MINUTES

of the

FIFTY-FIRST GENERAL ASSEMBLY

Meeting at Beaver Falls, Pennsylvania

May 31 - June 7, 1984

and

YEARBOOK

of

THE ORTHODOX PRESBYTERIAN CHURCH

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
OFFICERS OF THE FIFTY-FIRST GENERAL ASSEMBLY

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The arrangement of the materials in this book differs in several respects from those published previously following general assemblies. The Minutes proper are in two parts: the Journal, which contains the daily proceedings of the Assembly; and the Appendix, which contains reports made to the Assembly by Standing and Special Committees. Customarily this publication has also included information that is of general use to the church but which was not, strictly speaking, "minutes," though the entire book was entitled "Minutes." Some churches issue such information in a separate "Yearbook" publication. We are retaining that material in the one publication, as heretofore, but separating it from the Minutes under a Yearbook title.

The division of the Minutes into two parts was necessitated by the fact that the Agenda for the Fifty-first Assembly was typeset, which gave that material a different appearance from the larger amount of material, in both type face and length of lines. Rather than scatter this different-looking material throughout the Minutes or go to the expense of re-doing it, it has been confined to the Appendix.

Contents of the book, as listed on the following page, are in the order of their appearing, not alphabetically. They are listed alphabetically in the Index at the back of the book.

All but two reports have been placed in the Appendix; those two—Date, Place, and Travel, and Trustees of the General Assembly—are in the Journal. All appear in the Index under their appropriate titles. Recommendations of all committees are in the Journal and, insofar as possible, are followed immediately by the Advisory Committee reports and recommendations that are relative to them.

The Clerk views the Minutes as an information and reference source for those who were not present at the Assembly, as well as for the commissioners. Cross-referencing and a comprehensive index are the chief means of making the Minutes more useful, and the Clerk has endeavored to enlarge both of these instruments, though he has more improvements in view as time allows. He invites any suggestions for ongoing improvements.
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The Fifty-first General Assembly was called to order at 8:02 p.m. by the Rev. Bernard J. Stonehouse, Moderator of the Fiftieth General Assembly. Mr. Stonehouse constituted the meeting with a worship service and delivered a sermon on the subject "The Triumph of the Word."

The sacrament of the Lord's Supper was administered by Mr. Stonehouse, assisted by the Rev. Richard B. Caffin, Jr., and ruling elders Donald Adams (Pittsburgh), John J. Bayles (Oxnard), Philip R. Conard (Santee), S. Craig Fisher (Portland, OR), Russell M. Johnson (San Jose), and Lloyd P. Theune (Oostburg).

The Moderator announced that the offering received at the service ($421.04) would be for the Committee on Diaconal Ministries.

The Assembly recessed, following the pronouncement of the benediction by Mr. Stonehouse, at 9:37 p.m.

Following a devotional service led by Mr. Lillback, the Assembly reconvened at 8:03 a.m. The Moderator led in prayer.

The Roll of Commissioners follows. (Commissioners represent presbyteries. Locations of ruling elders are for reference only. The roll includes those enrolled at this and all later points in the Assembly.)

Presbytery of the Dakotas
Ruling Elders: David Brack (Amarillo), Blain C. Fenenga (Winner), Ernest W. Gibbons (Oklahoma City), Cyril T. Nightengale (Denver), Ronald E. Vandenburg (Lark)

Presbytery of the Mid-Atlantic
Ministers: Mark D. Futato, George W. Hall, Jr., Stuart R. Jones, Thomas E. Tyson
Ruling Elder: Donald Potter (Vienna)

Presbytery of the Midwest
Ruling Elders: Jonas Chupp (Griggs Street, Grand Rapids), Daniel Neerhof (Cedar Grove), Clarence Roskamp (Cedar Falls), Lloyd P. Theune (Oostburg)

Presbytery of New Jersey
Ministers: Kenneth J. Campbell, Richard B. Gaffin, Sr., Mack F. Harrell, Robert

Ruling Elders: John Goretti (Phillipsburg), Garret A. Hoogerycde (Fair Lawn), Gordon S. Miller (West Collingswood), Herbert D. Plummer (West Collingswood)

Presbytery of New York and New England


Ruling Elders: Arthur L. Comstock (Schenectady), Russell W. Copeland, Jr., (Hamilton), F. Kingsley Elder, Jr., Ph.D. (Covenant, Rochester), Sungjin Lee (New Rochelle), Herbert R. Muether, Ph.D. (Franklin Square), Carleton E. Winslow, Sr. (Portland, ME)

Presbytery of Northern California

Ministers: Donald G. Buchanan, Jr., Robert H. Graham, Allen P. Moran, Jr., William O. Rudolph, Jr., Salvador M. Solis

Ruling Elders: Arthur L. Comstock (Schenectady), Russell W. Copeland, Jr., (Hamilton), F. Kingsley Elder, Jr., Ph.D. (Covenant, Rochester), Sungjin Lee (New Rochelle), Herbert R. Muether, Ph.D. (Franklin Square), Carleton E. Winslow, Sr. (Portland, ME)

Presbytery of the Northwest

Ministers: Thomas D. Church, Larry D. Conard, Albert G. Edwards, III, John W. Mahaffy, Donald M. Poundstone

Ruling Elders: Mark T. Babe (Portland, OR), S. Craig Fisher (Portland, OR), Ki-won Rhew (Eugene)

Presbytery of Ohio

Ministers: Mark R. Brown, Ivan R. Davis, Lawrence Semel

Ruling Elders: Thomas F. Armour, II, D.O. (Harrisville), Richard C. McGill (Grove City), Arthur J. Schwab (Sewickley)

Presbytery of Philadelphia


Ruling Elders: Peyton H. Gardner (Emmanuel, Wilmington), Lawrence L. Lyford (Mechanicsville), Edward J. McGovern (Southwest Philadelphia Reformed Fellowship), Robert M. Mecker (Glenside), Howard A. Porter (Glenside)

Presbytery of the South

Ministers: Jeffrey K. Boer, Robert A. Minnig, John P. Smith

Presbytery of Southern California

Ministers: Dominic A. Aquila, D.Min., Donald J. Duff, Dennis E. Johnson, Kenneth J. Meilahn, Robert W. Newsom, Lewis A. Ruff, Jr., Roger Wagner

Ruling Elders: John J. Bayles (Oxnard), Philip R. Conard, Sr. (Santee), Archibald M. Laurie (Goleta), Vincent Ortiz (Chula Vista), Douglas Swagerty (Escondido), David Winslow, Jr. (Garden Grove)

Ex Officio

Minister: Bernard J. Stonehouse (Presbytery of Philadelphia)
Ruling Elder: Richard A. Barker (Westfield, Presbytery of New Jersey)

Corresponding Members

Ministers: Lester R. Bachman (Philadelphia), Committee on Diaconal Ministries; Leonard J. Coppes, Th.D. (Dakotas), Committee on Diaconal Ministries and Committee on Principles of Diaconal Ministry; Charles G. Dennison (Ohio), Historian; Allen H. Harris, Jr., (Mid-Atlantic), Committee on Christian Education; John J. Mitchell (Philadelphia), Committee on Stewardship and the
Trustees of the General Assembly; James C. Petty, Jr. (Philadelphia), Committee on Principles of Diaconal Ministry; Roger W. Schmurr (South), Committee on Christian Education; Lyman M. Smith (Northern California), Committee on Date, Place, and Travel

**Fraternal Delegates**

The Rev. Messrs. Stuart H. Perrin (Presbyterian Church in America), Martin J. Wilsey and John H. White, D.Min. (Reformed Presbyterian Church of North America), Kun Sam Lee, Th.D. (Presbyterian Church in Korea, Kosin), Dick C. Bouma (Christian Reformed Church), J. Mulder (Canadian Reformed Churches), Paul H. Treick (Reformed Church in the U. S.).

**Visiting Presbyters**

Ministers: Robert L. Atwell (Ohio); Allen D. Curry, Ed.D. (New Jersey), Great Commission Publications; David W. Kiester (Dakotas); William C. Krispin (Philadelphia)

Ruling Elders: Arthur Armour (Harrisville, Presbytery of Ohio); Lloyd L. Bailey (Edinburg, Presbytery of Ohio); William H. Kiester (Harrisville, Presbytery of Ohio); Richard E. Lauxstermann (Vienna, Presbytery of the Mid-Atlantic); William J. Vermeulen (Grand Rapids, Presbytery of the Midwest), Committee on Home Missions and Church Extension

**RECAPITULATION OF APPORTIONMENT AND ENROLLMENT**

<table>
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<tr>
<th>Presbytery</th>
<th>Ministers Apportioned</th>
<th>Ministers Enrolled</th>
<th>Elders Apportioned</th>
<th>Elders Enrolled</th>
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<td>New York and New England</td>
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<td>7</td>
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<td>Ex officio</td>
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<td><strong>Totals</strong></td>
<td><strong>91</strong></td>
<td><strong>75</strong></td>
<td><strong>61</strong></td>
<td><strong>40</strong></td>
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A survey of the commissioners and corresponding members present yielded the following information as to their dates of ordination:

<table>
<thead>
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<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
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<tbody>
<tr>
<td>Since Jan. 1, 1980</td>
<td>28</td>
</tr>
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<td>Jan. 1, 1970 to Dec. 31, 1979</td>
<td>36</td>
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<tr>
<td>Jan. 1, 1960 to Dec. 31, 1969</td>
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<td>Jan. 1, 1950 to Dec. 31, 1959</td>
<td>15</td>
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<tr>
<td>Jan. 1, 1949 to Dec. 31, 1949</td>
<td>10</td>
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<tr>
<td>Before Jan. 1, 1940</td>
<td>4</td>
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The floor was declared open for nominations to the office of Moderator. Dr. Gaffin was nominated. There being no further nominations the Moderator declared Dr. Gaffin elected. Mr. Stonehouse welcomed Dr. Gaffin to the chair.

Mr. L. M. Smith presented a preliminary report of the Standing Committee on Date, Place and Travel as follows:
Balance on hand, close of the 50th G.A. $11,763.75
Payment to Comm. on Arrangements, 50th G.A. $2,691.40
Voucher paid after close of 50th G.A. 583.00
Total Misc. Expense, 50th G.A. (3,274.40)
Net balance from 50th G.A. $8,489.35
Contributions from churches (5/1/83 - 4/30/84) $30,885.76
Total available for 51st G.A. $39,375.11
Prepaid airfares for the 51st G.A. (4,629.50)
Balance available for the 51st G.A. $34,745.61

On motion Standing Rule Chapter VI, Section 7, was suspended and Overtures 3-8 and Communications 2-4 were ordered included in the Minutes without being read aloud. The Clerk presented Overtures and Communications addressed to the Assembly as follows:

OVERTURES

Overture 1
From the Presbytery of the Dakotas January 25, 1984

At its fall 1983 stated meeting the Presbytery of the Dakotas determined to overture the Fifty-first General Assembly as follows: "that in all future contracts for the printing of the general assembly minutes the stated clerk be directed to negotiate a deadline no later than September 1 for the printing of the minutes and that the stated clerk complete the mailing of the minutes to the ministers and sessions by October 1."

Thank you for your efforts in preparation for the coming assembly.

Sincerely,
Neil J. Lodge, Stated Clerk

Overture 2
From the Committee on Christian Education March 26, 1984

At its meeting on March 15, 1984 the Committee on Christian Education voted to overture the Fifty-first General Assembly of the Orthodox Presbyterian Church "to instruct the Committee on Ecumenicity and Interchurch Relations to inform the members of the Orthodox Presbyterian Church regarding biblical principles, procedures, issues and debates related to the PCA's invitation for joining and receiving, and that funding for this project be provided according to guidelines established by the General Assembly."

Cordially in Christ,
Roger W. Schmurr, General Secretary

Overture 3
From the Presbytery of Northern California April 2, 1984

The Presbytery of Northern California on March 31, 1984, on motion determined to overture the Fifty-first General Assembly as follows:

That the Fifty-first General Assembly request the NAPARC churches, individually and collectively, to petition the various federal and state governments and their agencies to rectify those laws and actions that interfere with the free exercise of our Christian religion in the United States of America.
Attachment to Overture 3

REPORT TO RESPOND TO THE INTERNAL REVENUE SERVICE

Presbytery appointed Mr. Neilands to draft a recommendation to respond to IRS's Procedure 80-27. This revenue procedure deals only with the Group Exemption Procedures for tax-exempt organizations under Internal Revenue Code Sec. 501(c). However, it was the changes made to the Social Security System by the enactment of Public Law 98-21 that provoked the discussion by Presbytery and this in turn to the relationship of the church to government's laws and procedures. Inasmuch as it was the latter issues that were of concern to the Presbytery this report has been addressed to the wider issues.

In re: Revenue Procedure 80-27

Rev. Pro. 80-27 sets forth the procedures governing the group exemption under IRC Sec. 501(c). The central organization is required to make an annual report covering all the subordinate organizations. The report simply keeps the list of subordinate organizations and therefore appears to be a reasonable request. It identifies the individual churches covered by a group exemption.

In a report and discussion regarding the government's relationship to the church, we must be mindful to heed the admonition of our Confession, XXIII, 4: "It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake, ... from which ecclesiastical persons are not exempted." Nor must we forget the words of Jesus in Matthew 22:21: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

What we must strive for is the biblical balance required by Scripture.

In re: Government Intrusion into the Church

The first question to resolve, if possible, is whether or not government has illegally intruded into the affairs of the church. One of the major problems in answering this question is the task of gathering together the factual details relating to the cases involved. Even when the evidence has been gathered there still remains differences of opinion. What we are trying to point out is that there is no simple and easy solution to this problem. However, put in its simplest form the question to resolve is: "Has the government in any way abridged the First Amendment rights granted to the church?"

Possible examples: Inasmuch as we do not have detailed evidence we are presenting the following list of cases or actions by government that give indications that the First Amendment rights have been abridged.

1. Bob Jones University. U.S. Supreme Court rendered on May 24, 1983. A religious school lost its tax-exempt status due to its racial discrimination which it believes to be the teaching of the Bible.

2. Public Law 98-21, passed in 1983. Congress made major amendments to the Social Security system. As a result all nonprofit organizations, including churches are covered by social security, effective 1/1/84. Only ministers are excepted as employees. This coverage is mandatory for all nonprofit organizations covered by IRC Section 501(c)(3). This means that churches may no longer elect not to be covered. The right of the church to make its own decision has now been revoked by congressional action.

3. According to reports the IRS has assessed the Calvary Temple Bible Fellowship in Atlanta with a tax bill in the amount of $213,000. No further details are available.
4. Revenue Ruling 83–3 issued by the IRS will ultimately disallow any deductions for interest and taxes which amounts are included in the housing allowance given to the minister by the church. For those who bought their home on or after 1/1/83 the ruling is already in effect. Those who bought prior to that date will lose the deductions effective 1/1/85. We can hardly argue that the provisions of the revenue ruling are unjust, however; the question is why such a policy has been changed after so many years.

5. Gulf Coast Covenant Church in Mobile, Alabama, apparently was successful in defending itself against IRS charges at the cost of $100,000. No further details are known.

It should be pointed out that tax-exempt organizations, including churches, are subject to IRS examination procedures to determine compliance with tax laws affecting their activities and financial operations. The church must be organized and operated exclusively for religious purposes. Hearings were held in October 1983 on a measure entitled "Church Audit Procedures Act." Its purpose is to establish time limits, guidelines, and procedures for IRS audits. No further information is available.

6. In the 1/25/84 issue of The Presbyterian Journal, Joel Belz has tried to present a factual report on the situation in Nebraska. Nebraska law requires licensing for all schools and state certification for all teachers. Some of the Christian schools have refused to comply. The state is now moving against these schools in order to force compliance. The Faith Baptist Church of Louisville appears to operate a church-related school. The pastor is a fugitive from the court's jurisdiction. The fathers of six children are in jail because they refuse to tell the judge about the school in which their children are enrolled. In October 1983 a prayer meeting held in the church was terminated and the church padlocked by "a posse of 18 sheriffs and deputies."

Conclusion:
A review of the material previously presented gives us sufficient warning that we must be diligent to guard against the various governments making laws that interfere with the free exercise of our Christian religion.

Recommendation:
In order to protest against the passage of laws that encroach upon the sovereignty of the church it is recommended that the next General Assembly request the NAPARC churches, individually and collectively, to petition the various governments and their agencies to rectify those laws and actions that interfere with the free exercise of our Christian religion.

Respectfully submitted,
David L. Neilands

Overture 4

From the Presbytery of Northern California

April 2, 1984

At an adjourned session of its stated spring meeting held in Modesto, California, on March 31, 1984, the Presbytery of Northern California of the Orthodox Presbyterian Church determined by motion to overture the Fifty-first General Assembly relative to the invitation of the Presbyterian Church in America issued to the Orthodox Presbyterian Church that it become part of the Presbyterian Church in America. This is to the effect that, in the event that both churches approve the invitation, that this church does so with the following provisions:

1. That arrangements be made by the General Assembly for a continuing church to be known as "The Orthodox Presbyterian Church."

2. That a fair and equitable distribution of the assets be allocated to the continuing church.
3. That the corporate charter and the Internal Revenue Service tax-exempt number 23-7001990 remain with the continuing church.

4. That the General Assembly make whatever provisions and arrangements are necessary to insure the continuity of a church known as "The Orthodox Presbyterian Church" for those who for conscience' sake are unable to join with the Presbyterian Church in America.

Cordially yours in the Lord,
Richard C. Miller, Stated Clerk

Overture 5

From the Presbytery of Northern California
April 2, 1984

The Presbytery of Northern California at a meeting on March 31, 1984, determined on motion to overture the Fifty-first General Assembly to revise the Form of Government, Chapter XVI, paragraph 1, on Congregational Meetings, to read;

1. Meetings of the congregation shall be called by the session. A stated meeting shall be held at least once annually to consider the affairs of the congregation. Other meetings shall be called when the session deems it to be for the best interests of the congregation or when requested in writing to do so by one-fourth of the communicant members of the congregation in good and regular standing. Only communicant members of a particular church in good and regular standing who are at least twenty-one years of age shall be entitled to vote at all congregational meetings of the particular church. The session may set a lower age for voting, but in no case shall it be lower than eighteen years of age. Voting by proxy shall not be permitted, nor shall anyone be allowed to vote except when the vote is being taken.

Enclosed herewith is a copy of the report of a special committee erected to deal with this matter.

Cordially in Christ,
Richard C. Miller, Stated Clerk

Attachment to Overture 5

REPORT OF THE COMMITTEE TO STUDY VOTING POLICY

Comparison of Various Policy Statements

Old Form of Government, XXV, par.2; Of Incorporation and Corporations: "Only communicant members of a particular church in good and regular standing who are at least eighteen years of age shall be entitled to vote at all corporation meetings of the particular church. Voting by proxy shall not be permitted, nor shall any one be allowed to vote except when the vote is being taken."

Present Form of Government, XVI, par.1; Congregational Meetings: "...Only those and all those persons who are communicant members of the congregation in good and regular standing shall be entitled to vote. Voting by proxy shall not be permitted, nor shall anyone be allowed to vote except when the vote is being taken."

PCA Book of Church Order, Ch. 26, par. 26-1; Congregational Meetings: "The congregation consists of all the communing members of a particular church, and they only are entitled to vote."

Proposed Revision, XVI, par.1; Congregational Meetings: "...Only communicant members of a particular church in good and regular standing who are at least twenty-one years of age shall be entitled to vote at all congregational meetings of the particular church. The session may set a lower age for voting, but in no case shall it be lower than eighteen years of age. ..."
Impetus for a Revision

These paragraphs are introduced at the beginning so that we may be able to see what some of the options are. The old Form of Government did not include a chapter on congregational meetings, and the new one does not include a chapter on corporations. The PCA position is very similar to ours.

The proposed revision simply takes the wording of the old Form of Government and adapts it to the chapter on congregational meetings.

The impetus for this revision comes from the Sonora Session. In their letter of August 25, 1983, to the Presbytery, they state their reasons as, "... when a session determines that a covenant child has a lively and credible profession of faith, and the requisite discernment with regard to the Lord's Supper to be admitted to the table, it is also granting the right to vote in congregational meetings.

"In our judgment this connection between admission to the Lord's Table and voting privileges is not a happy one in the case of a covenant child being nurtured in the church. Voting is an act of government that requires certain maturity and experience if it is to be responsibly exercised. Professing faith in Christ in a credible way, and appreciating the significance of the Lord's Supper are critical acts in a believer's life, but ones that may be done by covenant children well before they reach an age where they can responsibly exercise government in the body. If a session follows the present form of our subordinate standards, it is faced with a dilemma: either to delay admitting covenant children to the sacrament until they have reached high school age (the state sets 18 years as the age for voting), or be faced with the prospect of minor children participating in the government of the church through their vote. Neither of these alternatives seems proper to us...."

"The matter of voting age could either be set at 18 or 20 or 21 years (as in the case of corporations in some of the states), or provision could be made for individual sessions to exercise their own discretion in admitting covenant children to the privilege of the vote.

"We are very eager to do justice to both proper government in the church through the votes of the congregation, and in admitting all those who are true professors of saving faith to the sacrament of the Lord's Supper at the appropriate time."

Thus the mandate for the committee is set forth in succinct terms.

Arguments for a Revision

The arguments for revising the Form of Government along the lines suggested by the proposal are already hinted at in the letter from the Sonora Session. But it would be well to expand these further.

First of all, and most importantly, is the matter of government. Another way to put it is the "exercise of authority." Certainly, "voting is an act of government," as the Sonora Session reminds us. That is, when a person votes he is not simply expressing an informal preference, but actually exercising authority. Furthermore, any exercise of authority is an imposition of one's will over someone else, in the sense that if one's vote turns out to be one of the majority, then that is the decision that prevails. This is the reason why voting has always been restricted to responsible members of a particular society, among those who believe in freedom, as well as the reason that voting has been feared, and therefore denied to responsible individuals, among those who do not believe in freedom.

An illustration may be helpful at this point. Let us imagine an election of deacons in a church where those under eighteen years of age are allowed to vote, if they are communicant members, some communicant members being younger than twelve. The session has examined all the candidates and found them all qualified, and thus has recommended them all to the congregation for election. Several of the voting children, however, do not understand that they may vote for all of them and, thinking that their father is "running against" the other men on the list, vote against them and "for"
their father.

You may respond to this illustration by saying that even if it happened it would not appreciably affect the outcome, since the more mature adults would certainly ou-tvote the children. Maybe so, and maybe not, depending on how the adults voted. Maybe the adult vote is split and the children's vote amounts to a "balance of power." The right use of power, or exercise of authority, is just the point at issue. And besides, the pragmatic argument that the adults may be able to outvote the children is no recommendation of unsound voting principles.

The principle is that voting requires maturity and responsibility just because it represents the wielding of authority over others. Children have never been considered to possess a great deal of either maturity or responsibility.

Another example can be drawn from the civil sphere. In years past voting was not the privilege of everyone over eighteen years of age, but was restricted to those who owned land or the means of production. The reason for this was that they were the ones who paid the taxes, and it was not considered fair for those who would not have to pay for an appropriation to be able to impose it on those who did have to pay. Thus responsibility and maturity were defined in that setting as ownership of land or pro-dcution, and voting was restricted accordingly. Even in the present day civil laws respecting corporations or voting in national and state elections establish a minimum voting age. That is, being a member of a community and enjoying its benefits does not entitle one to vote. Again, the point is that voting, in the very nature of the case, is the imposition of one's viewpoint on others, and so an exercise of authority.

Of course we don't have to go to civil government for examples of restricted vot-ing, since we already confess that it is proper and biblical when we commit ourselves to presbyterianism. The word means rule by elders. If the elders really do rule that means there are very few things the congregation votes on, namely the election of of-ficers and the disposition of property. Even on these matters it would be rare for the elders not to have a recommendation. The elders vote on all the other matters af-fecting the life of the church because they have the doctrinal and practical maturity to make proper decisions. And in case they evidence lack of such maturity in some of their decisions, the presbytery or general assembly is there to review their actions and correct them.

From our own polity, then, we are taught that someone may meet the qualifications for communing at the Lord's Table and yet not necessarily meet the requirements for voting. One does not automatically follow from the other.

Another argument for revision raised by the letter from the Sonora Session is that a session may feel that a child has reached the point in his spiritual life that he may be admitted to the Lord's Supper and yet be reluctant to do so because they do not want this young person voting in congregational meetings. This reluctance, in itself, establishes the point that there is something different about voting from the privileges of the Lord's Supper, and that voting is an exercise of authority.

For instance, let us suppose that the congregation is to meet to vote on a recom-mendation from the pulpit committee for a new pastor. In the course of the meeting certain doctrinal matters are raised, the candidate's personal life and spirituality are discussed, and his whole approach to the ministry is evaluated. Before a member can vote intelligently and biblically in this matter he must have a certain storehouse of information with which to evaluate the arguments presented in the meeting. In such a situation voting must not be on the basis of preference or feeling. Now can it be imagined that an immature child would be able to keep up with the arguments presented and at the same time possess enough doctrinal and scriptural maturity to evaluate those arguments? When the vote is taken the child may vote for the man because he thinks that is what is expected, or because his parents told him to, or told him not to. Who knows what reason a child may have for voting a certain way?

