas of Christian education and publications are assigned to the Committee for Christian Education and Publications, whose duties and authority shall be designated by the General Assembly.

C. The Committee on Mission to the United States.

The affairs of the Church involved in its extension in the United States and Canada are assigned to the Committee on Mission to the United States, whose duties and authority shall be designated by the General Assembly.

D. The Committee on Mission to the World.

The affairs of the Church in the area of world missions outside of the United States and Canada are assigned to the Committee on Mission to the World, whose duties and authority shall be designated by the General Assembly.

E. The Committee on Judicial Business.

The Committee shall advise the Assembly on all constitutional matters, and between Assemblies shall function as advisory to the Stated Clerk and the Committee on Administration. The Committee shall not be separately funded but administratively will operate as a Sub-Committee of the Committee on Administration. The Committee will make direct report to each Assembly.

ARTICLE V. FISCAL MATTERS.

Section 1. The fiscal year of the Corporation shall be from January 1 through December 31 of each year. The General Assembly shall annually designate the auditors of the Corporation on recommendation from the Committee on Administration, which auditing firm shall make an audit of the financial affairs of the Corporation and of each Permanent Committee promptly following the close of each fiscal year. The expenses of such audit shall be prorated among the Corporation and each Permanent Committee.

Section 2. All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, savings and loan institutions, trust, or other depositories as the Permanent Committees by resolution may select.

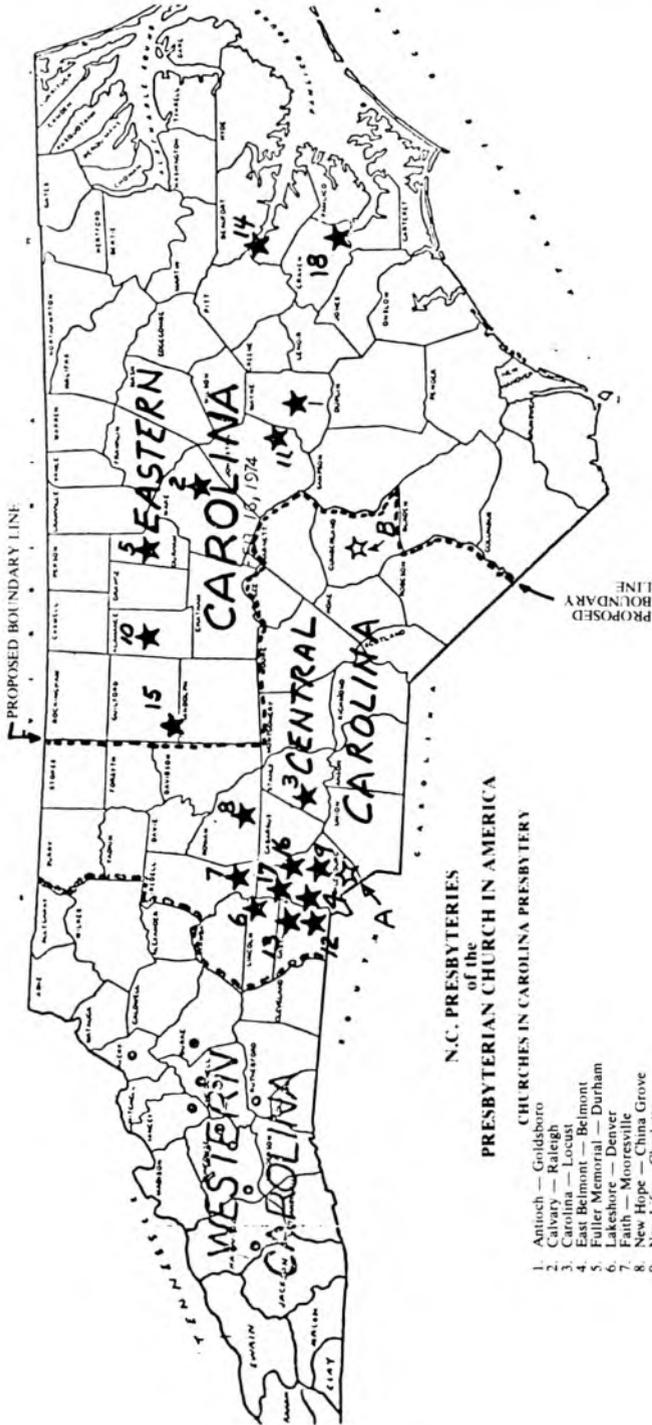
Section 3. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers of the Corporation as the Committee on Administration shall designate. All checks, drafts, or other orders for the payment of money, notes, or other evidences of indebtedness issued in the name of any of the Permanent Committees shall be signed by such representative of the Committee as the Committee by resolution shall designate.