Another reason for revising the Form of Government to restrict voting flows from
this argument of presbyterianism, and that is our doctrine of the covenant. We do not believe that the church is a democracy but a covenant family. In a covenant family or community there is headship with corporate unity under that headship. Democracy only knows the headship of the individual where each person is a law unto himself, but such an arrangement is contrary to all that the covenant stands for. A covenantal arrangement is structured by laws or stipulations clearly set forth, and all members of the covenant, including the elders, promise fidelity to those stipulations. This is the reason why each individual in the covenant does not need to feel threatened if he is not permitted to vote, as if the only way his interests would be protected is for him to express his opinion by his vote. He not only can have confidence in the covenant heads, but he also knows that if they break that confidence there is an objective standard, the covenant document, to which he may appeal, as well as recourse to the higher court.

The present statement on voting in the Form of Government is more representative of democratic individualism than a corporate covenantalism. It makes voting the right of every communicant individual rather than the privilege and responsibility of those members of the covenant who have demonstrated the requisite maturity. "Individual rights" is not the language of the Bible, but "covenantal responsibility" is.

For these reasons your committee thinks that a revision of the Form of Government that would make a clear separation between the responsibility of voting and the privilege of commuting is in order.

Arguments for the Suggested Revision

The Committee is of the opinion that the suggested revision presents a happy alternative to the present rule.

First of all, by the time a person who is a member in good and regular standing in the church is twenty-one years of age, it is reasonable to expect that the person will have displayed a good deal of Christian maturity. Such a person will have been under the oversight of the session for some time since his admission to the Lord's Supper, and thus the elders will have evidence that such a person will take voting very seriously.

Second, the suggested revision does no harm to those under twenty-one since they can have confidence in their elders that they will enact only those things that are in accord with the Bible and the subordinate standards, and they will have the protection of those standards if the elders are derelict in their duty.

Third, the suggested revision would have the educational benefit of teaching the young people to respect the decisions of those who are more mature as well as encouraging them to develop the spiritual maturity required for voting.

Fourth, it is hoped that such a policy would encourage those who are voting to explain to the children what the issues are, and why they are voting the way they are.

Fifth, the suggested revision provides for the exception in the event the session feels that a certain individual has gained a maturity beyond his years and wants to grant him the privilege of voting, as long as he is not younger than eighteen years of age. The present rule in the Form of Government does not grant any liberty to the local session in this matter, so that if a session feels that a person must be a responsible adult in order to vote, but voting privileges must be granted to all communicant members, then the session will be prohibited from admitting an otherwise qualified youth to the Lord's Supper.

Recommendations

The Committee recommends that the Presbytery of Northern California overture the Fifty-first General Assembly to revise the Form of Government, XVI, paragraph 1, on Congregational Meetings, to read:

1. Meetings of the congregation shall be called by the session. A stated meeting shall be held at least once annually to consider the affairs of the
congregation. Other meetings shall be called when the session deems it to be for the best interests of the congregation or when requested in writing to do so by one-fourth of the communicant members of the congregation in good and regular standing. Only communicant members of a particular church in good and regular standing who are at least twenty-one years of age shall be entitled to vote at all congregational meetings of the particular church. The session may set a lower age for voting, but in no case shall it be lower than eighteen years of age. Voting by proxy shall not be permitted, nor shall anyone be allowed to vote except when the vote is being taken.

Respectfully submitted,
Dan Morse, Chairman
Jim Johnson
Mike Reilly

Overture 6
From the Presbytery of the Midwest

This is to notify you that the Presbytery of the Midwest, at its spring stated meeting, March 23, 24, 1984, adopted the following motion: That the Presbytery of the Midwest respectfully overture the Fifty-first General Assembly to call a denomination-al day of prayer and fasting, on a date set by the Assembly, in order to seek God's face on behalf of the church and her needs in this ungodly and wicked age, and on behalf of our nation in the midst of serious domestic and international dangers; and to ask the Stated Clerk to communicate with those denominations in the United States of America with which we have fraternal relations inviting them to join us in seeking God's mercy together on that date.

Respectfully yours,
Robert W. Eckardt, Stated Clerk

Overture 7
From the Presbytery of the Midwest

This is to notify you that the Presbytery of the Midwest, at its spring stated meeting, March 23, 24, 1984, adopted the following motion: That the Presbytery of the Midwest overture the Fifty-first General Assembly to establish a study committee to deal with the hermeneutical aspects of the debate over the role of women in ordained office, and to be charged with reporting a specific recommendation to the Fifty-second General Assembly.

(This action of Presbytery resulted from a letter from the Session of Bethel Church, Wheaton, Ill., a copy of which is enclosed.)

Respectfully yours,
Robert W. Eckardt, Stated Clerk

Attachment to Overture 7
Presbytery of the Midwest
The Rev. Robert W. Eckardt, Stated Clerk

Dear Brethren:

In February 1979, our Session recommended to Presbytery that it "establish a special committee to study the biblical teaching of the role of women in the church and to consider its implications for the ordination of women to church office." Such a committee was established.

In March 1981, acting upon the recommendation of its special committee, Presbytery petitioned General Assembly "to form a study committee which would primarily deal
with the hermeneutical aspect of the current debate." (See Minutes, 48th G.A., p.15.)

The General Assembly responded by acknowledging that it would be beneficial for the OPC to add its voice to the current debate but taking no action and indicating that the intent of the request would be fulfilled by a NAPARC committee that was currently studying the question of hermeneutics (p. 29).

That NAPARC committee produced a statement on hermeneutics, but declined to address the application of its statement to specific issues, such as that of women in office.

We feel that in light of the fact that NAPARC did not after all address the issue, the 48th General Assembly's response to Presbytery's petition was not adequate.

Therefore we request the Presbytery of the Midwest to petition the Fifty-first General Assembly to establish a study committee which would deal specifically with the hermeneutical aspects of the debate over the role of women in ordained office, and which would be charged with reporting a specific recommendation to the Fifty-second General Assembly.

We support this request with the assertion that the General Assembly of the Orthodox Presbyterian Church should be the final court to which our earlier petition should have been carried, and that there ought not to be an avoidance of a clear-cut resolution of this issue.

Respectfully submitted,
The Session, Bethel O.P.C., Wheaton, Ill.
Don Brinks, Clerk of Session

Overture 8
From the Committee on Christian Education April 16, 1984

There is a second overture that the Committee on Christian Education passed at its meeting on March 15, 1984. At that meeting the Committee voted "to overture the Fifty-first General Assembly to adopt the uniform curriculum of the Presbyterian Church in America." The uniform curriculum is the program of study prescribed by the Sixth General Assembly of the PCA in 1978 that covers the areas that are required for an adequate preparation for the ministry. Enclosed is a copy of that curriculum plan in the context of the PCA's Manual for Theological Training.

Cordially in Christ,
Roger W. Schwurr, General Secretary

Overture 9
From the Presbytery of Philadelphia May 8, 1984

The Presbytery of Philadelphia at its regular stated meeting of May 4 and 5, 1984 determined to overture the Fifty-first General Assembly as follows:

Amend the Form of Government, Chapter XX, Section 8, as follows:

An ordained man, who by reason of advanced age or disability retires, or is retired, from a particular service or services in the church to which he was ordained, and is no longer regularly engaged in that service, may be honored with the title deacon emeritus, ruling elder emeritus, or minister emeritus, as the case may be.

Unless divested of his office in accordance with the provisions of Chapter XXVI of the Form of Government he shall continue to exercise all the rights and functions of the office to which he was ordained, he may attend and vote in presbytery meetings as he is able and chooses to do so, and to perform all the duties to which the church may call him in the exercise of that office. In no case shall emeritation be understood to deprive an officer of any function of the office to which he was ordained, including voting in presbytery, nor shall it be done without his consent, unless he is
unable to give such consent.

The power to confer the title of emeritus shall reside in the body in which the man has served as an active member. In the case of elders and deacons it is to be understood that retirement does not refer to secular retirement.

In sending the above overture, Presbytery also determined to have three "grounds" accompany the overture. Those "grounds" are enclosed separately.

For the Presbytery,
A. LeRoy Greer, Stated Clerk

Attachment to Overture 8

1. Form of Government Provisions Pertaining to the Rule of Members of Presbytery

1. First let's look at the section mentioned in our charge, namely, Chapter XX, Section 8. The language here is plainly that of requirement and not permission. It clearly says "shall be designated." However, it is in effect a conditional clause; i.e., if or when a minister because of advanced age or disability retires or is retired, ... then, he shall be so designated. Obviously judicious concern and judgment should be exercised in the determination of "advanced age or disability" since we all recognize that years alone do not constitute a valid criterion. But once that judgment is made by presbytery, we have no other choice but to apply the emeritus designation. This section further says that one so designated has the right "on occasion" to participate in all the work of the church as he is called upon to do so. The interpretation of this phrase appears to be a key issue here bearing on the voting status. We will discuss this later on.

2. (In the quotations that follow, the emphasis is ours.) There is no provision in our Form of Government for a denial of the right to vote for any officer in good standing except by disciplinary action or divestiture.

Chapter XIV Section 3 states: "Meetings of presbytery shall be composed ... of all the ministers on the roll and one ruling elder from each congregation"; and Section 2 states: "The presbytery is the governing body of a regional church" and "it consists of all the ministers and all the ruling elders of the congregations of the regional church." Chapter VI Section 2 specifies that the duty of the minister or teaching elder is "to feed the flock of God, to be an example to them, and to have oversight of them. . . ."

Chapter V Section 3 defines the functions of the officers of the church. They are "those who share in the rule of the church" and "those elders who have been endowed and called of Christ to labor also in the Word and testimony are called ministers," i.e., they have ability to rule.

Chapter XIV Section 5 states: "The presbytery has the power to order whatever pertains to the spiritual welfare of the churches under its care," which is to say that the presbytery is the ruling body of those churches under its care.

These sections of our Form of Government clearly state or imply that all ministers are members of presbytery, that it is a requirement that they have the gift of exercising rule in the church and they exercise that rule and oversight by participating and voting in presbytery meetings. How else can they rule? They ordinarily do not vote in session or congregational meetings.

It appears to us that the right to vote in presbytery meetings is not only a minister's privilege but also a duty. His presbytery must uphold both his privilege and his duty.

II. Application of Emeritus Status to Elders and Deacons

Chapter XX Section 8 of the Form of Government applies to all ordained men, and thus includes the ruling elders and deacons of the particular churches. However, it seems to this committee that the application of the term "emeritus" to these men especially involves a difficult problem of preserving a uniform interpretation of the eligibility, meaning, and application of the term, unless a set of guidelines is established to be followed by every presbytery and session. This would include some
formal procedure to receive and review the current circumstances, length and degree of
service, and general eligibility of all these, including elders and deacons, whose
names are submitted for the title of emeritus, which is some cases might be awarded
posthumously. This committee of Presbytery is proposing that emeritation of elders
and deacons be subject to the control and approval of the presbytery.

Our primary concern here is with those churches that have term eldership or dea-
conship, where an ordained man may serve only one relatively short term and serve no
other office in his entire life.

III. Status of Ordained Men without a Call

This committee considers this question to be a much broader issue that the one
laid upon it to study for a number of reasons. First, the retirement in view in our
Form of Government is not from the ministry as such, but from a particular service in
the ministry. (We have no scriptural evidence that God put aside his chosen under-
shepherds from their positions of leadership except at death.) Second, retirement
from a particular service may be for reasons other than advanced age or disability —
e.g., so as to follow other ministerial pursuits.

There can be, and frequently are, cases where ordained men other than those "re-
tired" are without "ministerial calls," some temporarily, perhaps not of their own
choosing, some more or less permanently in other vocations, which would entail very
careful definition of what is a ministerial call and who does or does not fit into
such a definition.

In addition to that question other related questions come to mind, for instance:

a. What are the rights of ordained men?

b. Can there be such a thing as spiritual retirement for an ordained man? If so
what constitutes such a status?

c. Does ordination involve being set apart for a specific task?

d. Can the office be isolated from a specific call?

e. What about ordained men who retire from a specific call not because of age or
disability to follow non-church or parachurch pursuits?

f. If a man no longer has the call to which he was last specifically approved by
presbytery should it not be specifically recorded that he is without a call and a
record kept of such men without a call?

These questions illustrate the complexity of this subject if one is determined to
pursue the voting privilege to the nth degree.

COMMUNICATIONS

Communication 1 (in part)

From the Reformed Ecumenical Synod

December 16, 1983

At this point in time, halfway through December, we should send to the member
churches a notice of their assessments for 1984. As is customary, we will send a fi-
nancial report on the current year in Feburary.

The year 1983 has been a year with fewer financial strains than the previous
year. Apart from a meeting of the Interim Committee in April, there have been no
extra travel costs. Moreover, the inflation rate in the USA, where most of our ex-
penses are incurred, has slowed to just under 5%. It should also be noted that in the
year prior to the one in which Synod meets we must prepare the Agenda and that re-
quires printing costs. The printed Agenda 1984 and the RES Testimony on Human Bights
were mailed to you last week. These may be considered 1984 expenses which have to be
paid in 1983 and hence must come from the budgeted reserves.

Apart from these general comments, we have no further information to give at this
time concerning our financial picture except two things. The first is that the activ-
ities in the Secretariat have escalated, due largely to the increase in our publica-
tions, and this has meant somewhat higher expenditures. The second is that we must
build up reserves for 1984 in order to pay for Synod's expenses and travel costs for
one delegate from those churches which need assistance. It is clear to us that we will need the full assessment from the churches to meet our 1984 obligations.

Please send your payments to the Treasurer at the RES Secretariat.

The Interim Committee has determined that, as authorized by the RES Nimes 1980, the assessments for 1984 should be increased by 5%. This will be necessary if we are to collect the reserves that have been budgeted for the RES Chicago 1984.

Beginning January 1, 1984, Nelvina Ilibrink will assume the responsibilities of Treasurer for the RES. She has been with us two years as office secretary and has had charge of all our bookkeeping. She will replace Lester Ippel who has been the RES Treasurer since 1963.

Your church is assessed 4.00% of the total budget of $132,025 or $5,281.00 for 1984. Kindly transfer this money at your convenience.

Trusting that your churches will continue to experience the blessing of the Lord in the coming year, I am

In His Service,

Paul G. Schrotenboer,

General Secretary

Communication 2

From the Reformed Churches of New Zealand

April 5, 1984

We'd like to thank you for your invitation, via your Committee on Ecumenicity and Interchurch Relations, to send a fraternal delegate to your Assembly as you meet the first week of June of this year.

It is a great pity that up till now, we have never been able to respond positively to your invitation by sending someone to represent us when your churches meet together at Synod.

Our relationships as sister-churches have been quite long-standing and there has always been a mutual trust and respect for one another's ecclesiastical and theological standing. Especially, even more so now in an age where apostacy and worldliness have infiltrated churches of like doctrine and practice and slain its thousands.

The forthcoming Reformed Ecumenical Synod in Chicago will sadly accentuate this division between those whose heartfelt desire it is to be faithful to God's Word and others who have been moving away from their original position on doctrinal issues.

We have been in correspondence with your Interchurch Relations Committee in connection with a decision by your last Synod to determine what can be done from both sides to make our Sister-Church relationship more meaningful. We sincerely hope that your Assembly will also be willing to seek ways and means to deepen this relationship for our mutual benefit.

May our Heavenly Father bless you abundantly as you deliberate on the issues on the floor of Synod. May His Spirit guide you and lead you at all times.

Yours in His Service,

D. G. Vanderpyl, Stated Clerk of Synod

Communication 3

From the Presbytery of New Jersey

May 6, 1984

The Presbytery of New Jersey on February 25, 1984, determined to seek the advice of the Fifty-first General Assembly concerning a possible ordination of licentiate Gordon S. Miller, who has not completed a "course of study in a theological seminary equivalent to that required for a regular three-year theological degree," in accordance with the Form of Government, XXI, 6.

Mr. Miller has been serving for more than a year as stated supply of Immanuel Orthodox Presbyterian Church, West Collingswood, N.J.
The Rev. Mack F. Harrell, a commissioner to the Assembly and a member of the Presbytery's Committee on Candidates and Credentials, will be prepared to familiarize the appropriate advisory committee and the Assembly itself, if it is deemed necessary, with more particulars concerning Mr. Miller.

Mr. Miller will also be at the Assembly, in the capacity of a ruling elder commissioner from this Presbytery.

Yours in Christ's service,
Richard A. Barker, Stated Clerk

Communication 4

From the Presbytery of New Jersey

May 6, 1984

The Presbytery of New Jersey on February 25, 1984, determined to seek the advice of the Fifty-first General Assembly concerning the possible licensure of candidate Ted Gray, a member and ruling elder of Faith Orthodox Presbyterian Church, Pittsgrove, N.J., who has not received a "bachelor of arts degree, or its academic equivalent" (cf. Form of Government, XXI, 3), in accordance with the Form of Government XXI, 6.

The Rev. Mack F. Harrell, a commissioner to the Assembly and a member of the Presbytery's Committee on Candidates and Credentials, will be prepared to familiarize the appropriate advisory committee and the Assembly itself, if it is deemed necessary, with more particulars concerning Mr. Gray.

Yours in Christ's service,
Richard A. Barker, Stated Clerk

Communication 5

From the Reformed Church in Japan

May 1, 1984

We wish to thank you very much for the invitation to your Fifty-first General Assembly to be held at Geneva College from May 31 to June 7.

Last year Rev. S. Yauchi was given the privilege of the floor and of greetings to the Fiftieth General Assembly on our behalf. This year also we would very much like to be with you, but we send greetings by letter because of being unable to send a delegate. The following are the topics which we would wish you to share with us and pray for us.

1. Since the last Synod every presbytery has been deeply involved in discussion on a declaration of faith concerning the Holy Scripture. In this connection we appreciated the comment from a professor of Westminster Seminary which we were informed of via one of your missionaries.

2. The Liberal Democratic Party has been so far trying to legislate nationalization of Yasukuni Shinto Shrine with little success. But its promoters use every means to establish it as a fact of the people's custom of religious life. Their desire for President Reagan to pay homage (RES NE 1/3/84) was one of them.

3. We have been much concerned about the development with RES Chicago 1984. This Synod may be a very important occasion whether or not we lose our identity due to its spiritual crisis. We therefore decided to send two delegates to it.

On this occasion we express our hearty thanks to you and your missionaries sent by you. Through the fraternal relationship since 1956, we have been very much encouraged and benefited. According to the recent review we noticed that yearly increase of membership was about 4% during the last decade.

May the Lord of His Church richly bless you in all your deliberations at the upcoming General Assembly.

Very sincerely yours,
Kei Miyata, Stated Clerk
Communication 6
From the Presbyterian Church in America
May 7, 1984

This is to inform you in writing that the Presbyterian Church in America at its Eleventh General Assembly voted to invite the Orthodox Presbyterian Church to join the Presbyterian Church in America under the same plan agreed upon by both Churches in 1981. This vote has since been sent down to the Presbyteries for their advice and consent. The required three-fourths of the Presbyteries have voted affirmatively on this matter. The result is that the invitation of the Presbyterian Church in America to the Orthodox Presbyterian Church to join the Presbyterian Church in America has been approved and is hereby officially extended to the Orthodox Presbyterian Church.

The terms of the invitation are the same as those adopted by the Ninth General Assembly of the Presbyterian Church in America, except that the matter of Presbytery boundaries will have to be worked out again, since changes in these boundaries have taken place as a result of the joining and receiving of the Reformed Presbyterian Church, Evangelical Synod. Since the Minutes of the Eleventh General Assembly have not yet been printed, we are unable to supply you with a copy of them, but will do so as soon as possible. Let me suggest that until these Minutes are available, you use the Ninth Assembly Minutes.

We trust that the Lord will guide the Orthodox Presbyterian Church as it considers its response to this invitation. May His will in this matter be done, and may He be glorified in it all.

Sincerely,
Morton H. Smith, Stated Clerk

Communication 7
From the Reformed Churches of Australia
May 10, 1984

First of all we want to thank you for your kind invitation to send a delegate to your Synod 1984. We regret to say that it is not convenient for us to accredit a delegate on this occasion. We are pleased to send you our fraternal greetings. The close fellowship that our Churches mutually enjoy is greatly valued by us.

May the Lord bless you in all your deliberations and work among you through His Holy Spirit in order that church life may benefit and prosper to His glory.

Yours sincerely in Christ,
R. Hoeksema, Clerk

Communication 8
From the Committee on the History and Development of the OPC
May 15, 1984

It is with regret and apology that I report the failure to convene the Committee on the History and Development of the OPC since the previous Assembly.

I would request that the Assembly name another convener since I am not presently "free from worldly care and employment" and thus unable to devote time to special services to the church.

Sincerely in Christ,
John J. Mitchell, Convener

Communication 9
From the Presbytery of Philadelphia
May 29, 1984
The Presbytery of Philadelphia is seeking the advice of the General Assembly regarding the waiving of certain requirements for the licensure and ordination of Mr. Edward McGovern.

The Minutes of Presbytery read as follows:

"September 16 and 17, 1983:
"Mr. Krispin presented Mr. McGovern to the Presbytery for examination for licensure. Mr. Krispin reported that Mr. McGovern had been examined by the Committee on Candidates and Credentials in all areas prescribed by the Form of Government for licensure and is recommended to the Presbytery for licensure subject to the provision in the Form of Government, Chapter XXI:6, inasmuch as he does not meet all the educational requirements, Form of Government XXI:3.
"Mr. Kinnaird conducted the examination in theology. Other questions were then put to Mr. McGovern by a presbyter.
"On motion the examination in theology was arrested.
"It was moved and seconded that the examination in theology be sustained. A roll call vote indicated 28 votes to "sustain" out of 28 votes cast.
"It was moved and seconded that the Presbytery determine to waive the formal educational requirements, as well as Greek and Hebrew (Form of Government XXI:6) for the licensure of Mr. Edward McGovern if it should be consonant with the advice of the next General Assembly.
"On motion Presbytery determined to postpone consideration of the pending question until after the afternoon recess.
"At a later point the Presbytery took the following action:
"On motion Presbytery determined to approve the sermon, the examination in theology, and those parts of the trial conducted by the Committee on Candidates and Credentials of Mr. McGovern, and further the Presbytery determined to seek the advice of the General Assembly with a view to waiving the formal educational requirements, along with Greek and Hebrew (Form of Government, Chapter XXI:6), believing that the exception is warranted by the manifest qualifications of Mr. McGovern for the holy office of the gospel ministry."

"January 20 and 21, 1984:
"Mr. Krispin introduced to Presbytery Mr. Edward McGovern, a candidate for ordination. Mr. Krispin reported that Mr. McGovern had been examined by the Committee on Candidates and Credentials in all areas prescribed by the Form of Government for ordination except for the examinations in Greek and Hebrew. The advice of the General Assembly will be sought by the Candidates and Credentials Committee concerning Mr. McGovern's educational requirements. Mr. McGovern is recommended to the Presbytery for ordination.
"Mr. Stonehouse conducted the examination in theology after which other presbyters questioned Mr. McGovern.
"On motion the examination in theology was arrested.
"It was moved and seconded to sustain the examination in theology. A roll call vote indicated 40 votes to "sustain," and one response "present-not-voting" out of 40 votes cast.
"On amended motion Presbytery determined to approve those parts of the trial (Form of Government and Apologetics) for ordination conducted by the Committee on Candidates and Credentials of Mr. McGovern, and further the Presbytery determined to seek the advice of the General Assembly with a view to waiving the formal educational requirements, along with Greek and Hebrew (Form of Government, Chapter XXIII:3), believing that the exception is warranted by the manifest qualifications of Mr. McGovern for the holy office of the gospel ministry."

Please note that the Presbytery is seeking the advice of the General Assembly regarding both the licensure and ordination examinations. The Rev. Bernard Stonehouse will have additional information regarding the manifest qualifications of Mr. Edward McGovern.

Sincerely yours in Christ,
A. LeRoy Greer, Stated Clerk
Communication 10

From the Committee on Home Missions and Church Extension

May 29, 1984

The Executive Committee of the Committee on Home Missions and Church Extension met on May 25, 1984 in order to consider the report of the special Committee on Methods of Worldwide Outreach. During the course of that meeting, the Committee took the following action:

"Without implying approval of the other details of the amendment of the instruments of the Assembly, Section E, titled 'Coordinating the Programs of Witness and Edification' proposed by the special Committee on Methods of Worldwide Outreach, the Executive Committee of the Committee on Home Missions and Church Extension desires the last sentence of Section E, 4, j, (5) of the proposal, namely, 'Contributions from Orthodox Presbyterian sources to presbytery home missions shall be reckoned as contributing to the responsibility of Orthodox Presbyterian churches to the approved program of the Committee on Home Missions and Church Extension,' be deleted."

The Committee believes it to be arbitrary to select presbytery home missions contributions in seeking to more accurately reflect the Worldwide Outreach efforts on a regional and local level.

May the Lord give you wisdom as you seek to promote the most effective Worldwide Outreach of our Church with the gospel of Jesus Christ.

Cordially in Christ,
Lewis A. Ruff, Jr., General Secretary

On motion the times for convening, recessing, and reconvening were adopted as follows:

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<tr>
<th></th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
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<tr>
<td>Convene</td>
<td>8:00 a.m.</td>
<td>1:00 p.m.</td>
<td>6:30 p.m.</td>
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<tr>
<td>Recess</td>
<td>10:00-10:20 a.m.</td>
<td>3:25-3:45 p.m.</td>
<td>9:05 p.m.</td>
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<tr>
<td>Recess</td>
<td>12:00 p.m.</td>
<td>5:00 p.m.</td>
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Afternoon and evening sessions opened with the singing of a hymn or psalm version
Recess Friday after item 14 to permit advisory committees to meet, reconvening Saturday morning at 10:30 a.m.
No session Saturday evening or all day Sunday

The docket was adopted in the following form:

Action on proposed amendments to the Standing Rules
Election of Temporary Committees
a. Overtures and Communications
b. Presbyterial Records
c. Standing Committee Records
d. General Assembly Fund Review
e. Advisory Committees in accordance with Standing Rule X, 5
Report of the Stated Clerk
Report of the Trustees of the General Assembly; nomination of Stated Clerk
Report of the Statistician; statistical report for the year 1983
Election of Stated Clerk
Appointment of Assistant Clerk
Election of Statistician
Report of the Committee on Home Missions and Church Extension
Report of the Committee on Foreign Missions
Report of the Committee on Christian Education
Report of the Committee on Stewardship
Report of the Committee on Methods of Worldwide Outreach
Report of the Committee on Diaconal Ministries
Report of the Committee on Pensions
Report of the Committee on Ecumenicity and Interchurch Relations
Report of the Committee on Revisions to the Book of Discipline and the Directory for Worship
Report of the Historian
Report of the Committee on Reformed Ecumenical Synod Matters
Report of the Chaplains Commission
Report of the Committee on Appeals and Complaints
Report of the Committee on Principles of Diaconal Ministry, 10:30 a.m., Tuesday
Report of the Semicentennial Committee
Report of the Committee to Study the History and Development of the OPC
Reports of Temporary Committees other than Presbyterial Records, Standing Committee Records, General Assembly Fund Review, and those already heard in connection with earlier reports
Report of the Committee on Presbyterial Records, 6:30 p.m., Wednesday
Report of the Committee on Standing Committee Records, following the preceding
Report of the Committee on Date, Place and Travel
Report of the Committee on General Assembly Fund Review
Set Budget for General Assembly purposes
Resolution of thanks
Miscellaneous business
Reading and approval of Minutes
Dissolution of the Assembly (projected terminus: noon, Thursday, June 7)

On motion Standing Rule Chapter IV, Section 3.q., was amended, as proposed by the 50th General Assembly (cf. Minutes, 50th G.A., p. 141), in the following form: delete the word "and" before the words "to seek", change the final period to a semicolon, and add the words "and to send to the commissioners and alternates a list of these assignments and a list of commissioners and alternates expected to attend the Assembly two weeks prior to the Assembly."

On motion it was determined that the following Temporary Committees be erected, that reports, overtures, and communications be referred to them as indicated, and that the commissioners named below be appointed to these committees, the first-named being conveners:

**Advisory Committee 1**
Report of the Committee on Foreign Missions
Messrs. Fisher, Bird, Brack, E. Gibbons, Neerhof, Ortiz, Plummer, and Reynolds

**Advisory Committee 2**
Report of the Committee on Christian Education, Overture 8, and Communications 3, 4, and 9
Messrs. R. Johnson, Bero, L. Conard, Mallin, Sutton, Swagerty, Tyson, and Winward

**Advisory Committee 3**
Report of the Committee on Home Missions and Church Extension
Messrs. Hall, Chupp, Goretti, Hilbelink, Lee, and Lyford

**Advisory Committee 4**
Report of the Committee on Stewardship, Report of the Committee on Methods of Worldwide Outreach, and Communication 10
Messrs. Taws, Bayles, Copeland, Fenenga, Graham, Jerrell, D. Johnson, Jones, McGill, and S. Miller

**Advisory Committee 5** (not used)
Advisory Committee 6 (not used)

Advisory Committee 7


Advisory Committee 8

Report of the Committee on Ecumenicity and Interchurch Relations, Report of the Chaplains Commission, Overtures 2 and 4, and Communication 6
Messrs. Taylor, Boer, Dortzbach, Edwards, Gaffin, Sr., Kuschke, Rudolph, Semel, Shishko, and D. Winslow

Advisory Committee 9

Report of the Committee on Revisions to the Book of Discipline and the Directory for Worship, and Overtures 5 and 9
Messrs. DeMaster, Brown, Craven, Elder, Lodge, Moran, Poundstone, Tanzie, and Wagner

Advisory Committee 10 (not used)

Advisory Committee 11

Messrs. Oliver, Comstock, D. Davis, Dunn, Eyres, and Stonehouse

Advisory Committee 12

Report of the Committee on Reformed Ecumenical Synod Matters, and Report of the Missions Correspondent for the Reformed Ecumenical Synod, and Communication 1
Messrs. Atallah, Knudsen, D. Miller, G. Miller, Nightengale, and Rhew

Committee on Overtures and Communications

Messrs. Solis, Armour, Cottenden, Fikkert, R. Gibbons, Mahaffy, Marshall, Minnig, Muether, and Newsom

Committee on Presbyterial Records
Messrs. Church, Campbell, I. Davis, Harrington, Lillback, Meeker, Meilahn, Potter, Rowe, Shaw, and Wilson

Committee on Standing Committee Records
Messrs. O'Leary, Black, P. Conard, Ediger, Harrell, and Veinott

Committee on General Assembly Fund Review
Messrs. Mitchell and Buchanan

Committee on Date, Place, and Travel
Messrs. L. Smith, Porter, and Theune

Mr. Galbraith introduced to the Assembly the Rev. Messrs. Stuart H. Perrin, fraternal delegate of the Presbyterian Church in America, Martin J. Wilsey and John H. White, D.Min., fraternal delegates of the Reformed Presbyterian Church of North America, and Kun Sam Lee, Th.D., fraternal delegate of the Presbyterian Church in Korea (Kosin). On motion Messrs. Perrin, Wilsey, White, and Lee were enrolled as corresponding members.

Dr. Lee, fraternal delegate of the Presbyterian Church in Korea (Kosin), addressed the Assembly.
The Assembly recessed at 9:43 a.m. following prayer led by the Moderator.

Saturday Morning, June 2

The Assembly reconvened at 10:30 a.m. with the singing of the hymn "Zion, founded on the mountains." The Moderator led in prayer.

The minutes of the sessions of Thursday, May 31, and Friday, June 1, were approved as presented.

Mr. Porter presented a report of the Temporary Committee on Date, Place and Travel.

Mr. Barker presented the Report of the Stated Clerk as follows:

The Minutes of the 50th General Assembly are presented herewith. At 212 pages, they are our second shortest minutes since 1970. No glaring errors have come to the Clerk's attention thus far.

These Minutes were produced on a word processor belonging to the Rev. John J. Mitchell. The expectation of having page proofs available earlier than in previous years was amply fulfilled. Even with delays on the Clerk's part in getting certain material in Mr. Mitchell's hands, page proofs were ready on August 25, 1983. It was at this point that a difficulty the Clerk had not foreseen came to light. Copy done on a word processor is basically typewritten copy, and justification of lines is done by inserting extra spaces of fixed length into the lines. Inconsistencies in the placement of these extra spaces, in indentation, and after punctuation, are more obvious and more disturbing than in the case with "typeset" print. In short, proofreading was much more difficult than in previous years. On October 17, 1983, the Clerk enlisted the help of elder Willard E. Neel of West Collingswood, a superb proofreader. Mr. Neel detected many more places where the copy could be improved than the Clerk would have found. Mr. Neel made many good suggestions, not all of which could be incorporated. The death of the Clerk's wife on October 30 and related obligations over the next two months delayed further the Clerk's part in the proofreading, so that the marked proofs were not returned to Mr. Mitchell until January 30, 1984. The time from then until delivery of the Minutes early in May was needed by Mr. Mitchell for making corrections, and for actual publication by the printer. It is nevertheless clear that responsibility for the woeful delay in printing these Minutes is the Clerk's.

The Clerk consulted a few wise counselors in deciding how to proceed with the Agenda for the 51st General Assembly - basically, whether to continue with the word processor or return partly or wholly to "typeset" copy. Although the Clerk's decision would have implications for the completion of the Minutes by a new Clerk, the counselors made it clear that the decision was entirely up to this Clerk. The Clerk decided to have the Agenda "typeset," primarily for two reasons. First, in his judgment the "typeset" copy is more legible and is esthetically superior to copy from a word processor. Second, the Clerk wanted to reduce the size of the proofreading task for the next Clerk. Not everyone agrees with this decision, but under the authority you have granted the Clerk, it was his to make.

The Agenda includes those overtures, communications, and reports that were in the Clerk's hands on March 31, 1984, the deadline set by the Standing Rules. All material received from then until mid-May was turned over to Mr. Mitchell for inclusion in a Supplementary Agenda to be done on the word processor, on the ground that we needed the most flexible possible means of producing this material. This raises the possibility of the final Minutes being a mixture of word processor and "typeset" copy, but that is a decision to be made by the next Clerk.

In April the Clerk learned that Mr. Mitchell, who for years has performed essential behind-the-scenes tasks for the Assembly and for the Clerk, would be unable to perform those tasks this year under his present arrangement with the Committee on Stewardship. In the belief that these tasks must be done, and with neither the time
nor the knowledge to make other arrangements, the Clerk authorized Mr. Mitchell to perform these tasks, to attend the Assembly, and to charge the cost to the General Assembly Fund. The Clerk reminds the Assembly that until provision can be made for at least a half-time Stated Clerk, help for certain Assembly-related tasks must come from somebody at 7401 Old York Road. For the past ten years or so, this help has come from the staff of the Committee on Stewardship. At this writing, it is not clear where this help will come from in the future.

The three amendments to the Form of Government that were proposed by the 50th General Assembly were approved by the Presbyteries of the Mid-Atlantic, New Jersey, New York and New England, the Northwest, Philadelphia, and Southern California. The Presbyteries of Northern California and Ohio did not act on the amendments. Disposition by the Presbyteries of the Dakotas, the Midwest, and the South is unknown to the Clerk at this writing. The amendments have therefore been approved by a majority of the presbyteries, and it remains only for the Moderator, in accordance with the Form of Government, Chapter XXXII, Section 2, to declare that they have been adopted and are in effect.

Under the heading of general revelation, on or about February 13, 1984, it suddenly and unaccountably became clear to this Clerk that he ought not to be Clerk of the 51st General Assembly. The Clerk wrote to all of the Trustees of the General Assembly on February 14, 1984, asking that they nominate someone else to be your Clerk. This decision reflects the Clerk's conclusion that his limited time in which to do the work was serving the Assembly decreasingly well, and some personal obligations that would reduce his available time in the summer of 1984.

In stepping down after thirteen years, this Clerk is very conscious of the distinction you have accorded him in entrusting this job to a ruling elder, and especially two new responsibilities that arose in his tenure, namely, administering the representative General Assembly, and developing the framework of our advisory committee system. Please be assured that I highly esteem you, brethren, and do not think that there is another highest court of a Reformed church that matches your commitment to essentially free and full debate of issues. You are splendid. I thank God for the privilege of having served you.

I cannot end this report without acknowledging and thanking God for the prayers and expressions of sympathy throughout the OPC in my wife's death last October, as well as the good wishes and delight of many of you in my approaching marriage to another lady of equally long commitment to the OPC, Mrs. Dorothy Anderson.

The Clerk recommends that the Assembly's Guidelines for Advisory Committees be amended by adding the following sentence to Section 5.d.: "Reports of advisory committees shall ordinarily be signed by the chairman."

Respectfully submitted,
Richard A. Barker, Stated Clerk

Attachment to the Report of the Stated Clerk

GENERAL ASSEMBLY BUDGET FUND

Statement of Cash Receipts and Disbursements
May 1, 1983 to April 30, 1984

Cash Balance from previous Assembly $ 4,164.25

Receipts

Contributions from churches $33,872.51
Sale of Minutes 8.50 33,881.01
Total Receipts 8.50 33,881.01

Total Accountable $38,045.26
Expenditures

Honoraria - Stated Clerk, 50th G.A. $3,000.00
Corresponding Clerk, 50th G.A. 750.00
Assistant Clerk, 50th G.A. 250.00
Statistician, 50th G.A. 200.00
Historian, 50th G.A. 200.00

Agenda, Minutes expense, 49th G.A. 5,947.16*
Agenda, Minutes expense, 50th G.A. 9,095.02
Misc. office, postage, secretarial 1,505.99
Assessment - Reformed Ecumenical Synod 5,092.52
NAPARC 0.70†
Chaplains Commission 1,200.00
Historian's expense 878.09

Committee Expenses
Arrangements, 50th G.A. 1,281.44
Chaplains Commission 1,240.80
Diaconal Ministry, Principles of 300.00
Ecumenicity and Interchurch Relations 5,920.39
Methods of Worldwide Outreach 3,212.90
RES Matters 1,922.01
Revisions, Directory for Worship 1,978.38
Semicentennial 391.00

Total Expenditures $44,303.41
Cash Balance, April 30, 1984 $(6,258.15)
RES 1984 Expense Reserve $5,200.00
Semicentennial Reserve ($2,000 less $391 in expense) 1,609.00 $(6,809.00)
Receiveable from 4 Committees for expense of Comm. on Methods 5,237.32
Net Balance, April 30, 1984 $(7,829.83)

*Total cost of Minutes, 49th G.A. were $7,627.83
†Credits for various overpayments resulted in this small net assessment.

Note: The deficit net balance is due to nearly $10,000 less in contributions from churches than in the previous fiscal year.

The recommendation of the Stated Clerk was adopted, amending the Instruments of the General Assembly, Section F, Paragraph 5.d (see previous page).

Mr. Cottenden presented the report of the Committee on Overtures and Communications regarding the report of the Stated Clerk as follows:

In re the Report of the Stated Clerk

1. The committee concurs in the recommendation of the Clerk concerning the amendment to Guidelines for Advisory Committees, Section 5.d.

2. The committee recommends to the Assembly the following resolution:

WHEREAS Ruling Elder Richard A. Barker has served 13 general assemblies of the Orthodox Presbyterian Church as Stated Clerk, a longer period than that served by any of his predecessors, and

WHEREAS Mr. Barker has served the church with great diligence, carefulness, and uncommon devotion to his duties, and

WHEREAS Mr. Barker served for several years under great stress when his wife, Mary Ann, was gravely ill, and

WHEREAS Mr. Barker now lays down the responsibility of the office of Stated Clerk and takes to himself a new wife on August 4, 1984,

BE IT RESOLVED that this 51st General Assembly thank God for the evident gifts He
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has given Mr. Barker for the performance of his duties,
Express its profound gratitude to Mr. Barker for the distinguished service he has
rendered to the Orthodox Presbyterian Church in the office of Stated Clerk, and
finally,
Congratulate Mr. Barker on his forthcoming marriage and wish him and his bride
many happy years together in the work of God's Kingdom.

The recommendation concerning the Stated Clerk was adopted. The Assembly gave
Mr. Barker a standing ovation.

At the request of the Moderator Mr. Edwards led in prayer, thanking the Lord for
Mr. Barker's service as Stated Clerk.

The Moderator, in accordance with Chapter XXXII, Section 2, of the Form of Gov-
ernment, declared that the amendments to Chapter XXVI, Sections 3.d., 3.e., and 4.b.
of the Form of Government, as proposed to the presbyteries by the Fiftieth General
Assembly (cf. Minutes, 50th G.A., pp. 27, 141) had been adopted and are in effect
(see p. 27).

Mr. Mitchell, Secretary of the Trustees of the General Assembly, presented their
report as follows:
The Trustees of the General Assembly met once since the Fiftieth General Assembly
and received a letter from Mr. Richard A. Barker requesting that he not be nominated
for Stated Clerk of the Fifty-first General Assembly. The Trustees note with deep ap-
preciation the many years of faithful service to the Assembly by Mr. Barker.
The Trustees respectfully nominate John P. Galbraith to be the Stated Clerk of
the Fifty-first General Assembly and further recommend that his remuneration be $4,000
and further recommend that his duties be those listed in the Standing Rules, Chapter
IV, Section 3, except items h, i, j, and k.
The Secretary of the Trustees continues to correspond annually with the Internal
Revenue Service in regard to the group ruling granted to the Trustees of the General
Assembly and the subordinate units of the General Assembly. This group ruling gives
tax-exempt status to all the local congregations and other agencies listed in the cur-
rent Directory of the Orthodox Presbyterian Church. The reference number to be used
in any correspondence concerning tax-exempt matters is 23-7001990.

ELECTIONS

The terms of the following trustees expire at this Assembly: John J. Mitchell,
Willard E. Neel.

ESTIMATED EXPENSES

The Trustees estimate their costs for the next year will be $50.00 for miscellan-
eous expenses, such expenses to be paid from the General Assembly Budget Fund.
Respectfully submitted,
Steven F. Miller, President

Mr. Cottenden presented the report of the Committee on Overtures and Communi-
cations concerning the report of the Trustees of the General Assembly and the General
Assembly Budget Fund as follows:
In re the Report of the Trustees of the Assembly; Nomination of Stated Clerk
The committee concurs with the Trustees in the nomination of the Rev. John P.
Galbraith to serve as Stated Clerk.
In re the General Assembly Budget Fund
The committee would call the attention of the Assembly to the note at the bottom
of the report. Although the largest part of the approximately $10,000 shortfall men-
tioned results from a reduced per capita request for the year in question, a signifi-
canton portion results from an increase in the number of churches not responding or not responding fully to the amount requested. The committee urges each church to give serious attention to assuming its fair share of the cost of the general assembly.

The floor was declared open for nominations to the Trustees of the General Assembly. The following were nominated: Minister - Mitchell; Ruling Elder - Willard E. Neel (West Collingswood).

There being no further nominations the Moderator declared Messrs. Mitchell and Neel elected to the Class of 1987.

The Report of the Statistician was presented. By general consent the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 193-195).

The silence of the Committee on Overtures and Communications concerning this report indicated its general approval of the work and concurrence with any recommendations.

The floor was declared open for nominations to the office of Stated Clerk. Mr. Galbraith was nominated. There being no further nominations the Moderator declared Mr. Galbraith elected.

The Clerk announced that, in accordance with Standing Rule, Chapter IV, Section 2.a., he had asked Mr. Phillips to serve as Assistant Clerk.

The floor was declared open for nominations to the office of Statistician. Ruling Elder Edward A. Haug (Neptune) was nominated. There being no further nominations the Moderator declared Mr. Haug elected.

Mr. Hoogerhyde, Treasurer of the Committee on Home Missions and Church Extension, presented its report. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 64-78).

Mr. Semel gave a report on the work in Morgantown, West Virginia. Mr. Vermeulen, Director of Evangelism and Church Development, presented a report on the SAVE program.

The Assembly recessed at 12:06 p.m. following prayer led by Mr. Newsom.

**Saturday Afternoon, June 2**

The Assembly reconvened at 1:00 p.m. with the singing of the hymn "Give to our God immortal praise." Mr. Graham led in prayer.

Mr. Hall presented the report of Advisory Committee 3 as follows:

Advisory Committee 3 hereby reports that it has communicated the following to the Committee on Home Missions and Church Extension:

Urges the Committee on Home Missions and Church Extension to approach the Mission to North America of the Presbyterian Church in America concerning our need for mutual observance of the comity agreement at all church levels and to be open to receive reports of encroachment on the comity agreement.

Further urges the Committee on Home Missions and Church Extension to give highest priority in its budget to the financial needs of the individual fields in accordance with the requests for aid from the presbyteries, and to cut back, if necessary, its own expenses of operation insofar as it is able properly to administer its funds to the fields.

The Committee on Home Missions and Church Extension gave an audiovisual presentation during the course of the elections.
The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers - Aquila, Brown, Edwards, Hilbelink, O'Leary, Dennis J. Prutow, and Tyson; Ruling Elders - Robert L. Ayres (Caney), and Edward P. Hardesty (Sewickley).

During the course of the nominations the Assembly determined to grant Mr. D. Kiester the privilege of the floor in his capacity as teller.

By general consent the request of Mr. Brown to have his name removed was granted.

The Moderator declared Ruling Elders Ayres and Hardesty elected, and announced the election of the Rev. Messrs. O'Leary, Prutow, and Tyson to the Class of 1987.

The Moderator requested Mr. Stonehouse to assume the chair.

Dr. Gaffin, President of the Committee on Foreign Missions, presented its report. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 79-89).

Mr. Buchanan, General Secretary of the committee, addressed the Assembly.

The Assembly recessed at 3:26 p.m. and reconvened at 3:43 p.m with the singing of the hymn "Jesus shall reign where'er the sun."

Messrs. Atallah, missionary to the Middle East, and Marshall, missionary to Taiwan, addressed the Assembly.

Mr. Ortiz presented the report of Advisory Committee 1 as follows:

Advisory Committee 1 met for approximately five hours. We thoroughly examined each mission field by interviewing the General Secretary Donald Buchanan, the president of the committee, Dr. Gaffin, Victor Atallah, and Robert Marshall. After much questioning and discussion of the report we concluded that the committee should be commended for its fine work and encouraged to pursue its 1984 and long-term goals. Our committee is especially concerned that the requested 1985 budget be maintained to enable the committee to achieve these goals.

Gregory E. Reynolds, Chairman

The floor was declared open for nominations to the Committee on Foreign Missions. The following were nominated: Ministers - Dunn, Gaffin, Jr., and Theodore J. Georgian; Ruling Elders - Copeland, W. Kiester, Vanden Burg, and D. Winslow.

The Moderator declared the Rev. Messrs. Dunn, Gaffin, Jr., and Georgian elected to the Class of 1987.

Dr. Gaffin resumed the chair.

The Moderator later announced the election of Ruling Elders D. Winslow to the Class of 1986 and Copeland and Vanden Burg to the Class of 1987.

Mr. Cottenden presented the report of the Committee on Overtures and Communications concerning Overture 1 as follows:

In re Overture 1

The committee recommends that the Overture be denied.

Although the committee recognizes the legitimate concerns of the Overture, and would encourage the Stated Clerk to complete the mailing of the Minutes in a timely fashion, the committee believes that the request of the Overture is premature. The experience of the next two years with reference to the timely distribution of the Minutes might lead a future assembly to consider remedial action after deciding wheth-
er a desired time schedule can be maintained by a part-time clerk.

The recommendation was adopted.

Mr. Gardner, Treasurer of the Committee on Christian Education presented its report. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 90-99).

On motion Dr. Curry was granted the privilege of the floor.

Dr. Curry addressed the Assembly on behalf of Great Commission Publications.

Dr. Aquila addressed the Assembly on behalf of the Subcommittee on Ministerial Training.

The Assembly recessed at 5:04 p.m following prayer led by Mr. Laurie.

Monday Morning, June 4

Following a devotional service led by Mr. Poundstone, the Assembly reconvened at 8:01 a.m. Mr. Meilahn led in prayer.

The minutes of the sessions of Saturday, June 2, were approved as corrected.

Consideration of the report of the Committee on Christian Education continued.

Mr. Tyson presented a report of Advisory Committee 2 as follows:

Advisory Committee 2 met with representatives of the Committee on Christian Education, and after indicating general approval of the work of the Committee, engaged in discussion of, and offered suggestions concerning, aspects of that work. The report of the Committee contains no recommendations.

Stanford M. Sutton, Jr., Chairman

The floor was declared open for nominations to the Subcommittee on Ministerial Training of the Committee on Christian Education. The following were nominated: Ministers - D. Johnson, Edward L. Kellogg, Samuel T. Logan, Jr., and G. I. Williamson.


The floor was declared open for nominations to the general membership of the Committee on Christian Education. The following were nominated: Ministers - Campbell, Poundstone, and G. I. Williamson; Ruling Elders - Elder and Paul S. MacDonald (Bangor).

The Moderator declared Ruling Elders Elder and MacDonald elected to the Class of 1987, and later announced the election of the Rev. Messrs. Williamson to the Class of 1985 and Poundstone to the Class of 1987.

The Committee on Christian Education gave an audiovisual presentation during the course of the elections.

Mr. Porter presented a further report of the Temporary Committee on Date, Place, and Travel as follows:

The Committee recommends the following: That Standing Rule Chapter XII, Section 1, be suspended, and that the Assembly grant the requests of Messrs. Atallah and Buchanan for permission to be absent from the afternoon session on June 6 in order to meet with members of the Board of Foreign Missions of the Reformed Presbyterian Church of North America, without loss of travel compensation.
The recommendation was adopted.

On amended motion the Assembly determined to request the Committee on Christian Education to continue with the proposed supplement to *Trinity Hymnal*, to send to each session a questionnaire requesting input for its continuing work, and to provide a means whereby the proposed contents of the supplement can be reviewed by the church prior to its publication.

The Assembly recessed at 9:55 a.m. and reconvened at 10:39 a.m. with the singing of the hymn "Blessed are the sons of God."

Mr. Galbraith introduced to the Assembly the Rev. Dick C. Bouma, *fraternal delegate of the Christian Reformed Church*. On motion Mr. Bouma was enrolled as a corresponding member.

The Moderator introduced to the Assembly the Rev. Robert L. Atwell. The Assembly gave Mr. Atwell a standing ovation.