ARTICLE VI. ECCLESIASTICAL MATTERS.

Section 1. The ecclesiastical Constitution of the Church is composed of: the *Westminster Confession of Faith*, the *Larger and Shorter Catechisms* as adopted by the General Assembly of the Presbyterian Church in America, and the *Book of Church Order* of the Presbyterian Church in America. The provisions of the Constitution shall control over any provisions of these 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.



N.C. PRESBYTERIES
of the
PRESBYTERIAN CHURCH IN AMERICA
CHURCHES IN CAROLINA PRESBYTERY

1. Antioch — Goldsboro
2. Calvary — Raleigh
3. Carolina — Locust
4. East Belmont — Belmont
5. Fuller Memorial — Durham
6. Lakeshore — Denver
7. Faith — Mooresville
8. New Hope — Charlotte
9. New Life — Charlotte
10. Northside — Burlington
11. Progressive — Princeton
12. South Point — Belmont
13. First Presbyterian — Stanley
14. Wayside — Chocowinity
15. Westminster — High Point
16. West View — Mount Holly
17. Goshen — North Belmont
18. Village Chapel — New Bern

ADOPTED BY CAROLINA PRESBYTERY
ON APRIL 23, 1978

Logan Porter
STATED CLERK

A. Alexander (Mission) — Charlotte
B. Cross Creek (Mission) — Fayetteville
Adopted by Carolina Presbytery on April 22, 1978
Logan Porter,
Stated Clerk.

PART IV
CORRECTIONS OF THE MINUTES
OF THE FIFTH (1977) GENERAL ASSEMBLY

Page No.

- 5 The word "SUB-COMMITTEE" is misspelled in the center of the page. In the Class of 1980, Hugh Potts' address should be "Washington St."
- 6 COMMITTEE ON JUDICIAL BUSINESS should be *SUB-COMMITTEE*.
- 13 Under AD-INTERIM COMMITTEE TO STUDY THE BIBLICAL BASIS OF CHURCH UNION, James R. Peaster's address should read 964 Belle Air Circle.
- 31 After Overture 8 (beginning on p. 30), the word "paragraph" is misspelled.
- 32 The last word on line 1 should be "Christ."
- 34 The eighth line should refer to Communication 4, not 3.
- 62 § 5-26 last line should read "Evangelical."
- 67 § 5-49, Recommendation 6 should refer to "Westminster" Presbytery.
- 70 line eight, should read "imprisoned."
- 72 Recommendation 10 should read:
 10. That the Assembly join in gratitude to God for each of our missionaries and the task they are fulfilling in support of the Great Commission and communicate to them our whole-hearted support of their endeavors through a special season of thanksgiving and prayer during the report of the Committee of Commissioners on Mission to the World.
- 73 § 5-66, II. E. should refer to ARP Church.
- 76 Recommendation 10.c., line 2 should read "Presbyteries."
- 77 Recommendation 17, line 2 should read "be the project for . . ."
- 78 § 5-78, first set of names, first name in the second column should read Wiley Strickland.
- 80 Recommendation 13, line 4, the first word should have quotation marks after it, . . . sultant"
- 89 § 5-84, second paragraph should open "The Evangel Presbytery . . ."
- 90 § 5-87, second paragraph should close "on pages 53-56."
- 92 Should refer to the *SUB-COMMITTEE ON JUDICIAL BUSINESS*.
- 98 § 5-98 both times should refer to the Committee on *Conference Center Site*.
- 101 § 5-102 six times has "Committee" where "*Sub-Committee*" should be, in the following places: I.4; I.5; II.6; III.1; III.4. Also, under Recommendation 5, line 2 should read "prerogative."
- 102 Recommendation 11 should be changed to "*Sub-Committee*" at two places.
- 106 Section III, line five should read "*Sub-Committee on Judicial Business*."
- 107 § 5-106 should begin "The Rev. David Jussely . . ."
- 144 Should refer to "*Sub-Committee*" on Judicial Business throughout.
- 146 Should refer to "*Sub-Committee*" on Judicial Business throughout.

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