Mr. Peterson, Chairman of the *Committee on Stewardship*, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 124-129). The following recommendation was presented:

The Committee on Stewardship recommends that the Fifty-first General Assembly approve the following program of Worldwide Outreach and request the churches to supply at least the amounts stated during 1985:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$250,206</td>
<td>27.4%</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>370,743</td>
<td>40.6%</td>
</tr>
<tr>
<td>Home Missions &amp; Church Extension</td>
<td>292,212</td>
<td>32.0%</td>
</tr>
<tr>
<td>Total to three committees</td>
<td>$913,161</td>
<td>100.0%</td>
</tr>
<tr>
<td>Stewardship*</td>
<td>42,000</td>
<td></td>
</tr>
<tr>
<td>New Horizons</td>
<td>74,000</td>
<td></td>
</tr>
<tr>
<td>Total 1985 Worldwide Outreach</td>
<td>$1,029,161</td>
<td></td>
</tr>
</tbody>
</table>

Mr. Taws presented a report of *Advisory Committee 4* as follows:

This committee was responsible for the review of the report of the Committee on Stewardship and the report of the Committee on Methods of Worldwide Outreach. In our effort properly to fulfill our assignment, we met with the following men: Lewis Ruff, Donald Buchanan, Roger Schmurr, John Galbraith, Arthur Schwab, Jack Peterson, John Mitchell, Richard Barker, Howard Porter, Garret Hoogerhyde, Peyton Gardner, and Donald Duff.

The Advisory Committee concurs with the recommendation of the Committee on Stewardship in regard to its budget, with the observation that adoption of said budget does not preclude full discussion and determination of the issues raised by the Committee on Methods of Worldwide Outreach.

Donald H. Taws, Chairman

The recommendation of the Committee on Stewardship was adopted.

Mr. Schwab, Chairman of the *Committee on Methods of Worldwide Outreach*, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 130-134).

Mr. Taws presented a further report of *Advisory Committee 4* as follows:

Advisory Committee 4 does not concur with recommendation 1 of the Committee on

*By later action this was changed to "Coordination" (see p. 39).*
Methods of Worldwide Outreach (see pp. 131ff.) We recommend instead that: (1) the present Plan for the Committee on Stewardship be continued; (2) the Committee on Stewardship secure the services of a full-time general secretary with qualifications for program promotion and publicity; (3) the three general secretaries of the program committees be ex officio members (without vote) of the Committee on Stewardship; (4) the general secretary of the Committee on Stewardship be an ex officio member (without vote) of the three program committees; (5) that the Committee on Stewardship develop and present to the 52nd General Assembly, a five-year plan for outreach in conjunction with the three program committees; and (6) if the above recommendations are adopted, we recommend that the following amendments to the Standing Rules be proposed to the 52nd General Assembly:

Chapter X, Section 2, third paragraph, first sentence to read: "The Committee on Home Missions and Church Extension, Foreign Missions, and Christian Education shall each consist of fifteen voting members, three ministers and two ruling elders being in each class; and the General Secretary of the Committee on Stewardship, who shall be an ex officio member without vote."

Chapter X, Section 2, ninth paragraph, first sentence: Delete the period after the word "Extension" and add the words "and the General Secretaries of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, who shall be ex officio members without vote."

In support of these recommendations, Advisory Committee 4 offers the following grounds:

For recommendation (1): The criticism of the present plan was chiefly with respect to the execution rather than the basic principles of the plan.

For recommendation (2): The general consensus was that there is an administrative and coordinating function that needs to be addressed.

For recommendations (3) and (4): There is a need for greater communication and coordination between the committees.

For recommendation (5): This provides a mandate for the coordination of a strategy for Worldwide Outreach by the Committee on Stewardship and the three program committees.

Advisory Committee 4 does not concur with recommendation 3.

Advisory Committee 4 further recommends (7) that the General Assembly request the Committee on Stewardship to review Section C, paragraph 6, of the Plan for the Committee on Stewardship, and report to the 52nd General Assembly with a possible view to clarify it by amendment.

Donald H. Taws, Chairman

Mr. Graham presented the report of the Minority of Advisory Committee 4 as follows:

1. We concur with recommendation 1 of the Committee on Methods of Worldwide Outreach and recommend the following amendment: E. 2. to read: The Committee shall consist of (a) one member each of the three worldwide outreach program committees above, elected by their respective committee; (b) six members at large, elected by the General Assembly (see Standing Rule X, 2.); and (c) the General Secretaries of the three program committees as ex officio members without vote.

[Rationale: we believe that essentially the report indicates a thorough and satisfactory understanding of the church's need.]

2. We concur with recommendation 2 of the Committee on Methods of Worldwide Outreach.

3. We further recommend that the name of the proposed committee be "the Committee on Worldwide Outreach."

[Rationale: it seems to us that the name "Worldwide Outreach" is a better description of the work of this committee.]

4. We recommend that the proposed committee be requested to secure the services
of a full-time administrator with qualifications for program promotion and publicity. 

Robert H. Graham, Richard C. McGill

It was moved to adopt recommendation 1 of the Committee on Methods of Worldwide Outreach.

The Assembly recessed at 12:03 p.m following prayer led by Mr. Black.

**MONDAY AFTERNOON, JUNE 4**

The Assembly reconvened at 1:03 p.m. with the singing of the hymn "Sing to the Lord, sing his praise, all ye peoples." Mr. P. R. Conard led in prayer.

Consideration of the pending question continued. [Various amendments were added to the main motion at this time, and the recommendation in part 3 in the report of the Minority of Advisory Committee 4 was not adopted.]

The Assembly recessed at 3:25 p.m and reconvened at 3:47 p.m with the singing of the hymn "Shout, for the blessed Jesus reigns."

Mr. Galbraith introduced to the Assembly the Rev. J. Mulder, *fraternal delegate of the Canadian Reformed Churches.* On motion Mr. Mulder was enrolled as a corresponding member.

Recommendations 1 - 5 in the report of Advisory Committee 4 were moved as a substitute for the main motion as amended.

Mr. Galbraith introduced to the Assembly the Rev. Paul H. Treick, *fraternal delegate of the Reformed Church in the U.S.* On motion Mr. Treick was enrolled as a corresponding member.

The Assembly recessed at 5:18 p.m. following prayer led by Mr. Shaw.

**MONDAY EVENING, JUNE 4**

The Assembly reconvened at 6:48 p.m. with the singing of the hymn "Thee we adore, eternal Lord!" Mr. Dunn led in prayer.

Consideration of the main motion and its substitute was continued.

The motion to substitute recommendations 1 - 5 in the report of Advisory Committee 4 was not adopted.

The recommendation in part 4 in the report of the Minority of Advisory Committee 4 was not adopted.

The pending question (the adoption of recommendation 1 in the report of the Committee on Methods of Worldwide Outreach) was adopted as amended in the following form:

a. 1.E.4.i. was deleted and the succeeding items relettered.

b. 1.E.4.j. was amended by adding the words "the worldwide outreach of" following the words "each year for", and deleting the words "as launching ... program."

c. 1.E.5. was amended by substituting the following for the first sentence: "The Committee shall secure such clerical staff as needed to carry out its functions."

d. 1.E.4.i.(5) was amended by deleting the last sentence.

e. 1.E.1. was amended by substituting the word "purposes" for the word "purpose" in the second sentence, changing the last period to a comma, and adding the words "and to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church."

f. 1.E.4.n. was added as follows: "Provide counsel, assistance, and literature aimed at increasing the commitment of each member in the use of his means, time, and
talents in the work of Christ's kingdom."

g. 1.E.2. was amended to read: "The Committee shall consist of (a) one member each of the three worldwide outreach program committees above, elected by his respective committee; (b) six members at large, elected by the General Assembly (see Standing Rule X, 2); and (c) the General Secretaries of the three program committees as ex officio members without vote.

On a lost motion that would have deleted 1.E.4.i.(3) and (4), Messrs. Edwards and Fisher requested that their affirmative votes be recorded.

It was moved to adopt recommendation 2 in the report of the Committee on Methods of Worldwide Outreach (see p. 133).

The Assembly recessed at 9:09 p.m. following prayer led by Mr. Campbell.

TUESDAY MORNING, JUNE 5

Following a devotional service led by Mr. Wagner, the Assembly reconvened at 8:08 a.m. Mr. Fikkert led in prayer.

The minutes of the sessions of Monday, June 4, were approved as corrected.

Recommendation 2A. in the report of the Committee on Methods of Worldwide Outreach was adopted with the addition of the words "effective as of October 1, 1984," following the words "or in part."

Recommendation 2.B. was adopted with the word "October" substituted for the word "July", the period changed to a comma, and the following words added: "and that the Committee on Coordination be instructed to serve as the fiscal agent for the denomination."

Recommendation 2.C. was, on motion, adopted.

Recommendation 2.D. was, on motion, adopted with the substitution of "October" for "July."

Recommendation 2.E. was adopted, with 2.E.2. amended to the following form: "The Committee on Coordination shall consist of nine voting members, ministers and ruling elders. Three members shall be elected by the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, one from the membership of each committee; and six members shall be elected by the General Assembly, in three classes consisting of one minister and one ruling elder in each class, who shall be neither members nor employees of these three program committees. The General Secretaries of the three program committees shall be ex officio members (without vote) of the Committee on Coordination. No voting member shall be eligible for reelection to any full or partial term which would extend his continuous service on the committee beyond seven years."

The Moderator ruled recommendation 3 out of order in its present form, and that no action was required on recommendation 7 in the report of Advisory Committee 4.

Recommendation 4 was adopted with the addition of the words "with thanks."

The Assembly determined that the terms of the present members of the Committee on Stewardship be continued until October 1, 1984.

The final form of the above actions concerning the recommendations of the Committee on Methods of Worldwide Outreach, that a program entitled "Coordinating the Programs of Witness and Edification" be substituted for the "Plan for the Committee on Stewardship" as Section E of the Instruments of the General Assembly, is as follows:
E. COORDINATING THE PROGRAMS OF WITNESS AND EDIFICATION

1. Purpose

There shall be a Committee on Coordination to assist the Church, as a whole, and as congregations making up the whole, unitedly and separately, in its worldwide calling of witness to the world and edification of the church. The purposes of the Committee shall be to coordinate the strategic planning of the three program committees (Christian Education, Foreign Missions, and Home Missions and Church Extension) so as to help the Church maximize the use of its resources for the fulfillment of its tasks, and to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church.

2. Structure

The Committee shall consist of (a) one member each of the three worldwide outreach program committees above, elected by his respective committee; (b) six members at large, elected by the General Assembly (see Standing Rule X, 2); and (c) the General Secretaries of the three program committees as ex officio members without vote.

3. Functions

The Committee shall seek to develop both short- and long-range goals for the Church's program as a denomination and shall recommend to the General Assembly priorities for the achievement of both short- and long-range goals set by these program committees of the denomination, including the financial support needed.

To this end its functions shall include:

a. reviewing the program desired by each program committee each year;
b. approving a program (including budgets) for each of the program committees for submission annually to the General Assembly for its commendation and approval, and to the sessions and churches for their commendation and support;
c. arranging for the orderly receiving and accounting of funds for the program committees, within the structure of these committees;
d. approving guidelines for the program committees to promote their work.

4. Operation

The method of operation to carry out the functions of the Committee shall be these or similar activities:

a. Elect its officers annually.
b. Meet at least four times a year.
c. Review, early in each year, the programs (including budgets) desired by each program committee for the ensuing year.
d. Obtain and review, early in the year, the programs (including budgets) conducted by the congregations and presbyteries that have the effect of supplementing the programs of the program committees separately from those programs.
e. Approve a program for each of the program committees that will take into account the desires of the program committees and the supplementary programs of the congregations and presbyteries.
f. Consider, and if possible implement, a means of seeking annually from each session and/or congregation a statement of a goal for the support of the work of the program committees.
g. Report annually to the General Assembly. The report shall include (1) information concerning the Committee's work (including the costs of the operation of the Committee, and the share of those costs borne by each of the program committees); (2) recommendations for a coordinated program for the program committees, together with budgets, for the Assembly's approval and commendation to the churches for their support; and (3) a projection of the desired goals of the program committees for the following year.
h. Inform the churches of the programs approved and commended by the General Assembly.
i. (1) Contributions designated for the attainment of the approved budgets of all the program committees shall be allocated to each program committee in the proportion which each program committee's budget bears to the total budget; checks for this purpose shall be made payable to "The Orthodox Presbyterian Church" with the notation "Worldwide Outreach."

(2) Other designated contributions shall be allocated to the causes designated by the donors.

(3) If a program committee shall receive the amount set forth in its approved budget, it shall not share further in the allocation of contributions described in paragraph j. (1) until all other program committees receive their approved budget amounts.

(4) When all the program committees have received the amounts specified in their approved budgets, contributions described in paragraph j. (1) in excess of the approved combined budget shall be allocated to each program committee in the proportion which each committee's approved budget bore to the original approved combined budget.

(5) Funds received by bequest or from sources outside the Orthodox Presbyterian Church shall not be reckoned as contributing to the fulfillment of the responsibility of the Orthodox Presbyterian churches for the approved budgets of the program committees. Contributions from Orthodox Presbyterian sources to Great Commission Publications, Inc., shall be reckoned as contributing to the responsibility of Orthodox Presbyterian churches to the approved program of the Committee on Christian Education.

j. Arrange for the receiving of a Thank Offering each year for the worldwide outreach of the program committees.

k. Establish promotional guidelines for the program committees by which they shall promote their work, unitedly and separately, keeping the Church informed with regard to the progress and opportunities of their work.

l. See to it that each program committee provides to the churches an annual report, including finances, and to the General Assembly an annual financial report audited by certified public accountants.

m. Encourage the program committees in the enlargement of their work, and in the procurement of support from individuals through both current and deferred giving, and from churches outside the Orthodox Presbyterian Church.

n. Provide counsel, assistance, and literature aimed at increasing the commitment of each member in the use of his means, time, and talents in the work of Christ's kingdom.

5. Staff

The Committee shall secure such clerical staff as needed to carry out its functions. Costs shall be borne by the program committees in proportion to their General Assembly-approved budgets.

The following was adopted: That the Assembly express its appreciation and gratitude to God for the service of the Rev. John J. Mitchell to our church to date, recognizing that in 1960 he was asked by the Committee on Christian Education to write Sunday school materials as an evangelist (to which office he was ordained in 1961); that he served as editor of the Presbyterian Guardian from 1970 to 1977; that he served as administrator of stewardship from the mid-'70s to 1977 when he was asked to serve as General Secretary for the Committee on Stewardship. Mr. Mitchell intended to go into the pastoral ministry, but in the tasks to which the church called him, he has selflessly responded out of a commitment to the movement that has become the Orthodox Presbyterian Church, setting aside his personal goals for the greater cause of Christ and his kingdom.

The floor was declared open for nominations to the Committee on Coordination. The following were nominated: Ministers - Lillback, Jonathan D. Male, S. F. Miller, and Peterson; Ruling Elders - Barker, Bube, Porter, Schwab, Theune, and Carleton E. Winslow, Jr. (Portland, ME).
On motion Mr. Peterson's request that his name be withdrawn was granted.

There being no further nominations, the Moderator declared the Rev. Messrs. Lillback, Male, and S. Miller elected, and later announced their placement, after balloting, in the Classes of 1986, 1985, and 1987, respectively, and the election of Ruling Elders Bube to the Class of 1985, Porter to the Class of 1987, and Schwab to the Class of 1986.

The Moderator later announced the appointment of Mr. Porter to serve as convener of the Committee on Coordination, in consultation with the General Secretaries of the three program committees.

Mr. Porter presented a further report of the Temporary Committee on Date, Place, and Travel as follows:

The Committee recommends:

1. That the commissioners who submitted valid travel vouchers by noon, Monday, June 4, be reimbursed according to the following schedule for one round trip from their homes to Geneva College:
   A. Those traveling by public transportation to be reimbursed the full cost of their fare, as reported, to the nearest dollar.
   B. Those traveling by private conveyance as operators to be reimbursed to the nearest dollar at the rate of $0.18 per mile for the first 1,000 miles, $0.11 per mile for the second 1,000 miles, and $0.05 per mile for every mile thereafter plus $0.03 per mile for each passenger who is eligible to receive travel compensation, with the exception that the driver shall not receive an amount greater than the combined cost of economy air fares for himself and his passengers, or for himself if traveling alone, unless the Committee approves the reason for the use of the car in travel.
   C. Those traveling by private conveyance as passengers to be reimbursed at the rate of $0.04 per mile to the nearest dollar.

2. That commissioners who apply for it be reimbursed for expenses incurred in conjunction with attendance at the Assembly, other than those incurred in traveling to and from their homes to Geneva College, up to a total of $33.00.

The recommendations were adopted.

The Assembly recessed at 10:05 a.m. and reconvened at 10:30 a.m. with the singing of the hymn "Your harps, ye trembling saints, Down from the willows take."

It was determined that the word "Coordination" be substituted for the word "Stewardship" in the budget column in the adopted recommendation in the report of the Committee on Stewardship.

The order of the day having arrived, Mr. Petty presented the report of the Committee to Study the Principles of Diaconal Ministry. The report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 135-143). The following recommendations were presented:

Recommendations:

1. That the General Assembly receive this report and send it to the Reformed Ecumenical Synod for its information.
2. That the General Assembly commend this report to the churches for their information and study.
3. That the General Assembly commend the Committee on Diaconal Ministries for their earnest endeavors to meet the needs of members of the Orthodox Presbyterian Church that are larger than that which local churches can bear and that it be urged to continue this fine record.
4. That the General Assembly recognize that as a fellowship of churches, God in his providence has chosen to bless us with a large measure of freedom from the curses of poverty that have adversely affected many Christians both here in the United States and abroad and that in the light of this situation and on the occasion of the report
of this Committee we are glad to affirm explicitly our zealous commitment to "remember the poor" among God's true people outside the boundaries of the Orthodox Presbyterian Church and to explore in appropriate fashion practical ways to implement that commitment.

5. that the General Assembly request the Committee on Diaconal Ministries to investigate particular and significant opportunities for such diaconal involvement and that the Committee seek to develop a strategy and general guidelines for such diaconal involvement and that it report the same to the General Assembly.

Mr. D. E. Johnson addressed the Assembly on behalf of Westminster Theological Seminary in California.

The Assembly recessed at 12:03 p.m following prayer led by Mr. Nightengale.

TUESDAY AFTERNOON, JUNE 5

The Assembly reconvened at 1:01 p.m. with the singing of the hymn "God, my King, thy might confessing." Mr. Minnig led in prayer.

Mr. Perrin, fraternal delegate of the Presbyterian Church in America, addressed the Assembly.

Mr. Wilsey, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly.

Mr. Bouma, fraternal delegate of the Christian Reformed Church, addressed the Assembly.

Mr. Mulder, fraternal delegate of the Canadian Reformed Churches, addressed the Assembly.

Mr. Treick, fraternal delegate of the Reformed Church in the U.S., addressed the Assembly.

Dr. Coppes presented the report of the MINORITY OF THE COMMITTEE TO STUDY THE PRINCIPLES OF DIACONAL MINISTRY. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 144-167). The following recommendations were presented:

Recommendations:

1. That the principles stated in section I be adopted as the working principles for the Committee on Diaconal Ministries and this be communicated to that Committee.

2. That the definition and elucidation of those principles stated in section II be sent to the Committee on Diaconal Ministries for their information.

3. That these actions be communicated to the Reformed Ecumenical Synod and that the report be sent to the RES for its study.

Mr. Nelson presented the report of ADVISORY COMMITTEE 7 on this matter as follows:

In re the Report of the Committee to Study the Principles of Diaconal Ministry

A. It is the opinion of Advisory Committee 7 that neither the report nor the report of the minority in their present form fulfill the mandate given to the Committee by the 47th G.A. ("to present a report...that will present principles grounded on the exegesis of Scripture, leading to positive attitudes and actions on which the church may base its diaconal ministry"). Therefore Advisory Committee 7 recommends that the recommendations of neither report be adopted, and that a new committee composed of three members be erected to incorporate into the majority report elements such as a fuller biblical theological discussion, including a fuller discussion of the benevolent role of the state, the Old Testament legislation concerning the poor, what constitutes true biblical equality, and the role of deacons in missions; that this committee shall not include current members of the Committee to Study the Principles of Diaconal Ministry nor any member of the Committee on Diaconal Ministries; that this
committee report to the 52nd General Assembly; and that the committee have a budget of $750.00.

Three members of Advisory Committee 7, Messrs. Bube, Gerber, and McGovern, concur with the recommendations in the report of the Committee to Study the Principles of Diaconal Ministry.

B. Advisory Committee 7 commends the authors of both the report and the report of the minority of this committee.

Richard A. Nelson, Chairman

The Assembly recessed at 3:25 p.m. and reconvened at 3:47 p.m. with the singing of the hymn "I greet thee, who my sure Redeemer art."

Recommendation 2 in the report of the Committee to Study the Principles of Diaconal Ministry was moved (see p. 39).

The Moderator ruled that recommendation 1 in the report of the Minority of the Committee to Study the Principles of Diaconal Ministry (see p. 40) was a true substitute for the pending question because each is the highest order of disposition of its report among its recommendations. The ruling of the Moderator was appealed. The ruling of the Moderator was sustained.

Recommendation 1 in the report of the Minority of the Committee to Study the Principles of Diaconal Ministry (see p. 40) was moved as a substitute.

The procedural recommendation in the report of Advisory Committee 7 was not adopted.

On motion Mr. Bachman was given the privilege of the floor during consideration of the report of the Committee to Study the Principles of Diaconal Ministry.

The Assembly recessed at 5:18 p.m. following prayer led by Mr. Potter.

TUESDAY EVENING, JUNE 5

The Assembly reconvened at 6:45 p.m. with the singing of the hymn "O praise ye the Lord And sing a new song." Mr. Moran led in prayer.

The substitute (recommendation 1 in the report of the Minority of the Committee to Study the Principles of Diaconal Ministry) for the main motion was not adopted.

The Assembly recessed at 9:15 p.m. following prayer led by Mr. Eyres.

WEDNESDAY MORNING, JUNE 6

Following a devotional service led by Mr. Sutton, the Assembly reconvened at 8:03 a.m. Mr. Lodge led in prayer.

The minutes of the sessions of Tuesday, June 5, were approved as corrected.

The pending question (recommendation 2 in the report of the Committee to Study the Principles of Diaconal Ministry) was adopted in the following form: that the General Assembly refer this report and the report of the Minority to the churches for their study.

The Moderator ruled that recommendation 1 in the report (see p. 39) and recommendation 3 in the report of the Minority (see p. 40) were before the Assembly in the following form: that the Assembly send both reports to the RES for its information. The motion was not adopted.

Recommendations 3 - 5 in the report of the Committee to Study the Principles of Diaconal Ministry (see pp. 39f.), along with a proposed amendment to substitute the word "practice" for the word "record" in recommendation 3, were laid on the table on separate motions.

The Assembly determined to inform the RES Chicago 1984 that the Assembly has been
giving diligent study to the principles of diaconal ministry, but that it is unable to
send conclusions to the RES at this time.

Dr. Coppes, President of the Committee on Diaconal Ministries, presented its
report. On motion the report was ordered included in the Minutes without being read
to the Assembly (see Appendix, pp. 100-106). The following recommendations were
presented:

Recommendations:
1. That each congregation be requested to support the ministry of this Committee
by an annual per capita contribution of $10.00 for the General Account Budget, and
$2.00 for the Aged and Infirm Ministers, Widows and Orphans (of ministers) Fund.
2. That each presbytery assure itself that every retired minister and his family
have adequate resources to meet their normal needs, and that no minister be installed
until his medical insurance is provided for.

The Assembly recessed at 10:01 a.m. and reconvened at 10:24 a.m. with the singing
of the hymn "Stand up, and bless the Lord."

Mr. Nelson presented the report of Advisory Committee 7 concerning this report as
follows:

In re the Report of the Committee on Diaconal Ministries

A. Advisory Committee 7 concurs with the recommendations in the report of the
Committee.

B. Because of our desire that all our congregations support the work of the Com-
mitee on Diaconal Ministries, Advisory Committee 7 recommends that when the Committee
on Diaconal Ministries sends its request for contributions to the sessions, it be
accompanied by a reminder that approximately one third of our churches are not pre-
sently supporting these ministries and by an urgent request that those churches con-
sider adding this item to their budgets.

C. Advisory Committee 7 notes that the response of the Committee on Diaconal
Ministries to the action of the 50th General Assembly to recommit to that committee
the matter of a special scholarship fund "for further development and formulation"
(cf. Minutes, 50th G.A., p. 86) is to include this fund as a line item in its proposed
1985 budget.

Richard A. Nelson, Chairman

Recommendation 1 of the Committee on Diaconal Ministries was adopted with the
figure "$2.00" changed to "$3.00."

Recommendation 2 was adopted.

The above recommendation B. in the report of Advisory Committee 7 was adopted
with the words "that when the request for contributions to the Committee on Diaconal
Ministries is communicated to the sessions by the Stated Clerk," substituted for the
words preceding the word "it".

The floor was declared open for nominations to the Committee on Diaconal Minis-
tries. The following were nominated: Ministers - Bachman and Petty; Ruling Elders -
T. F. Armour and Nightengale; Deacons - Edward Humberston (Reading), Thomas Manns (New
Life Northwest, Philadelphia), and Randall Speck (Eugene).

The Moderator later announced the election of the Rev. Mr. Bachman and Ruling
Elder Nightengale to the Class of 1987, and Deacon Humberston to the Class of 1985.

The Assembly recessed at 12:03 p.m. following prayer led by Mr. Bube.

Wednesday Afternoon, June 6

The Assembly reconvened at 1:01 p.m. with the singing of the hymn "Now Israel may
say, and that in truth." Mr. D. Winslow led in prayer.
Mr. Hoogerhyde, President of the Committee on Pensions, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 168-174). The following recommendation was presented:

**Recommendation:**

That the Fifty-first General Assembly request a contribution of $7.00 per communicant member from the church for 1985 for the Pension Supplement Fund.

Mr. Nelson presented the report of Advisory Committee 7 concerning this report as follows:

In re the Report of the Committee on Pensions

A. Advisory Committee 7 concurs with the recommendation in the report of the Committee on Pensions.

B. Because of our desire that all our congregations support the Pension Supplement Fund, Advisory Committee 7 recommends that when the request for contributions to the Pension Supplement Fund is sent to the churches, it be accompanied by a statement from the Committee of its goal and purpose for this fund; further, that the request for this contribution be presented to the congregations.

The recommendation in the report of the Committee on Pensions was adopted.

The recommendation in part B in the report of Advisory Committee 7 was adopted in the following form: that when the request for the contributions to the Pension Supplement Fund is communicated to the sessions by the Stated Clerk, it be accompanied by a statement from the Committee of its goal and purpose for this fund.

The floor was declared open for nominations to the Committee on Pensions, The Minister - Galbraith; Ruling Elders - Hoogerhyde, Harold R. Keenan (Whippany), and Woodward Odiorne (Oxford).

The Moderator declared the Rev. Mr. Galbraith elected, and later announced the election of Ruling Elders Hoogerhyde and Keenan to the Class of 1987.

Mr. Galbraith, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 107-118). The following recommendations were presented:

**Recommendations:**

1. That the General Assembly (a) appoint a committee of three, including at least one of the OPC members of the joint NAPARC study committee on Hermeneutics, to study and recommend to the next General Assembly a response to the NAPARC report on Hermeneutics, and (b) establish a budget of $500 for this committee.

2. That the General Assembly (a) appoint a committee of three to plan a preassembly conference in 1985 to address the problems of the increasingly pervasive influence of humanism in American society and of how to transform American culture in accordance with biblical principles, and (b) establish a budget of $1000 toward the committee to plan the conference, with additional needed funds to be obtained from other sources.

3. That the General Assembly request NAPARC to urge strongly the member churches that when they plan a study of doctrinal or ethical matters they consider asking the other NAPARC churches to join them in the study. [Grounds for this recommendation are given in the Committee's report as presented in the Appendix, p. 118.]

4. That the General Assembly authorize the Committee, in consultation with the Committee on RES Matters, to appoint a total of two persons to attend the next meeting of an "International Conference of Reformed Churches" (ICRC) in Edinburgh, Scotland,
September 3-13, 1985, now in the process of formation, as observers or some other non-delegate status acceptable to the ICRC.

5. That the General Assembly urge the presbyteries to seek to establish fraternal relations with presbyteries/classes of churches with which we have a relationship of "Ecclesiastical Fellowship," and with nearby presbyteries of the Korean American Presbyterian Church (KAPC) which is now a member church in NAPARC.

Mr. Taylor presented a report of ADVISORY COMMITTEE 8 as follows:

Advisory Committee 8 met with members of the Chaplains' Commission, Committee on Ecumenicity and Interchurch Relations, Committee on Christian Education, and a visiting brother from the Presbyterian Church in America (PCA).

In re the report of the Committee on Ecumenicity and Interchurch Relations

Advisory Committee 8 recommends that the following be substituted for recommendation 2 of the Committee: That the General Assembly (a) appoint a committee of three to plan a pre-assembly conference in 1985 to address the problems of the increasingly pervasive influence of humanism in American society, with the conference being on the theme, "Preaching in a Humanistic Society," and (b) establish a budget of $1,000 to plan the conference, with any additional funding to be obtained from other sources (cf. II.A.4. in the Committee report, Appendix, p. 118).

In re Overture 2 (see p. 8)

Advisory Committee 8 recommends that the Assembly instruct the Committee on Ecumenicity and Interchurch Relations to present to the editor of New Horizons (in time for inclusion in the February, 1985, issue) a presentation of the principles, procedures, and issues of Joining and Receiving, and any other material that would be considered relevant.

In re Overture 4 (see p. 10)

Advisory Committee 8 recommends that it be referred to the Committee on Ecumenicity and Interchurch Relations, and that the committee report to the 52nd General Assembly concerning the matters raised.

In re Communication 6 (see p. 21)

Advisory Committee 8 recommends that the Assembly, through its Stated Clerk, respond in an appropriate manner to the gracious invitation of the Presbyterian Church in America in time for their forthcoming general assembly.

Gerald S. Taylor, Chairman

Recommendation 1 (see p. 43) in the report of the Committee on Ecumenicity and Interchurch Relations above was adopted.

The first recommendation in the report of Advisory Committee 8 was adopted in place of recommendation 2 in the report of the Committee on Ecumenicity and Interchurch Relations.

On separate motions recommendations 3 - 5 (see pp. 43f.) in the report of the Committee on Ecumenicity and Interchurch Relations were adopted.

The floor was declared open for nominations to the Committee on Hermeneutics. The following were nominated: Messrs. Jay E. Adams, Craven, Dennison, Gaffin, Jr., Moises Silva, and Taylor.

The Moderator later announced the election of Messrs. Dennison, Gaffin, Jr., and Silva, the first named appointed convener.

The recommendation in the report of Advisory Committee 8 concerning Overture 2 (see above) was adopted in the following form: that the Assembly instruct the Commit-
The Assembly recessed at 3:28 p.m. and reconvened at 3:47 p.m. with the singing of the hymn "Now blessed be the Lord our God."

The floor was declared open for nominations to the Committee on A Pre-assembly Conference. The following were nominated: Jay E. Adams, D. C. Davis, and Wagner.

There being no further nominations the Moderator declared Messrs. Wagner, Adams, and Davis elected, the first named appointed convener.

The recommendations in the report of Advisory Committee 8 concerning Overture 4 and Communication 6 were adopted (see p. 44).

The Assembly determined to suspend the church magazine guidelines for space allocation to enable the editor to devote an entire issue of New Horizons, if needed, to the matter of responding to the invitation to join the Presbyterian Church in America.

The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Messrs. Galbraith and Peterson.

There being no further nominations the Moderator declared Messrs. Galbraith and Peterson elected to the Class of 1987.

Mr. Duff, Chairman of the Committee on Revisions to the Book of Discipline and the Directory for Worship presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (see Appendix, p. 191). The following recommendations were presented:

Recommendations:

1. That the Book of Discipline be amended as follows:
   a. Chapter II, B, 2e: Change the first use of the word "members" to "children."
   b. Chapter II, D, 1: Change "minister's, or both, from within the presbytery" to "minister's, or both, normally from within the same presbytery" (and thus conform to the Form of Government, XIII, 10).
   c. Chapter VII, 5 and Chapter IX, 4: Delete "upon the request of the... judicatory" in both locations.
2. That the Committee be continued.

Mr. DeMaster read the report of Advisory Committee 9 as follows:

Advisory Committee 9 considered the Report of the Committee on Revisions to the Book of Discipline and the Directory for Worship, Overture 5 from the Presbytery of Northern California, and Overture 9 from the Presbytery of Philadelphia.

I. In re the Report of the Committee on Revisions to the Book of Discipline and the Directory for Worship, Advisory Committee 9 recommends that

1. This Assembly propose to the presbyteries that the Book of Discipline be amended as follows:
   a. Chapter VII, 5 (p. 132) to read: The clerk of the judicatory from whose judgment the appeal is taken shall submit the entire record of the case to the clerk of the appellate judicatory.
   b. Chapter IX, 4 (pp. 134-135) the first sentence to read: When a complaint has been carried to a higher judicatory, the clerk of the judicatory which is charged
with delinquency or error shall submit to the clerk of the higher judicatory the relevant papers, including a certified copy of any minutes or other documents evidencing the alleged delinquency or error.

2. Recommendation 2 of the report of the Committee on Revisions, Etc., be amended by adding the words "and encouraged to produce the revised Directory for Worship in time to be considered by the 52nd General Assembly."

II. In re Overture 9 (see p. 16f.)

Advisory Committee 9 recommends, as a substitute, the adoption of the following:

That this Assembly propose to the presbyteries that Chapter XX of the Form of Government be amended as follows:

1. The chapter title read: Ordination, Installation, and Retirement.
2. Section 8 read:

   One who by reason of advanced age or disability retires, or is retired, from a position in the church and is no longer engaged in regular service in the church, shall be understood to be relieved of the responsibilities of his office without prejudice, including his vote in the governing assemblies of the church. Nevertheless, he shall have the right, on occasion, as called upon by the church, to perform any of the functions of his office in the service of the church.

   The church may honor a retired officer, who has served faithfully in his office for ten or more years, by designating him deacon emeritus, ruling elder emeritus, or minister emeritus, as the case may be, by action of the appropriate governing assembly.

Grounds:

1. The present form confused "retirement" and "emeritation" and offers no definition of either idea. The new form distinguishes the two.
2. The proposal takes as a definition of "retirement" not the resignation of a man from a ministerial work alone, such as a pastoral charge, a missionary position, a professorship or secretariat, but resignation from a position together with cessation of "regular service in the church." Only that will constitute "retired minister" status, and would entail relief of voting responsibilities along with other "regular service." Men without specific ministerial positions or charges who continue regularly active in labor in the church would not be considered "retired" in terms of the proposed section.
3. Ministers who have "retired" from "regular service in the church" due to age or infirmity may still be called upon by the church to perform specific functions, and at the discretion of the governing assembly involved may be called upon to serve as voting members of the said assembly as appropriate.
4. "Emeritation" as generally understood is not synonymous with retirement, but is rather a designation of honor bestowed upon a person who has served with particular distinction. For that reason, it should not be, and is not, bestowed automatically on all retirees from a given position, but rather by special action, at the discretion of the appropriate body upon individuals who have served for an extended period with particular distinction. In the case of church officers, the appropriate governing assembly of the church should have the authority, at their discretion, to grant the status of "emeritus" to officers who have served faithfully for an extended period of time.

III. In re Overture 5 (see pp. 11-15)

Advisory Committee 9 recommends, as a substitute, the adoption of the following:

That this Assembly propose to the presbyteries the following amendment to the Form of Government:

That the following be substituted for sentence 4, Chapter XVI, 1: Only communicant members of a particular church in good and regular standing shall be entitled to vote at all congregational meetings of the particular church. The session may set the minimum voting age of communicant members at its discretion.

Ivan J. DeMaster, Chairman
ADDENDUM

In the event that the amendment of Chapter XX, Section 8, of the Form of Government is adopted to be sent to the presbyteries in the form proposed by Advisory Committee 9, the committee recommends that it be accompanied by the following proposed amendment of Chapter XIV of the Form of Government:

2. [Add at the end.] Each presbytery shall maintain a roll of retired and inactive ministers and ruling elders who, by reasons of advanced age or disability, have retired or have been retired from a position in the church and are no longer engaged in regular service in the church, and are therefore understood to have been relieved of the responsibilities of their office (see FOG, XX, 8). The basis for assignment of an officer to the retired and inactive roll shall be established by each presbytery.

3. [Add at the end.] Ministers and ruling elders on the retired and inactive roll shall not ordinarily vote or be considered in establishing a quorum.

Grounds: This amendment to Chapter XIV will provide an orderly means of defining and establishing the retired and inactive status referred to in Chapter XX, 8.

Recommendations 1.(a) and (b) of the Committee on Revisions to the Book of Discipline and the Directory for Worship were adopted on separate motions.

On motion Mr. Mitchell was granted the privilege of the floor during discussion of recommendation 1.(a).

Recommendations I.1.a. and b. in the report of Advisory Committee 9 were adopted in place of recommendation 1.(c) in the report of the Committee on Revisions to the Book of Discipline and the Directory for Worship.

Recommendation 2 of the Committee on Revisions, Etc. was adopted as amended by recommendation I.2. in the report of Advisory Committee 9.

Mr. Craven read the report of the Minority of Advisory Committee 9 in re Overture 5 as follows:

The Minority recommends that Overture 5 be denied, and its substitute proposed by the report of Advisory Committee 9 be defeated.

Grounds:
1. The Overture and the proposal allow a session to deny the privilege of exercising the vote to communicant members who are not under judicial discipline or any degree of censure, contrary to the Directory for Worship, V, 5.

2. The present wording of the FOG, XVI, 1 is not in need of correction. If the concern of the Overture and the proposal is to facilitate participation of qualified youth in the sacrament of the Lord's Supper, then the possible denial of voting privileges to these communicant youths is not necessarily the best way of facilitating their participation.

Richard M. Craven
Donald M. Foundstone

The Assembly determined, on amended motion, to refer Overture 9 and recommendation 2 in the report of Advisory Committee 9, with its grounds, and the addendum, to a special Committee to Study Emeritation for study and recommendation to the 52nd General Assembly (see pp. 49f.), any expenses of such committee to be considered as miscellaneous expenses of the G. A. Budget Fund.

The Assembly recessed at 5:19 p.m. following prayer led by Mr. Winward.

WEDNESDAY EVENING, JUNE 6

The Assembly reconvened at 6:45 p.m. with the singing of the hymn "All praise to thee, my God, this night." Mr. Comstock led in prayer.
The order of the day having arrived, Mr. Church presented the report of the Committee on Presbyterial Records as follows:

[Note: In the citation of Rules, letter A refers to the Assembly's Rules for Keeping Presbyterial Minutes, and letter B refers to the Assembly's Rules for Examining Presbyterial Minutes.]

The Committee recommends the following:

1. That the Minutes of the Presbytery of the Dakotas be approved without exception and with the notations listed by the Committee.

2. That the Minutes of the Presbytery of the Mid-Atlantic be approved with the notations listed by the Committee and with the following exceptions:
   a. Mr. Hofford was allowed to vote regarding a complaint brought against a judicatory of which he was a part, p. 256, lines 8-12 (BOD.X.4.).
   b. A defeated motion should not be recorded in the Minutes, p. 270, lines 6-10.
   c. No record of meeting being opened with prayer, p. 276, line 15 (FOG.XIV.8.).
   d. No record of written testimonials being received for Mr. Brooks, a minister seeking admission into the OPC, p. 279, line 30 ff. (FOG.XXXII.18.).
   e. No record of minutes being approved, pp. 248-283 (A.11.).

3. That the Minutes of the Presbytery of the Midwest be approved with the notations listed by the Committee and with the following exceptions:
   a. The minutes were not signed by clerks pro tem, p. 766, line 7, and p. 776, line 34 (A.18.).

4. That the Minutes of the Presbytery of New Jersey be approved without exception and with the notations listed by the Committee.

5. That the Minutes of the Presbytery of New York and New England be approved without exception and with the notations listed by the Committee.

6. That the Minutes of the Presbytery of Northern California be approved with the notations listed by the Committee and with the following exception:
   a. No records of minutes being approved, p. 132, paragraph 8 (A.11.).

7. That the Minutes of the Presbytery of the Northwest be approved without exception and with the notations listed by the Committee.

8. That the Minutes of the Presbytery of Ohio be approved with the notations listed by the Committee and with the following exception:
   a. No record of the proceedings of the special presbytery meeting for the installation of the Rev. Mr. deVelde, p. 107, line 33, p. 113, line 42 (FOG.XIV.6; XXIII.11.).

9. That the Minutes of the Presbytery of Philadelphia be approved with the notations listed by the Committee and with the following exception:
   a. Presbytery failed to note where in the minutes it is recorded that Messrs. Tom Fischer and Peter McLellan, ordained ruling elders of a sister reformed church, were examined and approved as ruling elders in the OPC prior to their appointment to a provisional session within the presbytery, p. 227, lines 1-8 (FOG.XIV.6.).

10. That the Minutes of the Presbytery of the South be approved with the notations listed by the Committee and with the following exceptions:
    a. The minutes of the adjourned meetings on May 24 and May 29, and of special meetings on July 25 and Sept. 28 are unsigned by the clerks pro tem, p. 397, line 37, p. 398, line 26, Vol 2, p. 2, lines 15 and 37 (A.18.).

11. That the Minutes of the Presbytery of Southern California be approved with the notations listed by the Committee and with the following exceptions:
    a. The call for the special meetings of May 3, and Nov. 27, 1983, were not included in the minutes, pp. 58-60, 90, and 91 (A.9.).
    b. Presbytery took exception to certain sessional minutes, but the exceptions were not recorded, p. 54, lines 32 and 33, p. 66, lines 24-26, p. 85, lines 1-3 (A.22.).

12. That the exception taken to the Minutes of the Presbytery of Philadelphia by the 50th General Assembly be retracted.

13. That the Instruments of the General Assembly Section A.19., be amended by inserting the words "(or conformed copy thereof)" following the words "All other minutes of presbytery."
The Committee further commends the diligence of those clerks who have made a particular effort to type their minutes clearly, with a minimum of inserted papers and with particular attention to A.ll.

Thomas D. Church, Chairman

On separate motions the recommendations, with the exception of 2.b., which was recommitted for report at a later time (see p. 51) were adopted.

On amended motion the Assembly determined to request all presbyteries not to deny the vote to emerited or retired ministers on the basis of presbytery's understanding of the Form of Government Chapter XX.8., until such time as the general assembly clarifies this section.

The order of the day having arrived, Mr. O'Leary presented the report of the Committee on Standing Committee Records as follows:

[Note: In the citation of Rules, letter C refers to the Assembly's Rules for Keeping Standing Committee Records, and letter D refers to the Assembly's Rules for Examining Standing Committee Records.]

The Committee recommends the following:

1. That the Minutes of the Committee on Christian Education be approved without exception and without notation.
2. That the Minutes of the Committee on Date, Place, and Travel be approved without exception and without notation.
3. That the Minutes of the Committee on Diaconal Ministries be approved with the notations listed by the Committee and with the following exceptions:
   a. No indication of who led in prayer, p. 166, line 3 (C.10.).
   b. Each item, motion, etc., warrants a separate paragraph, p. 170, lines 24-39 (C.13.).
4. That the Minutes of the Committee on Ecumenicity and Interchurch Relations be approved with the following exceptions:
   a. Copy of Rules for Keeping Standing Committee Records omitted (C.20.).
   b. No record of closing prayer, p. 20, line 28 (C.10.).
5. That the Minutes of the Committee on Foreign Missions be approved without exception and with the single notation listed by the Committee.
6. That the Minutes of the Committee on Home Missions and Church Extension be approved without exception and with the notations listed by the Committee.
7. That the Minutes of the Committee on Pensions be approved without exception and with the notations listed by the Committee.
8. That the Minutes of the Committee on Stewardship be approved without exception and with the notations listed by the Committee.
9. That the Minutes of the Trustees of the General Assembly be approved without exception and without notation.
10. That the Instruments of the General Assembly Section C.19., be amended by inserting the words "(or conformed copy thereof)" following the words "All other minutes of the committee."

David J. O'Leary, Chairman

On separate motions the recommendations were adopted.

It was determined that the Committee to Study Emeritation (see p. 47) shall have three members elected by the Assembly.

The recommendation in the report of the Minority of Advisory Committee 9 was adopted in place of the recommendation in part III in the report of Advisory Committee 9: that overture 5 (see pp. 11-15) be denied and that the amendment to the Form of Government proposed by Advisory Committee 9 be defeated (see pp. 46f.).

The floor was declared open for nominations to the Committee to Study Emerita-
The following were nominated: Messrs. Campbell, Eckardt, Elder, William A. Haldeman (Wilmington), Harrell, Richard P. Kaufmann, Kuschke, Mitchell, Newsom, Robert E. Nicholas, and Wagner.

The Moderator later announced the election of Messrs. Campbell, Elder, and Haldeman, the first named appointed convener.

Mr. Dennison presented the report of the Historian. The report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 119-222). The following recommendations were presented:

Recommendations:

1. That the Historian be paid $4,000 per year.

2. That the Historian's budget be set at $5,000 in the following proportions:
   $1,100 Administrative expense
   $2,400 Promotion of the Semicentennial Volume
   $1,000 Travel
   $500 Archival retrieval and procurement
   $5,000

3. That, for promotional use of the committees supported by the combined budget, 200 copies of the Semicentennial Volume be purchased from the combined budget at the cost of $16.00 per volume; and that total payment be forwarded to the OPC Semicentennial Volume Account by January 31, 1985.

4. That, for use in goodwill gestures to sister denominations and other purposes, the General Assembly purchase 50 copies of the Semicentennial Volume at the cost of $16.00 per volume; and that total payment be forwarded to the OPC Semicentennial Volume Account by January 31, 1985.

5. That the present Historian's term of office expire at the regular meeting of the General Assembly in 1987.

On motion it was determined to extend the order of the day until completion of consideration of the report of the Historian.

Mr. Oliver presented the report of Advisory Committee 11 concerning the Historian as follows:

In re the Report of the Historian

Recommendation: that the following be substituted for recommendations 3 and 4 in the report of the Historian: That the Assembly erect a committee of three consisting of the Historian and two other members of the OPC, whose duties shall be: (1) to prepare a budget for the publication of the Semicentennial Volume, (2) to raise capital for its publication, and (3) to manage the funds received for the work of the Historian.

LeRoy B. Oliver, Chairman

On separate motions recommendations 1, 2, and 5, of the Historian were adopted, and the recommendation concerning the Historian in the report of Advisory Committee 11 was adopted in place of recommendations 3 and 4.

The floor was declared open for nominations to the Historian's Committee. The following were nominated: Messrs. John Deliyannides (Pittsburgh) and Raymond Gilliland (Sewickley).

There being no further nominations, the Moderator declared Messrs. Deliyannides and Gilliland elected to the Historian's Committee.

The Assembly recessed at 9:32 p.m. following prayer led by Mr. Mallin.
Following a devotional service led by Mr. Taylor, the Assembly reconvened at 8:08 a.m. Mr. Mahaffy led in prayer.

The minutes of the sessions of Wednesday, June 6, were approved as corrected.

The Committee on Presbyterian Records reported on the minutes of the Presbytery of the Mid-Atlantic which had been recommitted, that it had deleted paragraph "b" from its recommendation 2: "A defeated motion should not be recorded in the minutes, p. 270, lines 6-10" (see pp. 48, 49).

The Moderator requested Mr. Stonehouse to assume the chair.

Mr. Galbraith, Chairman of the Committee on Reformed Ecumenical Synod Matters, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (see Appendix, pp. 175-190).

Mr. Tyson, a member of the special Subcommittee (of the Committee on RES Matters) to Study the RES Report on Ecumenical Relations, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly (and is appended to the Committee's report in the Appendix, pp. 189f.).

The following recommendations of the Committee on RES Matters were presented:

Recommendations:

1. That RES Chicago 1984 be requested: That if there are churches applying to this Synod for membership in the RES that are members of the World Council of Churches, consideration of such application be postponed until after action has been completed on the report of the Study Committee on Ecumenical Relations.

   Grounds:
   a. To act on such applications would judge the issues dealt with in the Study Committee report.
   b. To approve a church for reception into the RES that is already a member of the WCC would constitute approval of membership of RES member churches in the WCC, which approval would be a reversal of the RES's oft-stated position against membership of RES member churches in the WCC.

2. That the RES Chicago 1984 be requested to place consideration of the membership of the Gereformeerde Kerken in Nederland in the RES as the first order of business on the second day of business of the Synod, and to that end the Interim Committee (of the RES 1980) be requested to arrange that this recommendation be considered by the Synod on its first day of business; and if the Synod approves that schedule the new Moderamen shall make the necessary arrangements for such consideration.

   Grounds:
   a. The question of the GKN's continued membership in the RES is of such prominence and importance to the future of the RES that it will hang over all the other business of the Synod until that question is settled.
   b. If that decision is delayed, decisions on other matters will inevitably be affected by the views of the delegates on this question, resulting in decisions being made partly on that basis rather than wholly on their own merits.

3. That the General Assembly authorize the Committee, in consultation with the Committee on Ecumenicity and Interchurch Relations to appoint a total of two persons to attend the next meeting of an "International Conference of Reformed Churches" (ICRC) in Edinburgh, Scotland, September 3-13, 1985, now in the process of formation, as observers or some other non-delegate status acceptable to the ICRC.

   Grounds:
   a. Our church should enable itself to be as informed as possible on this develop-
ment in international relationships of Reformed churches and to do so on a personal basis as much as possible.

b. Although our 1985 General Assembly may be expected to meet prior to the ICRC, persons who might be asked to attend the meeting should be enabled to make plans prior to the time of that General Assembly.

c. If at the time of our 1985 General Assembly the sending of observers seems unnecessary or undesirable the Assembly could cancel the authorization without harm or prejudice to the persons involved.

4. That the General Assembly ask the churches to take one offering per year to provide scholarship aid for South African students to study at the seminary level in the United States, that the funds be sent to the Committee on Foreign Missions designated for this purpose, and that the Committee on Foreign Missions be requested to develop a plan to administer the program.

5. That the General Assembly inform the RES-member churches in South Africa

a. that our church's concern for racial justice in South Africa, and for the witness to the gospel borne to the world and to the church in the world by the RES-member churches in South Africa, continues to run very deep;

b. that it is our understanding from Scripture that the policy and practice of apartheid, as we understand it, is morally wrong and a grievous injustice to all peoples, and that Christian churches everywhere in the world, and RES churches in particular, should labor diligently for the elimination of such, and all other, injustices to those in the churches' sphere of influence;

c. that we are appreciative of the fact that the RES-member churches in South Africa have been struggling to solve this many-faceted problem in their country for many years;

d. that we recognize that there are many complicating factors in relation to South African government policy and in society that make the elimination of this injustice both difficult and a great burden; and

e. since it is the obligation of all who are in Christ to "share one another's burdens," though we do not know how we may best do that in these matters, we humbly offer ourselves to them to serve them in whatever way they may suggest to us, including even the appointment of representatives to confer with them at our own expense.

6. That the General Assembly send to the RES Chicago 1984 the following as the response to the request of the Dutch Reformed Mission Church in South Africa:

In response to the request of the Moderature of the DRMC in SA in its letter of November 2, 1983, forwarded to the other member churches of the RES by the General Secretary, the OPC affirms that, as it tries to understand the situation in South Africa in the light of Scripture, it finds no biblical support for the policies and practices of apartheid. To the contrary, we, from our viewpoint, believe that apartheid is unbiblical and morally wrong. It does grievous injustice to the majority, and is harmful to all of the citizens of South Africa. In brief, we believe that apartheid is contrary to the spirit of the gospel that calls upon us to have "the mind of Christ Jesus," and in the church to "consider others better than ourselves" (Philippians 2:3-5). We further believe that efforts to justify apartheid theologically seriously compromise the integrity of our common confession as Reformed churches.

The WARC "Resolution on Racism and South Africa" however, does not provide requisite biblical, theological, and confessional support for its conclusion. We are hesitant, therefore, to declare that the theological justification of apartheid is a "heresy." It is for this reason that we are asking the RES to evaluate this charge.

7. That the General Assembly request the RES Chicago 1984 to appoint a study committee on Racial Injustice, with the following mandate to

a. study the charge that the ideology and policy of apartheid is in conflict with the gospel of Jesus Christ, and evaluate the use of the word "heresy" in this matter;

b. study racial injustice in the countries of the RES-member churches;

c. prepare a pastoral statement on the issue of racial injustice for inclusion in its report; and
d. make recommendations to the RES 1988 which shall include suggested ways for RES-member churches to deal with this problem of racial injustice as it may exist in the churches of the RES and in their countries.

Grounds:

a. (In relation to "a" above). (1) This charge is basic to the witness of all of our member churches, and we should seek a response to it, especially with regard to South Africa where apartheid is an official government policy that has involved the RES-member churches in that country and has deeply troubled RES-member churches in other countries. (2) The RES Interim Committee has consulted at length with the RES-member churches in South Africa, and the RES in 1968, 1972, and 1976, in conformity with Holy Scripture and the confessions, has spoken out against important aspects of the policy of apartheid in South Africa. (3) The two white South African RES-member churches seem to have made only little visible and positive response to these decisions of the RES. (4) The RES Testimony on Human Rights (1948), prepared for RES Chicago 1984, repeatedly draws attention to the devastating effect of apartheid on the human dignity of Blacks, Coloured, and Asians in South African society. (5) There is a mistaken conception among some observers of the RES, as well as by some in member churches, that the RES and its churches are complacent to some degree with regard to this matter, and it is incumbent upon the RES to be unambiguous concerning it.

b. (In relation to "b" above). Racial injustice is purported to exist in one form or another in many, if not all, of the countries of RES-member churches. Not only can we learn from a multiplicity of lessons, but also justice to one another demands that we address this question for all our member churches.

c. (In relation to "c" above). All of our churches need the instructive, hortatory, and assuring Word of God spoken to us by our brethren in our shared and common faith.

d. (In relation to "d" above). This should enable the RES and its member churches to speak unambiguously and pastorally to one another on this grievous problem.

8. That the General Assembly instruct the Committee on RES Matters to

a. seek for as full collaboration as possible with the Christian Reformed Church in making an evaluation of Human Relations and the South African Scene in the Light of Scripture, published by the Dutch Reformed Church of South Africa, currently being revised, and in drafting a communique to the South African RES-member churches with respect to the way in which our churches observe the policy and practice of apartheid in relation to the peoples of South Africa; and

b. encourage and seek to assist the sessions of the Orthodox Presbyterian Church in becoming more familiar with the racial and human relations issues being faced in South Africa.

Mr. Atallah presented the report of Advisory Committee 12 concerning the above report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read to the Assembly.

In re the Report of the Committee on RES Matters

Recommendations:

1. that the following be substituted for recommendation 3 of the Committee: That the Assembly authorize the Committee (in consultation with the Committee on Ecumenicity and Interchurch Relations): (a) to appoint a total of two persons to attend the next meeting of an "International Conference of Reformed Churches" (ICRC) in Edinburg, Scotland, September 3-13, 1985, now in the process of formation, as observers or some other non-delegate status acceptable to the ICRC; (b) to initiate more direct contact with the ICRC officials and member churches with a view of possibly joining with them; and (c) to formulate principles that can act as guidelines for any future involvement the OPC may have with the ICRC in a membership or observer role.

2. that recommendation 4 of the Committee be amended by substituting the word "encourage" for the word "ask".

3. that the following be substituted for recommendation 5 of the Committee: That the Assembly inform the RES-member churches in South Africa:
FIFTY-FIRST GENERAL ASSEMBLY

a. that our church's concern for social justice in South Africa and for the negative influence that failure to realize it may have on the witness to the gospel borne to the world and to the church in the world by the RES-member churches in South Africa continues to run very deep;

b. that we recognize that there are many complicating factors in the situation facing South Africa, relating to its history, its present social conflicts, and its government policies, that make the elimination of this injustice both difficult and a great burden;

c. that we are appreciative of the fact that the RES-member churches in South Africa have been struggling to solve this many-faceted problem in their country for many years;

d. that we understand that precipitous action might have a retrograde effect, weakening links of justice that have already been forged;

e. that it is our understanding from Scripture, nevertheless, that the policy and practice of apartheid, as we understand it, is morally wrong and a grievous injustice to all peoples, and that Christian churches everywhere in the world should labor diligently for the elimination of such, a labor that within the sphere of the church's direct influence need not proceed at the same pace as the amelioration of societal problems but may advance more quickly, as churches, in response to the Word of God, seek to embody the biblical truth concerning the unity of all believers, shining as lights in the world and showing the same love to others that was shown them when they, too, were not a people;

f. that we offer this admonition, confessing our own shortcomings, because of the obligation of all who are in Christ to "share one another's burdens"; thus we offer ourselves to serve our South African brethren, expressing our willingness even to appoint representatives to confer with them at our own expense.

4. that the following be substituted for recommendation 8 of the Committee: That the Assembly instruct the Committee on RES Matters to: (a) seek for as full collaboration as possible with sympathetic RES-member churches in making an evaluation of Human Relations and the South African Scene in the Light of Scripture, published by the Dutch Reformed Church of South Africa, currently being revised, and communicate the findings to the South African RES-member churches; and (b) seek to assist the sessions of the OPC in becoming more familiar with the racial and human relations issues being faced in South Africa.

Recommendations 1 - 3 of the Committee on RES Matters were adopted on separate motions.

The Assembly recessed at 10:03 a.m. and reconvened at 10:23 a.m. with the singing of the hymn "O, may my heart a thousand times Break forth in praise of Thee" (the proposed semicentennial hymn entitled "In Praise of God").

Recommendation 4 was not adopted.

Recommendation 5 was adopted except that in 5.b. the words "in seeking to lead their people to eliminate" were substituted for the words "for the elimination of", and the words "and to instruct them concerning the biblical truth of the unity of all believers in Christ" were inserted before the semi-colon. The final form, as adopted, is:

That the General Assembly inform the RES-member churches in South Africa

a. that our church's concern for racial justice in South Africa, and for the witness to the gospel borne to the world and to the church in the world by the RES-member churches in South Africa, continues to run very deep;

b. that it is our understanding from Scripture that the policy and practice of apartheid, as we understand it, is morally wrong and a grievous injustice to all peoples, and that Christian churches everywhere in the world, and RES churches in particular, should labor diligently for the elimination of such, and all other, injustices to those in the churches' sphere of influence;

c. that we are appreciative of the fact that the RES-member churches in South Africa have been struggling to solve this many-faceted problem in their country
for many years;

d. that we recognize that there are many complicating factors in relation to South African government policy and in society that make the elimination of this injustice both difficult and a great burden; and

e. since it is the obligation of all who are in Christ to "share one another's burdens," though we do not know how we may best do that in these matters, we humbly offer ourselves to them to serve them in whatever way they may suggest to us, including even the appointment of representatives to confer with them at our own expense.

Recommendations 6 and 7 were adopted on separate motions.

Recommendation 4 in the report of Advisory Committee 12 was adopted in place of recommendation 8 of the committee.

Dr. Gaffin resumed the chair.

Mr. Eckardt, Chairman of the Chaplains Commission, read its report to the Assembly (see Appendix, p. 192).

Mr. Taylor presented the recommendation of Advisory Committee 8 concerning this report as follows:

That the report of the Chaplains Commission be considered sufficient response to the recommendation of the Fiftieth General Assembly regarding our relationship with the Joint Commission on Chaplains.

The recommendation was adopted.

The floor was declared open for nominations to the Chaplains Commission. Mr. L. M. Smith was nominated.

There being no further nominations the Moderator declared Mr. L. M. Smith elected to the Class of 1987.

There was no report from the Committee on Appeals and Complaints.

The floor was declared open for nominations to the Committee on Appeals and Complaints. Mr. Tyson was nominated.

There being no further nominations, the Moderator declared Mr. Tyson elected to the Class of 1987.

Mr. Eckardt, Chairman of the Semicentennial Committee, read its report to the Assembly (see Appendix, p. 192). The following recommendation was presented:

That the action of the Fiftieth General Assembly "that the Fifty-second General Assembly be requested to arrange for the Fifty-third General Assembly to meet in the Philadelphia area on dates that include Wednesday, June 11, 1986" be perfected to read as follows:

That the Fifty-second General Assembly be requested to arrange for the Fifty-third General Assembly to meet in the Philadelphia area and to convene on Tuesday, June 10, 1986, at 10:00 a.m., recess Tuesday night, reconvene Thursday at 1:15 p.m., with adjournment set for Wednesday, June 18.

Mr. Oliver reported for Advisory Committee 11 concerning this report as follows:

In re Semicentennial Committee

The committee takes note of the resignation of Arthur J. Schwab from the Semicentennial Committee and recommends that, in addition to filling the vacancy, this Assembly enlarge the committee by the addition of the Rev. Cornelius Tolsma.

The recommendation in the report of the Semicentennial Committee was adopted.
The floor was declared open for nominations to the Semicentennial Committee. Ada M. (Mrs. John P.) Galbraith was nominated. There being no further nominations the Moderator declared Mrs. Galbraith elected. The recommendation in the report of Advisory Committee 11 concerning the Semicentennial Committee was adopted.

The Assembly recessed at 12:03 p.m. following prayer led by Mr. Porter.

**THURSDAY AFTERNOON JUNE 7**

The Assembly reconvened at 1:02 p.m. with the singing of the Doxology. Mr. Hilbelink led in prayer.

Mr. Oliver reported for Advisory Committee 11 concerning the report of the Committee to Study the History and Development of the OPC as follows:

**In re Communication 8 (see p. 21)**

The committee encouraged the Committee to Study the History and Development of the OPC to meet during this Assembly to report to this Assembly, and requested Mr. Eyres to act as convener.

Mr. Eyres, a member of the Committee to Study the History and Development of the OPC, read the following report:

A meeting of the five members of the committee was convened June 6, 1984, by Lawrence Eyres at the urging of Advisory Committee 11. It is noted that all but one of the members (Robert E. Nicholas) are present at this Assembly. On motion it was determined to report to the 51st General Assembly that due to a variety of reasons, there was no desire on the part of the majority of the members to pursue the mandate of the 49th General Assembly at this late date. The committee recommends that it be dissolved in order that this Assembly may be free, if it desires, to erect another committee.

Lawrence R. Eyres, Acting Convener

The recommendation was adopted.

Mr. Cottenden reported further for the Committee on Overtures and Communications as follows:

**In re Overture 3 (see pp. 8-10)**

The committee recommends:

1. That the Overture be denied. The committee believes that the Overture is too broad and by its very nature would not accomplish its intended purpose. The supporting material raises important questions, but does not provide an adequate, factual basis for the action requested in the Overture.

2. That the Trustees be requested to gather information on, and to study the effect on, the church of Public Law 98-21, and report to the 52nd General Assembly.

3. That the Trustees be requested to report to the 52nd General Assembly with recommendations on the advisability of establishing a committee on church-state matters.

**In re Overture 6 (see p. 15)**

The committee recommends that the Overture be denied. The committee believes that the churches are praying regularly for the church and our nation. The Overture fails to provide grounds describing a particular crisis or occasion for a special day of prayer and fasting.
In re Overture 7 (see pp. 15f.)

The committee recommends that the Overture be granted in the following form: that the Assembly elect a committee of three to consider the hermeneutical aspects of the debate over the role of women in ordained office, and that that committee be requested to report to the 52nd General Assembly with specific applications to this issue, and that the committee be given a budget of $750.00.

George R. Cottenden, Chairman

On separate motions the recommendations concerning Overtures 3 and 7 were adopted.

As the response to Overture 6, the Assembly determined to call a denominational day of prayer and fasting on Saturday, November 3, 1984, in order to seek God's face on behalf of the church and her needs in this ungodly and wicked age, and on behalf of our nation in the midst of serious domestic and international dangers, particularly in light of our forthcoming national elections.

The floor was declared open for nominations to the Committee on Hermeneutics of Women in Office. The following were nominated: Messrs. Harvie M. Conn, Karl Cooper (Jenkintown), Coppes, Cottenden, Gaffin, Jr., Mitchell, Reynolds, Laurence C. Sibley, Jr., and Moises Silva.

During the course of the election, the Moderator requested Mr. D. E. Johnson to assume the chair.

The Moderator later announced the election of Messrs. Cottenden, Conn, and Silva elected to the Committee on Hermeneutics of Women in Office, the first named appointed convener.

Dr. Gaffin resumed the chair.

Mr. Tyson read a further report of Advisory Committee 2 as follows:

In re Overture 8 (see p. 16)

Advisory Committee 2 recommends that the Assembly request the Committee on Christian Education to propose to the 52nd General Assembly a program of study covering the areas that are required for an adequate preparation for the ministry, together with both a suggested plan for its implementation and a proposal regarding its constitutional status.

Grounds: [Not part of the motion.]
1. The present constitutional requirements, while foundational, do not address specific questions that arise (e.g., What seminary degree(s) is/are acceptable?), and address primarily the cognitive area of preparation.
2. Seminaries ought to be able to find what, more specifically, the Church considers requisite in this area, in order to be able to design and offer appropriate courses.

In re Communication 3 (see pp. 19f.)

Advisory Committee 2 recommends that the Assembly advise the Presbytery of New Jersey that it is not persuaded that circumstances warrant waiving the requirement of a 3-year theological degree, or its equivalent, in connection with the desire to ordain Gordon S. Miller; and advises presbytery to provide for Mr. Miller a tutorial program by which he may fulfill the requirement.

In re Communication 4 (see p. 20)

Advisory Committee 2 recommends that the Assembly advise the Presbytery of New Jersey that it has no objection to presbytery's waiving the requirement of a bachelor of arts degree or its academic equivalent, in connection with the desire to license Ted Gray.
In re Communication 9 (see pp. 21f.)

Advisory Committee 2 recommends that the Assembly advise the Presbytery of Philadelphia that it has no objection to presbytery's waiving the educational and language requirements in connection with the desired licensure and ordination of Edward J. McGovern.

Stanford M. Sutton, Jr., Chairman

The recommendation concerning Overture 8 was adopted with the addition of the following sentence: It is suggested that this be done, in part, by soliciting suggestions from the ministers of the OPC.

The recommendation concerning Communication 3 was adopted in the following form: that the Assembly advise the Presbytery of New Jersey that it has no objections to waiving the requirements of a 3-year theological degree, or its equivalent, in connection with the desire to ordain Gordon S. Miller.

Messrs. L. D. Conard and Graham requested that their negative votes be recorded.

The recommendation concerning Communication 4 was adopted.

The recommendation concerning Communication 9 was adopted with the insertion of the word "formal" before the word "language".

The report of the Missions Correspondent for the Reformed Ecumenical Synod was presented. On motion the report was ordered included in the Minutes without being read to the Assembly (see Appendix, p. 123).

Mr. Atallah presented the report of Advisory Committee 12 concerning this report as follows:

In re the Report of the Missions Correspondent for the RES (see p. 123)

Recommendation: that the Assembly appoint the Rev. Donald G. Buchanan as Missions Correspondent for the RES.

The recommendation was adopted.

Mr. Atallah presented the report of Advisory Committee 12 concerning Communication 1 as follows:

In re Communication 1 (see pp. 18f.)

Recommendation: that the Assembly approve payment to the RES for 4% of their total budget or $5,281.00 as requested for 1984.

The Moderator ruled that there was no necessity to act on the recommendation.

Mr. Porter presented the final report of the Temporary Committee on Date, Place, and Travel as follows:

I. FINAL FINANCIAL REPORT

Balance on Hand, reported as at close of 50th G.A. $9,384.35
Adjustment of error 312.00
Net balance at close of 50th G.A. 9,072.35
Payment of 50th G.A. item after G.A. 583.00
Net balance from 50th G.A. 8,489.35
Contributions from churches (5/1/83 - 4/30/84) 30,885.76
Total available for 51st G.A. 39,375.11
Airfares prepaid for 51st G.A. $4,629.50
Payment of 116 Travel & Expense Vouchers 25,698.00
Balance on hand at close of 51st G.A. $9,047.61
Comments: Contributions from the churches for the 51st G.A. were 17% less than for the 50th G.A. They amounted to only 57.4% of possible receipts if all congregations had contributed the requested amounts.

II. RECOMMENDATIONS:

1. That the Committee on Date, Place, and Travel be authorized to offer a centralized plan for securing reservations on means of public transportation for commissioners or representatives to the 52nd General Assembly.

2. That the presbyteries and committees authorized to send corresponding members and commissioners be encouraged to elect their commissioners or representatives to the 52nd General Assembly before March 1, 1985, in order to obtain least expensive airfares, and communicate their selection to the Committee on Date, Place, and Travel immediately thereafter.

3. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1985 at the rate of $5.00 per communicant member.

4. That the 52nd General Assembly convene on the campus of Eastern College, St. Davids, Pa., beginning at 8:00 p.m., Thursday, May 30th, 1985, with a projected termi

5. That the 53rd General Assembly convene on the campus of Eastern College, St. Davids, Pa., beginning at 10:00 a.m., Tuesday, June 10, 1986, with a projected termi

6. That a non-refundable deposit of $500.00 be paid to Eastern College to hold the weeks requested for the 52nd and 53rd General Assemblies.

7. That Messrs. Porter, Sibley, and Viss be constituted a Committee on Arrange-

ELECTIONS: The term of Teaching Elder Lyman M. Smith on the Standing Committee on Date, Place and Travel expires with this Assembly.

Howard A. Porter, Chairman Pro Tem

The recommendations were adopted.

The floor was declared open for nominations to the Committee on Date, Place, and Travel. The following were nominated: Messrs. Porter and L. M. Smith.

The Moderator later announced the election of Mr. Smith to the Class of 1987.

Mr. Mitchell presented the report of the Committee on General Assembly Fund Review as follows:

The Committee notes (1) that contributions for 1983-84 represented approximately 7300 of over 12,000 communicants in the Church; and (2) that the budget demands for 1984-85 include several items that will not be repeated in later years.

The Committee recommends:

1. that the following budget be adopted and that the Assembly request the church-
es to contribute $7.50 per communicant member to meet the budget needs;

2. that the Assembly urge the sessions to do all that is possible to meet this request promptly and fully.

BUDGET 1984-85

Analysis of Balance on Hand
Cash Balance, May 1, 1984 $(6,258.15)

Semicentennial Reserve $1,609.00

Receivable from 4 Committees for expense of Comm. on Methods $5,237.32

Net Balance, May 1, 1984 $(2,629.83)

Anticipated Expenditures

Honoraria
Stated Clerk, 51st G.A. $4,000.00
Assistant Clerk, 51st G.A.  500.00
Statistician, 51st G.A.  200.00
Historian, 51st G.A.  4,000.00  $ 8,700.00

Special Expenses
Minutes Expense, 51st G.A.  13,000.00
Miscellaneous Expenses  3,000.00
RES Chicago, Host Church Expense  750.00  $16,750.00

Assessments
Reformed Ecumenical Synod  5,281.00
NAPARC  50.00
Chaplains Commission  450.00  5,781.00

Committee Expenses
Arrangements, 52nd G.A.  1,000.00
Appeals and Complaints  200.00
Chaplains Commission  1,300.00
Conf. on Preaching in a Humanistic Society  1,000.00
Ecumenicity and Interchurch Relations  6,000.00
Historian's expenses  5,000.00
RES Matters  2,200.00
Study on Hermeneutics  500.00
Revisions, Bk. of Disc., Dir. for Worship  1,800.00
Hermeneutics of Women in Ordained Office  750.00
Semicentennial  2,800.00
Trustees of the General Assembly  50.00  22,600.00

Total Expenditures  $53,931.00

Anticipated Receipts
Contributions from the churches  $54,750.00
Sale of Minutes  100.00  $54,850.00

Excess of Receipts over Expenditures  919.00
Deficit balance, May 1, 1984  $(2,629.23)
Anticipated Deficit, April 30, 1985  $(1,710.23)

Respectfully submitted,
Donald G. Buchanan, John J. Mitchell

The recommendations were adopted.

On motion the following resolution was adopted:

RESOLUTION OF THANKS

Be it resolved that this 51st General Assembly of the Orthodox Presbyterian Church express its hearty thanks to Geneva College for the provision of facilities that enabled the Assembly to pursue its work in a comfortable environment, and to Mr. Phillip van Bruggen and his staff for their careful attention and hard work in arranging for and implementing this hospitality.

Be it further resolved that the Assembly thank the Committee on Arrangements, Dr. Thomas F. Armour, II, the Rev. Craig L. DiBenedictis, and the Rev. C. Thomas Fincher; secretarial assistant, Mrs. Alvera Billingsley; organist, Mr. Peter Fiscus; the Rev. David W. Kiester and his crew of tellers; and the churches that supplied refreshments: Covenant, Grove City; Westminster, Hollidaysburg; Reformation, Morgantown; Nashua, Edinburg; Covenant, Pittsburgh; and Grace, Sewickley.

The Assembly determined that for purposes of their Minutes, the Committee on Coordination be considered the successor to and the continuation of the Committee on Stewardship.
It was moved that the Assembly instruct the Statistician to request from the churches a yearly morning worship attendance average as well as a more detailed breakdown of benevolence contributions.

It was moved to amend by substituting the words "concerning the causes to which benevolence giving from the churches is directed" for the words "of benevolence contributions."

It was determined to lay on the table the main motion and its amendment.

The minutes of the sessions of Thursday, June 7, were approved as corrected.

On motion the Minutes of the Assembly as a whole were approved.

On motion it was determined that the Assembly be dissolved.

The Moderator made the following declaration: By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet at Eastern College, St. Davids, Pennsylvania, on May 30, 1985.

The Moderator led the Assembly in prayer. Dr. Gaffin, Moderator of the 51st General Assembly, pronounced the Apostolic Benediction. The 51st General Assembly closed at 3:49 p.m., Thursday, June 7, 1984.

Respectfully submitted,
John P. Galbraith, Stated Clerk
## APPENDIX

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REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

THE CHALLENGE AND CONFIDENCE OF HOME MISSIONS AND CHURCH EXTENSION

As he came to the crest of the hill overlooking a small valley, he could not believe what he saw. Huge boulders covered a lush tree which had stood 30 feet high and 30 feet wide just a week before. The river, which was the only natural water supply, had been changed in its course by hundreds of yards. And the house of his Christian friend was no longer standing.

He walked among the destruction caused by a violent coastal storm. The landscape was now so barren and so lifeless. But something caught his eye. There, in a crack between several large rocks, a plant had rooted and begun to grow. Its tiny green leaves spoke of the hope of irresistible life.

The story of God’s Old Testament people is not a story of endless smiles. It is a story of years of oppressive slave labor in Egypt and years of terrible captivity in Babylon, with raids by Philistines and blood coups by fellow Israelites in the years between. Adultery. Murder. Rebellion. Hypocrisy. Israel had seen—and felt—it all.

But God was with His people. In the midst of change, He was their Rock, their Fortress, their Deliverer (II Samuel 22:2). Again and again, He “restored the fortunes of Zion” (Psalm 126:1), filling their “mouths with laughter” and their “tongues with songs of joy” (Psalm 126:2).

As we in the Orthodox Presbyterian Church look across our land, we are sometimes heartsick, sometimes discouraged at the personal and social brokenness we see. Violence, hatred, and selfishness abound. Families are undermined through divorce, adultery, homosexuality, and abortion. Materialism and addiction provide gods for millions.

We are tempted to block out the moral deterioration of America or to retreat. In fear, we pull our wagons into a circle in order to protect our children, to hold on for our dear spiritual lives. But our calling is not to ignore or to hide. We have not been given a spirit of fear but are called to preach and to live the Word of God which can bring healing and joy through spiritual transformation.

The work of Home Missions and Church Extension will never be a painless task. As spiritual farmers, we must pray and study and plan and organize and work as hard as we possibly can to bring the gospel to our nation. We must take risks, giving up precious resources of time and money today, sowing our seed in the earth. With confident faith in the God of irresistible life, we claim the promises through Jesus Christ of an abundant harvest tomorrow.

The challenge is great. But God’s promises give us confidence. “He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him” (Psalm 126:6).

In the midst of change, God’s joyful harvest is certain.

1983 PROGRESS

It is with much praise and thanks to God that the Committee on Home Missions and Church Extension (CHMCE) reflects on the year just past. Although it is impossible to reduce the ministry to thousands of people across the United States into numbers—to reflect personal and congregational qualitative growth and societal influence by our home missions personnel—statistics do provide one measure of success.

During 1983, communicant membership on mission fields supported by the Committee increased 15.4% over the previous year compared to a 9.1% growth rate in 1982. The increase surpassed the previous high recorded in 1976.

Of special encouragement during 1983 was the fact that Home Missions received 100% of General Assembly-approved OPC contributions for the first time since 1970. A dramatic 27% increase in OPC receipts over 1982 was needed to achieve the budget; yet, in response to
many prayers and increased promotional activity, the Lord provided a 33% increase!

In 1983, the Committee used the resources provided by the Church to support 30 mission fields, 5 regional home missionaries, a denominational evangelist, a general secretary, the Center for Urban Theological Studies (CUTS), and 3 office support personnel.

CHURCH PLANTING

Introduction

The first purpose for the existence of the CHMCE is to assist the church in establishing new congregations. As early as 1937, the CHMCE went on record affirming the principle that it had sought “insofar as possible to localize in the presbyteries and individual congregations, responsibility for the extension of the church in accordance with true Presbyterian practice.”

During the last decade, intentional steps have been taken to more effectively promote presbytery-oriented missions. As a result, home missionaries are no longer called by the CHMCE; presbytery missions committees are developing their own strategies for church planting; and progress has been made on the engagement by each presbytery of a regional home missionary. The Committee has sought to involve the presbytery missions committees as much as possible in the development of missions fields by requesting written evaluation of progress when continued field support is being requested.

The Committee has also sought to give more educated input on missionary selection by instituting the use of home missionary application questionnaires and reference forms and conducting interviews with several potential home missionaries.

Where desired, Home Missions staff will seek to continue to assist and strengthen presbyteries and congregations in the development of their church planting plans and activities.

It is the Committee’s policy to provide field support for no more than four years on a declining scale contingent upon the renewed yearly recommendation of the presbytery and with the understanding that the Committee will be consulted in the selection of the missionary.

Particular note should be made of the “no more than” and “declining scale” aspects of this policy. It is the Committee’s desire to assist in the initial stages of the planting of Orthodox Presbyterian congregations. If fields are capable of attaining self-support in less than four years, they should certainly do so. As fields move to self-support and are able to reduce outside support, funds are then available for new work.

While the Committee does not desire to hamper the development of fields by reducing needed support prematurely, studies show that support provided for too long a period can also have a detrimental effect on field development. By 1985, it is expected that only one field will have been receiving CHMCE support for more than four years.

It is a matter of special thanksgiving to God that 1984 will be the last year of field support for the Old Stockbridge OPC, Gresham, Wisconsin, which has received CHMCE aid for all 48 years of the denomination’s existence. Significant financial progress has been made in the last half decade on this field which has ministered primarily to American Indians.

Fields

1. 1983 Fields and Personnel (listed by presbytery)

**DAKOTAS**
- Albuquerque, New Mexico (Christopher Wisdom)
- Austin, Texas (Gerald Taylor)

**MID-ATLANTIC**
- Frederick, Maryland (Richard Ellis)
- Washington, D.C. (Hailu Mekonnen)

**MIDWEST**
- Gresham, Wisconsin (Gordon Peterson)
- Janesville, Wisconsin (Ronald Hoekstra)

**NEW JERSEY**
- Hammonton, New Jersey (Steve Hohenberger)
NEW YORK AND NEW ENGLAND
- Amherst, Massachusetts (John Pedersen)
- Augusta, Maine (John Mallin)
- Burlington, Vermont (Andrew Selle)
- Cape Cod, Massachusetts (Wendell Rockey)
- Fall River, Massachusetts (Mark Harrington)

NORTHERN CALIFORNIA
- Sacramento, California (Daniel Morse)

NORTHWEST
- Kalispell, Montana (Harold Kellam)
- Roseburg, Oregon (William Crawford)
- Yakima, Washington (Thomas Church)

OHIO
- Columbus, Ohio (Robert Y. Eckardt)
- Dayton, Ohio (Michael Frangipane)
- Morgantown, West Virginia (Lawrence Semel)

PHILADELPHIA
- Gettysburg, Pennsylvania (Richard Craven)
- Mansfield, Pennsylvania (Thomas Fischer)
- S. Philadelphia, Pennsylvania (Wilson Cummings)
- Phoenixville, Pennsylvania (Mark Holler)
- Reading, Pennsylvania (David O’Leary)

SOUTH
- Hialeah, Florida (Jose Vera)
- Miami, Florida (David Seivright)
- Sarasota, Florida (John Grady)
- Titusville, Florida (Henry Buikema)

SOUTHERN CALIFORNIA
- Irvine, California (Jack Smith)
- San Diego, California (Vincent Ortiz)

Thirty fields received financial aid in 1983 compared to 28 in 1982. Twenty-two of the thirty fields were granted continued aid in 1984. Ethnic ministries were conducted among Laotian, Korean, Jamaican, Hispanic, Ethiopian, and American Indian people groups.

2. Self Support
During 1983, five fields concluded their support relationship with the Committee including Cape Cod, Massachusetts; Sacramento, California; Yakima, Washington; Columbus, Ohio; and Reading, Pennsylvania. Although limited financial aid continues in three cases, these fields are to be commended for their progress.

The Committee provided a total of $67,700 in aid to these five fields. During the same period, these fields were able to contribute $7,765.40 to Worldwide Outreach. Six current Committee supported fields are already planning for self-support during 1984.

3. Statistical Information
Fields change from year to year; however, some indication of progress may be obtained by observing those fields which had figures to compare from the previous year. On this basis, 1983 surpassed 1976 as the best percentage growth year in Home Missions fields on record.

The progress may be summarized as follows:
- Communicant Membership + 15.4%
- A.M. Worship Attendance + 10.5%
- P.M. Worship Attendance - .95%
- Sunday School Attendance + 6.1%

4. New Fields
Seven new Committee-supported fields were opened in 1983, while renewed support was provided to three existing fields. Thus far in 1984, new support relationships have been established with churches or chapels in Contra Costa County, California; Lansing, Michigan; Oceanside, California; Phoenixville, Pennsylvania; Rockport, Maine; and Terre Haute, Indiana.

As announced at the Fiftieth General Assembly last June, the CHMCE has begun to focus the extra resources made available from the sale of the Galloway Church, Miami, Florida,
### APPENDIX

**PRESBYTERY A**

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<th>Total Membership</th>
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<tr>
<td>'64</td>
<td>2500</td>
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<tr>
<td>'66</td>
<td>2450</td>
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<tr>
<td>'68</td>
<td>2400</td>
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<td>'80</td>
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</tr>
<tr>
<td>'82</td>
<td>2050</td>
</tr>
<tr>
<td>'84</td>
<td>2000</td>
</tr>
</tbody>
</table>

(1970 - Presbytery A divided into Presbyteries A and C.)
Total Membership

Number of Churches/ Chapels

'64  '66  '68  '70  '72  '74  '76  '78  '80  '82  '84
property on strategic population centers in New England. The New England area was chosen
because of the great spiritual need reflected in the relatively low number of evangelical
churches compared to other regions of the United States.

In God's providence, John Pedersen was able to begin working in the Amherst/Holyoke
area of western Massachusetts in July of 1983. After seven months, this pioneer work has been
blessed with an increase from only one contact to thirty adults in attendance at morning
worship. The Committee's staff has been working with the Missions Committee of the
Presbytery of New York and New England in an attempt to develop a second New England
field in western Boston, Massachusetts.

It is the Committee's desire to support the church extension work of all of our presbyteries as
we are able. Requests for field support from the presbyteries were a dramatic 55 percent higher
for 1984 than that provided in 1983. Despite slightly reduced receipts approved by the
General Assembly for 1984, the Committee determined to demonstrate its conviction that
new church planting is absolutely necessary for the continued growth of the OPC by increasing
1984 field support by 35 percent. A financial surplus from 1983 as well as unusually high
receipts from wills and bequests provided the resource for this action.

The fact that home missions must continue to be a priority concern for the Church is well-
reflected in the growth records of Presbyteries A and B. The charts below show that in the last
twenty years, Presbytery B has had a net gain of only one chapel/church. As a result, despite
the addition of a 400-member congregation, there was virtually no increase in the total
membership of the Regional Church during that period. On the other hand, Presbytery A,
which has been characterized by more aggressive new church planting, showed dramatic
increases in total membership during the same period.

The development of new fields must, therefore, continue to be a priority of the CHMCE and
the Church as a whole.

PERSONNEL

God has given diverse gifts to the ministers of His Church. Some men, because of their gifts,
attitudes, and graces, "fit" more easily into home missions ministries. The CHMCE has
recognized the importance of locating and further equipping such men.

During the last year, the General Secretary presented the challenge of Home Missions at
"Opportunities for Ministry in the OPC" seminars at Westminster Theological Seminary
campuses in Pennsylvania and California.

Two Regional Home Missionary/Home Missions ministry staff gatherings for sharing,
strategizing, and training took place in 1983. A field missionaries' seminar was attended by
twenty of the twenty-one missionaries east of the Mississippi River and featured eight resource
people dealing with personal and church planting skill development. A one-day national
training seminar for home missions personnel throughout the United States was conducted just
prior to the Fifty-first General Assembly.

The Committee has attempted to provide additional resources for the development of
missionaries and fields including magazine subscriptions, advertising samples, new field
surveys, and evaluation visits.

Regional Home Missionaries

It is the goal of the CHMCE to assist in the calling of a regional home missionary in every
presbytery. Referred to by different titles such as missionary-at-large or presbytery missions
worker depending on the presbytery served, these regional home missionaries have gifts and
experience in missions and evangelism and provide counsel and assistance to the existing
congregations of their regions as well as exercising leadership in church planting activities in
conjunction with the missions committees of presbyteries.

Regional home missionaries were serving the following presbyteries at the beginning of
1984:

Dakotas—The Rev. Glenn T. Black
Mid-Atlantic—The Rev. Edward L. Kellogg
Midwest—Mr. William J. Vermeulen
Northwest—The Rev. Thomas D. Church  
Ohio—The Rev. Leo A. Frailey  

During 1983 no new regional home missionaries (RHMs) were added to the present six. Although the Presbytery of New York and New England approved a program in principle, neither a qualified RHM or adequate funding could be obtained during 1983. It seems that these problems will continue to serve as the greatest challenge to the future expansion of the RHM program.

Because of the reduction in 1984 anticipated OPC receipts approved by the General Assembly last year, no new RHM funding could be provided in 1984. The Committee's proposed 1985 budget would make one additional RHM possible.

The Committee thinks it significant to note that six of the eleven Regional Churches of the OPC registered communicant membership gains in 1982. Five registered decreases. The six that increased were the presbyteries which are being served by an RHM.

SPECIALIZED MINISTRIES

Introduction

During 1983 continuing financial support at a level reduced by 25 percent from 1982 was provided to the Center for Urban Theological Studies (CUTS) in Philadelphia. A one-time grant was also provided for the development of the Westminster Evangelistic Ministries of Meade, Kansas, which has used toll-free telephone service and recorded gospel messages to develop lists of contacts for church follow-up.

Center for Urban Theological Studies

The first meeting of the expanded Sponsoring Association of the Center for Urban Theological Studies was held on September 31, 1983. Present at the meeting were representatives of all but one of the member agencies. This meeting was a cause for thanksgiving to our Lord as it represented another step in the journey to bring reconciliation and joint ministry opportunities among churches in the Philadelphia area.

Two more church agencies have been accepted into membership in the Sponsoring Association as a result of actions taken at the meeting in September. Currently the Sponsoring Association consists of the Presbytery of New York of the Reformed Presbyterian Church of North America, the Presbytery of Philadelphia of the Presbyterian Church of America, the Presbytery of Philadelphia of the Orthodox Presbyterian Church, the Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, the Christian Stronghold Baptist Church, the Deliverance Evangelistic Church of Burlington County, New Jersey, and the Little David Baptist Church.

The actual ministry performed by CUTS continued to increase in both size and scope during 1983. Enrollment in the various programs increased dramatically. Number of students participating in all programs was up by 34 percent to a high of 79 total students. The single greatest program increase was the MAR degree offered by Westminster Theological Seminary—some 15 students were pursuing this degree at CUTS this year.

The scope of the ministry expanded when the Korean Church Leadership Training Institute became a reality. Six congregations of the Korean Christian community sponsor this institute which provides leadership training in biblical and ministry skills to members of the Korean community. Language and cross-cultural communication courses are also offered in an attempt to ease the transition of the Korean Church to its Philadelphia setting.

The facility purchased in 1982 to house CUTS proved to be exceptionally suited to the organization in 1983. The Rev. Jim Petty continues to provide leadership to a capital funds campaign of CUTS. With God's blessing, the monies should be available for the payment of the mortgage on the structure in 1984. Funds are also being established for ongoing scholarship aid for church leaders who are hindered from attending CUTS due to lack of adequate financial resources.
CHMCE received services from CUTS staff in three of our Presbyteries during 1983. Evaluations of cross-cultural ministries by CUTS staff have proven to be of real value to the CHMCE, the Presbytery, and the individual works. Requests have been made for more assistance during 1984 to ever widening areas of our denomination.

EVANGELISM

Director of Evangelism and Church Development

The CHMCE has recognized its responsibility to assist our churches and their members in the task of telling the Good News and to encourage the churches to give evangelism a higher priority in their ministries. Therefore, we have determined to offer to the churches: evangelism education, training, materials, and consultation.

Realizing that, with the departure of Denominational Evangelist John Fikkert from the ministry staff in March, 1983, the CHMCE was unable to fulfill in a significant way evangelism goals and objectives designed to provide help, the new staff position of Director of Evangelism and Church Development (DOECD) was created early last year. It was not until December, however, that the Committee was able to engage Mr. William Vermeulen, who had been serving as Regional Home Missionary for the Presbytery of the Midwest, as our DOECD effective March 1, 1984. Mr. Vermeulen will operate out of his present home in Grand Rapids, Michigan until at least December of 1984 when the advisability of relocation to Philadelphia will be considered.

Evangelism Materials

During the year, the second printing of Bill Vermeulen’s “Developing a Master Plan for the Ministry of a Local Church” was exhausted. This church self-evaluation and planning manual was sold at cost to individuals and churches in the OPC and PCA. A modified format is being considered before reprinting.

The Committee has provided sample advertisements aimed at the unchurched community to several churches during the year and intends to develop this outreach resource much more in 1984.

Resource materials presently available for loan include “Evangelism Explosion” cassette tapes and the sound/slide presentation aimed at stimulating personal evangelism entitled, “This Is Your World” produced by John Fikkert.

Evangelism Training

1. SAVE Program

1983 marked the twentieth consecutive year in which the summer evangelism training program for seniors in high school and college age young adults known as SAVE (Serving As Volunteer Evangelists) was conducted. Thirteen young people from eight states represented the broadest participation in recent years.

The Committee would like to encourage congregations and presbyteries to consider including some funds in their 1985 budgets for SAVE subsidies for qualified young adults who do not have all the necessary financial resources. Bethel Church, Oostburg, Wisconsin, the strongest supporter of the program over the years, has provided such subsidies and continues to be enthusiastic about the benefits both for the young people and the church.

2. “Outreach 84” Seminar

A seminar dealing with the principles and practice of gospel outreach was conducted for the benefit of the Church on the two days preceding the Fifty-First General Assembly at Geneva College in Beaver Falls, Pennsylvania.

FINANCES

1983 Summary

As mentioned previously, the Committee was very thankful to receive contributions to the General Fund sufficient to meet our budget for the first time since 1970. The 1983 receipts from OPC sources represented a dramatic 33 percent increase over 1982 receipts as follows:
1982 Receipts — $215,085
1983 Budget — $273,652
1983 Receipts — $291,422

1984 Challenge
The success of the past year can and should be matched in 1984. The General Assembly has set a reduced budget of $267,724 for anticipated OPC receipts for Home Missions this year. Again, we will need your prayers and faithfulness in promoting Worldwide Outreach in your congregation to achieve the goal of supporting home missionaries and outreach ministries across the United States.

BUDGETS
The CHMCE has adopted the following budgets for presentation to the 51st General Assembly:

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>I. MINISTRY EXPENSES</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Church Planting</td>
<td>$78,902</td>
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<td>$132,090</td>
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<td>Regional Home Missionaries</td>
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<td>Missions Personnel</td>
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<td>Moving and Travel</td>
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<td>Staff Travel and Expenses</td>
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<td>Books, Subscriptions, and Tracts</td>
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<td>300</td>
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<td>Seminars</td>
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<td>6,000</td>
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<td>Miscellaneous</td>
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<td>180</td>
<td>200</td>
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<td>New Fields Ads</td>
<td>—</td>
<td>500</td>
<td>2,000</td>
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<td>Missionary Subscriptions</td>
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<td>$168,640</td>
<td>$209,100</td>
<td>$238,930</td>
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B. Evangelism
Travel and Expenses | $1,896      | $6,000       | $6,300        | $6,615         | $6,946         |
Materials          | 121         | 500          | 1,000         | 1,050          | 1,125          |
SAVE Program       | 575         | 800          | 800           | 850            | 900            |
Miscellaneous      | —           | 66           | 75            | 100            | 100            |
Sub-Total          | $2,592      | $7,366       | $8,175        | $8,615         | $9,071         |

C. Specialized Ministries
WEM                | $500        | —            | —             | —              | —              |
CUTS               | 20,945      | 16,000       | 12,000        | 10,000         | 8,000          |
Sub-Total          | $21,445     | $16,000      | $12,000       | $10,000        | $8,000         |

D. Other Operations
OPC Directory      | $3,501      | —            | —             | —              | —              |
Ministerial Questionnaires | —        | $100        | $100          | $100           | $100           |
Denominational Advertising | —        | 500         | 500           | —              | —              |
Sub-Total          | $3,501      | $600         | $600          | $100           | $100           |
II. MINISTRY STAFF

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<tr>
<th></th>
<th>Salaries</th>
<th>Benefits</th>
<th>Housing Allowance</th>
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<td>$ 15,099</td>
<td>$ 34,837</td>
<td>$ 37,624</td>
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<td></td>
<td>$ 37,624</td>
<td>$ 8,247</td>
<td>$ 18,677</td>
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<td></td>
<td>$ 19,611</td>
<td>$ 20,592</td>
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<tr>
<td>Sub-Total</td>
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<tr>
<td></td>
<td>$ 70,814</td>
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III. PROMOTION
(Advertising and Publicity)

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<thead>
<tr>
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<tbody>
<tr>
<td>&quot;Phone Home&quot;</td>
<td>$ 4,451</td>
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<tr>
<td>Printed Materials</td>
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<td>$ 5,500</td>
<td>$ 6,050</td>
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<tr>
<td>Audio Visuals</td>
<td>$ 10,000</td>
<td>$ 10,000</td>
<td>$ 15,000</td>
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<tr>
<td>New Horizons</td>
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<td>$ 212</td>
<td>$ 225</td>
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<tr>
<td>Travel</td>
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<td>$ 1,000</td>
<td>$ 238</td>
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<td>Miscellaneous</td>
<td>$ 640</td>
<td>$ 150</td>
<td>$ 168</td>
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<td>Sub-Total</td>
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<td>$ 17,350</td>
<td>$ 22,943</td>
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<tr>
<td></td>
<td>$ 17,566</td>
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IV. OFFICE STAFF

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<thead>
<tr>
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<td>Salaries</td>
<td>$ 31,177</td>
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<td>$ 7,346</td>
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<tr>
<td>Sub-Total</td>
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<td>$ 43,112</td>
<td>$ 47,983</td>
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<td></td>
<td>$ 50,382</td>
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V. ADMINISTRATION EXPENSES

<p>| | | | |</p>
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<tr>
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<tbody>
<tr>
<td>Office Rent</td>
<td>$ 2,592</td>
<td>$ 5,461</td>
<td>$ 5,734</td>
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<tr>
<td>Postage</td>
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<td>$ 2,000</td>
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<tr>
<td>Office Supplies</td>
<td>$ 2,657</td>
<td>$ 1,700</td>
<td>$ 1,785</td>
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<tr>
<td>Telephone</td>
<td>$ 3,713</td>
<td>$ 3,500</td>
<td>$ 3,850</td>
</tr>
<tr>
<td>Audit &amp; Legal</td>
<td>$ 2,310</td>
<td>$ 2,800</td>
<td>$ 2,800</td>
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<tr>
<td>Equipment &amp; Maintenance</td>
<td>$ 708</td>
<td>$ 1,500</td>
<td>$ 1,500</td>
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<tr>
<td>Committee Meetings</td>
<td>$ 9,496</td>
<td>$ 12,000</td>
<td>$ 12,600</td>
</tr>
<tr>
<td>Miscellaneous</td>
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<td>$ 300</td>
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<tr>
<td>Sub-Total</td>
<td>$ 23,389</td>
<td>$ 29,261</td>
<td>$ 30,559</td>
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<tr>
<td></td>
<td>$ 32,494</td>
<td>$ 33,509</td>
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<tr>
<td>Total Disbursements</td>
<td>$266,220</td>
<td>$342,294</td>
<td>$386,575</td>
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<tr>
<td></td>
<td>$428,428</td>
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RECEIPTS

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<thead>
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<tr>
<td>OPC</td>
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<td>$267,728</td>
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<tr>
<td>Non-OPC</td>
<td>$ 2,054</td>
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<tr>
<td>Miscellaneous</td>
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<td></td>
<td>$344,000</td>
<td>$379,000</td>
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<tr>
<td>Church Extension</td>
<td>$ 6,550</td>
<td>$ 7,000</td>
<td>$ 7,200</td>
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<tr>
<td>Fund Fee</td>
<td>$ 7,500</td>
<td>$ 8,000</td>
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<tr>
<td>Balance from Year</td>
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<td>$ 42,146</td>
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<tr>
<td>Previous</td>
<td>$ 2,000</td>
<td>$ 2,000</td>
<td>$ 2,000</td>
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<tr>
<td>Contingent Fund Transfer</td>
<td>$ 19,648</td>
<td>$ 20,920</td>
<td>$</td>
</tr>
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<td>Contingent or Galloway Fund Transfer or Increased Receipts</td>
<td>$</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$333,658</td>
<td>$342,294</td>
<td>$386,575</td>
</tr>
<tr>
<td></td>
<td>$428,428</td>
<td>$455,240</td>
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</tr>
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</table>
The significant increases in these budgets are in the area of church planting. These budgets were developed using the following guidelines:

1. Increase field support by 18% in 1985 (enough for two new fields at $800 monthly support), 5% in 1986 and 1987.
3. Keep administration expenses within an average 5% increase.
4. Hold the line on promotional expenditures, except for 1986 when a special audio-visual presentation relating to the 50th Anniversary of the OPC has been requested. (A total of $17,789 was spent on promotion in 1983. Only $5,091 was taken from the General Fund.)
5. Slightly increase present level of missions personnel non-financial support.
6. Slightly increase evangelism expenditures to provide for marketing of evangelism materials in the OPC.
7. Continue reduction of contributions to the Sponsoring Association of the Center for Urban Theological Studies.
8. Provide 6% increases to most salary components in 1985; 5% increases in 1986 and 1987.

PROMOTION

Promotional work is designed to provide a continuing flow of information to churches and individuals. The Committee believes that when Orthodox Presbyterians are informed about mission needs and opportunities and have confidence in the missionaries, they respond with adequate intercessory and financial support.

During the year, four bulletin inserts and two posters were published, a “Time to Build” sound/slide presentation was produced, and a portable display unit was constructed. The sound/slide presentation was viewed by over 100 audiences and response from the churches was enthusiastic. As a result, the Committee has produced a new 1984 sound/slide presentation entitled, “God’s Joyful Harvest” which will be first shown as a part of this Committee’s report to the Fifty-First General Assembly. Congregations, missionary societies, presbyterians and other groups are encouraged to reserve dates immediately for showings of the one-projector version of the new presentation.

In February, the “Phone Home” telephone information service was implemented providing three-minute recorded up-to-date Home Missions reports and prayer requests. The first month, 72 calls were received. New recordings are provided every two weeks by calling (215) 635-HOME.

Additional 1984 promotional projects include a Home Missions prayer calendar, a direct-mail brochure, and at least one poster.

CHURCH EXTENSION FUND

The Church Extension Fund has been a key element in the growth of the OPC. A large number of our congregations have erected initial buildings or enlarged their buildings through the use of money invested by God’s people in this fund.

Total loans from individuals and organizations to the Church Extension Fund on December 31, 1983 were $1,142,630, an increase of $42,499 from 1982. The number of loans to the fund at the end of the year totaled 577. Interest rates paid to investors in the fund are currently 5½% on demand notes, 6½% on five-year notes, and 7% on ten-year notes.

Loans from the fund were made in 1983 to the following churches and chapels:

- Cape Cod, MA—Presbyterian Church of Cape Cod
- Roanoke, VA—Garst Mill OPC
- Atlanta, GA—Redeemer OPC
- Aurora, CO—Grace OPC
- Bonita, CA—Bonita OPC
- Bothell, WA—Trinity OPC
- Cape Cod, MA—Presbyterian Church of Cape Cod

Balances due on all loans from the fund are as follows:

- Atlanta, GA—Redeemer OPC $19,022
- Aurora, CO—Grace OPC 36,915
- Bonita, CA—Bonita OPC 65,672
- Bothell, WA—Trinity OPC 29,015
- Cape Cod, MA—Presbyterian Church of Cape Cod 50,000
APPENDIX

Chula Vista, CA—Bayview OPC 81,086
Eugene, OR—Oak Hill OPC 39,414
Goleta, CA—El Camino OPC 336
Green Bay, WI—Green Bay OPC 41,112
Gresham, WI—Old Stockbridge OPC 3,710
Hatboro, PA—Trinity OPC 6,611
Hollidaysburg, PA—Westminster OPC 69,913
Janesville, WI—Christ Presbyterian Church 60,347
Leesburg, VA—Bethel OPC 20,652
Libertyville, IL—Hope OPC 49,928
Matthews, NC—Matthews OPC 70,560
Melbourne, FL—Christ OPC 37,835
Menomonee Falls, WI—Falls OPC 32,627
Middletown, DE—Grace OPC 328
Modesto, CA—First OPC 45,278
Orlando, FL—Lake Sherwood OPC 11,610
Philadelphia, PA—Emmanuel OPC 18,517
Roanoke, VA—Garst Mill Presbyterian Church 53,909
Rockport, ME—Lakewview OPC 13,869
Roswell, NM—OPC 116,070
San Jose, CA—Covenant OPC 3,300
Santa Cruz, CA—OPC 10,264
Santee, CA—Valley OPC 5,469
Sonora, CA—Calvary OPC 16,810
South San Francisco, CA—Brentwood OPC 23,874
Stratford, NJ—Stratford OPC 18,624
Tallahassee, FL—Calvary OPC 76,894
Vienna, VA—Grace OPC 199

$1,129,770

CONTINGENT FUND

The Contingent Fund has been created through special gifts to the Committee including wills and bequests. It has usually been used to provide loans for the purchase of church property. Total reserve in this fund on December 31, 1983, was $801,255. Of this, $260,437 was cash; $333,485 was loans receivable; $61,701 was mortgages receivable; $196,919 was real estate; $152,983 is the net worth after subtracting mortgages of $43,936. Loans payable were $7,350. Transfers are made from the cash reserve to the General Fund in the form of a loan to cover any deficit in that fund.

In 1983, loans from this Fund were made to the following churches, chapels, and individuals:

Cape Cod, MA—Presbyterian Church of Cape Cod
Gettysburg, PA—Gettysburg Orthodox Presbyterian Chapel
Green Bay, WI—New Hope Presbyterian Church
Ruff, Lewis A., Jr.

Balances due on all loans from this Fund are as follows:

Atlanta, GA—Redeemer OPC $15,255
Bartlesville, OK—Westminster Chapel 3,617
Bartlesville, OK—Hutchinson, KS—Lot 2,556
Bartlesville, OK—Hutchinson, KS—Monthly Mortgages—Buildings & Lots 1,782
Bonita, CA—Bonita OPC 5,602
Cape Cod, MA—Presbyterian Church of Cape Cod 25,000
Chula Vista, CA—Bayview OPC 10,000
Dayton, OH—Redeemer OPC 4,704
Elkins Park, PA—The Rev. Lewis A. Ruff, Jr. 61,701
Ministerial Questionnaires

The General Assembly has assigned to the CHMCE the responsibility of administering a file of completed questionnaires submitted by men in our denomination who desire to have their availability known to churches without pastors. About a week of secretarial time is needed to fulfill this task during the course of a year. Currently, 34 questionnaires are on file and are sent to all churches requesting information on available pastoral candidates. Lists of vacant churches are sent to interested pastoral candidates.

OPC Directory

The 1984 Directory was in print by February. As a service to the Church, the Committee has compiled and published this Directory of Churches and Chapels for some years. The Directory is offered free of charge to all churches and any others who request it. It is important to recognize that the Directory provides an official listing of churches, chapels, and Bible conferences covered by the Internal Revenue Number assigned to the Orthodox Presbyterian Church (23-1001990). Presbyteries are therefore urged to inform the Committee whenever chapels are constituted in order that contributions to the new work will be tax deductible.

The CHMCE has desired for some time to transfer responsibility for the Directory to another more natural auspice. Historically, a production of this type in our sister NAPARC churches has been the responsibility either of the Committee on Christian Education, its Board of Publications, or the Stated Clerk.

A possible transfer of responsibility has been under consideration by the Committee on Stewardship. The Home Missions office staff has continued to solicit the information and do the compiling, proofreading, and preparation for printing of the Directory. Although the Committee on Stewardship has agreed to meet the 1984 printing and distribution costs for the Directory, advertising revenue solicited by Home Missions will offset much of the expense.

SALARY SCALE GUIDELINES

For a number of years, the Committee has provided the Church with a Salary Scale that initially was applied to churches on a schedule of aid from the Committee. Since the CHMCE now provides aid to presbyteries and has no missionaries under call, the Salary Scale is no longer applied as initially structured. Nevertheless, the Committee continues to review the Salary Scale annually and now provides the scale in the form of guidelines for churches seeking financial aid from the Committee.
At the December Committee meeting, salary guidelines were adopted by the Committee effective January 1, 1984.

**Salary Scale**

The salary scale for home missionaries, effective January 1, 1984, as adopted by the Committee, provides the following base salary in addition to manse or housing allowances:

<table>
<thead>
<tr>
<th>Year of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$13,092</td>
</tr>
<tr>
<td>2nd</td>
<td>13,404</td>
</tr>
<tr>
<td>3rd</td>
<td>13,719</td>
</tr>
<tr>
<td>4th</td>
<td>14,033</td>
</tr>
<tr>
<td>5th</td>
<td>14,338</td>
</tr>
<tr>
<td>6th</td>
<td>14,653</td>
</tr>
<tr>
<td>7th</td>
<td>14,967</td>
</tr>
<tr>
<td>8th</td>
<td>15,280</td>
</tr>
<tr>
<td>9th</td>
<td>15,593</td>
</tr>
<tr>
<td>10th</td>
<td>15,904</td>
</tr>
<tr>
<td>11th</td>
<td>16,215</td>
</tr>
<tr>
<td>12th</td>
<td>16,530</td>
</tr>
<tr>
<td>13th</td>
<td>16,845</td>
</tr>
<tr>
<td>14th</td>
<td>17,155</td>
</tr>
<tr>
<td>15th</td>
<td>17,468</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $17,780.

**Further Provisions**

1. **Salary.** The Salary Scale does not apply to ministers who have more than 15 years of service.
2. **Hospitalization.** The church will pay the cost of hospitalization coverage for the missionary.
3. **Housing.**
   a. If a manse is not provided and the minister rents his house, he will receive a supplement for rent paid up to a maximum of $800 a month.
   b. If a minister owns his home, he will receive a supplement for interest, taxes, and other charges up to a maximum of $800 a month.
4. **Utilities.** All utilities except personal telephone toll calls, and including heat, will be paid by the church in addition to salary.
5. **Pension.** The church will pay the missionary’s pension premium.
6. **Social Security.** The church will pay one-half of the missionary’s Social Security.
   For missionaries not in the Social Security program, the church will pay one-half of the annual investment in an established investment or retirement income plan, on the same basis and in the same amount as though the missionary were in Social Security.
7. **Car Allowance.** Churches and chapels are encouraged to supplement the above salary provisions with a car allowance to help the pastor meet this pastoral expense. At the least, the Committee suggests that auto expense be reimbursed at the rate of 20¢ per mile.

**ADMINISTRATION**

**Committee Members**

Class of 1986
Ministers: Robert W. Eckardt (Secretary), Wendell L. Rockey, William E. Warren
Ruling Elders: Robert A. Kramm (Vice-President), Leonard Schmurr
Class of 1985
Ministers: Ronald E. Lutz, Lyman M. Smith, Salvador M. Solis, Donald F. Stanton (President)
Ruling Elders: Garret A. Hoogerhyde (Treasurer)

Class of 1984
Ministers: Dominic A. Aquila, Larry D. Conard, Thomas E. Tyson
Ruling Elders: Robert Ayres, Edward Hardesty

Subcommittees

Ministry Staff
General Secretary: Lewis A. Ruff, Jr.
Denominational Evangelist: John N. Fikkert (through March, 1983)
Director of Evangelism and Church Development: William J. Vermeulen

Office Staff
Secretary: Lois M. Hansen (through April, 1983), Rebecca J. Haney
Financial Administrator: Mabel E. Sager (through May, 1983), Julie A. Meekins
Administrative Associate: Jack H. Julien

Since 1973, the Committee had made it a goal to obtain administrative assistance for the General Secretary in order to free the General Secretary for more activity directly related to home missions and church extension. In God's providence, Dr. Jack Julien, ruling elder from Calvary Church, Sonora, California, retired from his administrative position with the State of California and began serving Home Missions on a half-time basis in August of 1983.

ELECTIONS
The terms of the following members of the Committee expire at this Assembly:
Ministers: Dominic A. Aquila, Larry D. Conard, Thomas E. Tyson
Ruling Elders: Robert Ayres, Edward Hardesty
REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS

The Lord Jesus Christ commanded his people to disciple the nations and to continue such labor until His glorious appearing at the end of the age. The Orthodox Presbyterian Church has been obedient to the Lord's command and has participated faithfully in the work of world evangelization.

During 1983 the following persons were engaged in the foreign mission of the Church:

ACTIVE

Egypt
The Rev. and Mrs. Donald G. Buchanan, Jr.
The Rev. and Mrs. Arthur J. Steltzer

Japan
The Rev. and Mrs. Calvin K. Cummings, Jr.
The Rev. and Mrs. David M. Moore
The Rev. and Mrs. George Y. Uomoto

Kenya
Teuntje de Ruiter, R.N.
Grietje S. Rietkerk, M.D.
Cornelia J. Van Galen, R.N.

Korea
The Rev. and Mrs. W. Ralph English
The Rev. and Mrs. Theodore Hard
The Rev. and Mrs. Young J. Son

Middle East
The Rev. and Mrs. Victor B. Atallah

Taiwan
The Rev. and Mrs. Steven R. Hake
The Rev. and Mrs. Robert L. Marshall
The Rev. and Mrs. Lendall H. Smith

EMERITUS
The Rev. and Mrs. Richard B. Gaffin, Sr.
The Rev. and Mrs. Bruce F. Hunt
The Rev. and Mrs. R. Heber McIlwaine
Mrs. Egbert W. Andrews*
Mrs. Clarence W. Duff*

CHANGES IN PERSONNEL
Upon completion of their first term of service in Egypt, the Rev. and Mrs. Donald G. Buchanan, Jr. and family returned to the United States on furlough. The Committee on Foreign Missions, recognizing Mr. Buchanan's previous experience in administration and aware of his uncertain status with the government of Egypt, called Mr. Buchanan to the post of General Secretary. He accepted the call and became General Secretary-elect on October 1, 1983. He took up full duties when Mr. Vail left office at the end of the year.

SHORT-TERM SERVICE
The following served as missionary associates during 1983:
Miss Donna M. Adcox, Taichung, Taiwan (since July 1982)
Mr. and Mrs. Arden Jensen, Sendai, Japan (since March 1982)
Dr. and Mrs. Robert Kyle, Pusan, Korea (since August 1979)
Mr. and Mrs. Richard L. Hake, Kaohsiung, Taiwan (since September 1983)
Dr. and Mrs. Glenn Mitzel, Chungli, Taiwan (since August 1983)
Mr. Russell Morano, Kaohsiung, Taiwan (since January 1983)
Miss Adcox, from Faith OPC, Milwaukie, OR, switched from the Kaohsiung campus of Morrison Academy to the Taichung Campus at the beginning of the new school term in September. She teaches third grade.
Mr. and Mrs. Jensen, from Calvary OPC, Tallahassee, FL, teach conversational English to Japanese nationals.
Dr. and Mrs. Kyle, from Cedarloo OPC, Cedar Rapids, IA, is a neurosurgeon and neuroradiologist laboring at the Gospel Hospital in Pusan, Korea. He also teaches in the Medical College.
Mr. and Mrs. Hake are from the Covenant OPC, Burtonsville, MD. They assist Steve and Faye Hake with family needs and teach English to neighborhood children and adults, as well as holding Bible studies for some who speak English.
Dr. and Mrs. Mitzel are from Columbia, MD, OPC. Glenn teaches English and engineering courses at Chung-Yuan Christian University. Pat teaches English at the University and some other academic subjects at a local Christian college.
Mr. Morano, from the Grace OPC, Fair Lawn, NJ, teaches English at the Green Mountain language center in Kaohsiung.

FURLOUGHS
Three families were on furlough in 1983. The Buchanans arrived in mid-June and continued on furlough status until Mr. Buchanan became General Secretary-elect on October 1.
The Lendall Smith family and the Robert Marshall family from Taiwan also arrived in mid-June. The Smiths took a short furlough and returned to the field shortly after year's end, after living in Lookout Mountain, TN. Their son Warren is attending Covenant College.
The Robert Marshalls settled in Wheaton, IL, for an expected furlough of 15 months.
Missionary nurse Teuntje de Ruiter returned to Kenya in June of 1983.
The Rev. and Mrs. Calvin Cummings, Jr. have been granted a 13-month furlough beginning in July, 1984.
The Rev. and Mrs. Ralph English have been granted a 15-month furlough beginning in May, 1984.
The Rev. and Mrs. David Moore have been granted a 3-month furlough beginning in June, 1984.

REPORTS ON THE FIELDS
EGYPT
The political situation in Egypt was stable throughout 1983. The government continued to keep a tight rein on domestic affairs and to seek to restore ties with other Arab countries while maintaining peaceful relations with Israel. A small number of foreign missionaries are allowed to remain in the country, but must exercise their ministries with caution.

Personnel and Ministries
The Buchanans and Steltzers served together in Alexandria until the Buchanans left for furlough in June.
Mr. Buchanan preached and taught Sunday School every Lord's Day at the Alexandria Community Church and taught a regular Tuesday night study at the Ibrahameh Evangelical Church. He worked closely with nationals to establish the radio follow-up ministry and oversaw the publications ministry. He also did regular language study.
It was in connection with the radio follow-up work that Mr. Buchanan came under police scrutiny. His national co-workers were forced to identify him as their "foreign" contact. The entire effort became associated in the eyes of the police with Bassam Madany, the Arabic radio preacher of the Back to God Hour. Rev. Madany, a minister of the Christian Reformed Church...
is *persona non grata* in Egypt, and thus Mr. Buchanan was listed in police records as having questionable associations. Although no action was ever taken against Mr. Buchanan, past actions by the police against missionaries with unfavorable records, led the mission to fear that he would eventually be asked to leave Egypt.

Mr. Steltzer concentrated on language during most of 1983, but did partially take up the ministries left by Mr. Buchanan. His primary ministry was the Sunday evening service. He led a communion service at the Community Church on the first Sunday of the month and continued the Bible Study at the Ibrahimieh Church. He worked with the radio follow-up ministry and participated in a leadership conference in Aswan in September. Both Mr. Steltzer and Mr. Buchanan had speaking opportunities in various churches.

The radio follow-up ministry was closed by the police in May, but efforts began immediately to reorganize the efforts and place them under a recognized church organization such as the Coptic Evangelical Organization for Social Services (CEOSS). Negotiations were still under way at year’s end. A few listeners were being contacted but most of the activity was directed toward getting pastors interested in doing some of the follow-up and toward finding and training several nationals to oversee follow-up in different parts of the country.

Mr. Steltzer also made a strong effort to gain recognition for the Reformed Fellowship in Egypt (the name used by the Egypt Mission) from the Synod of the Nile. With help from Victor Atallah, he made excellent progress in this endeavor and expressed hope that 1984 would bring an agreement that would lead to endorsement for visas. Working with a gifted Presbyterian elder, Mr. Steltzer was able to make contact with many church leaders in the last half of the year.

No new books were published by the Joint Publications Committee in 1983. This was due to having used most of the available funds to publish *Biblical Theology* (Vos) in 1982 and the need to replenish the revolving fund.

**Evaluation and Future**

The work in Egypt continues to receive a warm reception from local churches, particularly in the city of Alexandria. No other mission is providing solid, reformed theology combined with a commitment to strengthen church. Our labors, however, are woefully understaffed.

The Synod of the Nile is beginning to give the Orthodox Presbyterian presence serious attention. Prospects for endorsement have never been better. Hopefully, the arrival of Victor Atallah in the region in 1984 will provide another missionary who can minister in Egypt with some regularity. The Committee on Foreign Missions has decided to combine the Lebanon and Egypt missions to form one Middle East mission to be known as the Middle East Reformed Fellowship. It will concentrate on these two nations, but will also look toward the other Arab nations of the region as well as Cyprus, Turkey, and Israel.

**MIDDLE EAST**

Despite severe restrictions on the Gospel and bitter fighting in some areas, the Middle East remains one of the great mission fields of the world. A great spiritual hunger exists which only Christ can satisfy and opportunities abound for those who can prayerfully adapt to a radically different culture.

**Personnel and Ministries**

Victor Atallah served throughout 1983 as follow-up minister for Saa’tu Al Islah, the Arabic broadcast of the Back to God Hour. His work is a cooperative venture of the Committee on Foreign Missions and the Back to God Hour. Victor visited the Middle East in February and March and returned with his family in September for a 3-month stay. He had hoped to live in Beirut during this period, but was able to stay there only one month due to the fighting. He divided the rest of the time between Cyprus and Egypt.

Mr. Atallah not only visited radio listeners, but helped reorganize the Lebanon Reformed Fellowship, worked with Art Steltzer in negotiations with the Synod of the Nile and investigated possible work in Cyprus.
Evaluation and Future

Victor and his family plan to return to the Middle East to live in September 1984. A new cooperative agreement is expected to be finalized before he leaves which will place him completely under OPC supervision on the field. He will continue to work with radio listeners. He has been asked by another Arabic broadcast, “Words of Hope,” to be their radio preacher.

Unless there is a great change for the better in Lebanon, Mr. Atallah will live in Cyprus and will be a member of the newly-formed Middle East Reformed Fellowship. It is expected he will be frequently in Egypt to assist the Steltzers.

The Christian Reformed Church has decided not to place missionaries in the Middle East at this time, so there appears no prospect of cooperative work with them. However, the Reformed Presbyterian Church of North America may be interested in cooperative work on Cyprus. This possibility is still being explored.

KENYA

The medical work received a scare in 1983. In May the Ministry of Health ordered the clinic closed saying it failed to satisfy government requirements. As a subsequent inspection by the authorities showed the clinic to be fully acceptable in medical terms, the problem appears to have been one of lack of registration. In addition, the government expressed its desire that there be more Kenyans on the staff and in the administration. Efforts began immediately to secure proper registration and to find Christian Kenyans to serve in the clinic. The clinic re-opened in mid-July and had no more difficulties with the Ministry of Health. Registration was still incomplete at year’s end.

Personnel and Ministries

Dr. Rietkerk, Nurse Van Galen and Nurse de Ruiter worked under the Kenya Mission of Mission to the World (PCA). They dealt with a variety of medical ministries, including prenatal care and childbirth, injuries and tropical diseases. Plans were made to initiate a community health program in Northern Kitui district. Corrie Van Galen attended a mid-wifery course required by the government in Nairobi during the last half of the year. Nurse de Ruiter was on furlough for part of the year. A significant number of conversions were seen as the Gospel was presented to the patients. An average of 257 patients per day were seen at three locations.

Evaluation and Future

The medical term has an effective ministry in Kenya. New construction is scheduled in 1984 with OPC Elder Bob Swett of Portland, ME scheduled to participate in the work. A new water tank and new staff housing are among the building projects.

JAPAN

The Japan Mission of the OPC labors in the Tohoku area north of Tokyo on Honshu Island. This region is quite conservative and the progress of the Gospel has been less here than in other places.

Personnel and Ministries

The Uomotos are the senior members of the mission. Their ministry is spread over a large area in and around the city of Sendai. George serves as pastor to the Nakayama Chapel, and leads or participates in three neighborhood Bible studies. During 1983 they were instrumental in opening up a new area, Izumi Park Town. Mrs. Uomoto worked with women’s groups, and George also served as mission chairman and General Assembly fraternal delegate.

The Moores continued their ministry in Yamagata. David shared pastoral and evangelistic duties at the chapel with his brother-in-law, Kaz Yaegashi of the PCA, who has associate membership in the mission. Activities included tract distribution, neighborhood Bible study, pastoral counseling and various speaking engagements. David organized a three-day English and Bible camp in the summer and sold Christian books. Grace taught conversational English
and gave radio interviews.

The Cummings family was in Sendai, where Cal concentrated on reaching young people under the guidance of the Sendai church. He also preached monthly and led several Bible studies. Edie taught an English and Bible class and a cooking and Bible class and hosted a children’s club weekly. On November 19, Edie gave birth to a son, Caleb William.

Missionary associates Arden and Denise Jensen taught English and English-Bible classes. Several of the students attended worship services. Arden helped the mission greatly by serving as treasurer.

The three chapels at Yamagata, Nakayama and Fukushima are doing reasonably well, but showing little growth. Some baptisms have taken place, but some people have left the congregations as well.

In April 1983 the Presbytery of the Northeast was established and General Secretary Larry Vail participated in ceremonies marking the occasion. Our missionaries now work closely with this new presbytery and hope to see a working agreement come into force between that body and the mission.

**Evaluation and Future**

Ministry in 1983 seemed much the same as 1982. Women and students were the most reachable segments of the population. The mission believes that though results are slow in coming, the harvest will be gathered in Japan. They have excellent relations with the Reformed Church in Japan and feel their services are needed and appreciated. They call for more missionaries to help them. They hope to see their congregations become Presbytery Chapels and hope for a greater commitment to evangelism.

**KOREA**

South Korea remains an outstanding example of church growth and Christian commitment. The Korean Church is rapidly maturing and missionaries are more and more giving way to national leadership. Yet there are areas where missionaries are working to meet needs with which the nationals have struggles. These areas include rural church planting, missionary training and some aspects of theological education. Always in the thoughts of Koreans and expatriates is the communist threat to attack South Korea.

**Personnel and Ministries**

The Korea Mission is made up of three career missionary families and one husband-wife missionary associate team. The Young Sons labored in Seoul, the Ralph Englishes in Kangneung, and the Theodore Hards in Pusan. Dr. and Mrs. Robert Kyle served a medical ministry in Pusan. Our missionaries worked in association with the Hap Dong and Kosin Presbyterian denominations.

Mr. Son, supported by his wife, Mary Lou, carries a full schedule of preaching engagements, but his primary work is that of teaching in several seminaries in the Seoul area. In 1983 he headed the Missionary Training Institute of the General Assembly Presbyterian Church which held two sessions to prepare Koreans to serve as cross-cultural missionaries in other lands. Mrs. Son teaches Sunday school in addition to her family responsibilities.

Ralph and Joan English live in the far northeast of South Korea and are helping to plant churches in an area where many villages lack a Christian congregation. Most of his preaching was in two villages near Kangneung, where he spoke 43 times. He also preached at the Canadian Atomic Energy Construction site until April and at the U.S. Army base, Wonju. He showed films 35 times and worked with Ted Hard in the Christian Literature Asia Service Project. Joan was suffering with a facial nerve problem at year’s end.

Ted and Grace Hard again taught in India from February through April 1983, in the Presbyterian Theological Seminary in Dehra Dun. He helped publish a number of important theological books for use in India. In Korea, Ted taught seven courses at the seminary level, in
Pusan and Taegu. He preached by invitation in various churches, school chapels and military and civilian installations, but there was less of this in 1983 than in previous years.

**Evaluation and Future**

The Korea Mission feels it has an important responsibility in the training of missionary candidates and in encouraging more involvement by the urban-oriented Presbyterian churches in rural evangelism. The Hards will minister in India again in 1984, but this will probably be the last year for that ministry for the foreseeable future. Preaching, ministerial training and literature efforts are expected to continue as usual.

**TAIWAN**

Taiwan did not experience any major upheavals in 1983. There was a general upturn in the economy and fairly successful local elections were held, though deep seated concerns regarding the future persist.

**Personnel and Ministries**

Both the Marshalls and the Smiths left in May, 1983 for furlough. Missionary associate Russ Morano arrived in January 1983 and settled in Kaohsiung. The Hakes and missionary associate Donna Adcox both have been on the field all year, the Hakes in Kaohsiung and Donna moving from Kaohsiung to Taichung in June, 1983. Elder and Mrs. Richard Hake (Steve's parents) arrived as missionary associates in September 1983 and are also living in Kaohsiung. Finally, Elder and Mrs. Glenn and Pat Mitzel arrived as missionary associates in August, 1983 and settled in Chungli, Taiwan.

Russ Morano has been engaged in teaching conversational English and also studying Taiwanese. He has fellowshipped with both the Hsin Ai and Hsin Hsing congregations and engaged actively in evangelizing his many students. Steve Hake has continued to fellowship with and help Hsin Ai and began in August, 1983 to teach at the National Sun Yat Sen University where he has also sought to evangelize his natural contacts. Donna Adcox finished teaching first and second grade at Momson Academy, Kaoshiung and began teaching third grade at Morrison Academy in Taichung. The Richard Hakes have been active both at Hsin Ai and in reaching out into the neighborhood that they share with Steve and Faye. The Mitzels have both been teaching at the Chung Yuan Christian University and are seeking to evangelize their students.

The two Reformed Presbyterian congregations that mission members have been most intimately involved with this past year are the Hsin Ai and Hsin Hsing in Kaohsiung. Mr. Hake has commented briefly on these congregations in his annual report. It should also be said that there was both a successful combined elder/deacon retreat for both Presbyteries in June 1983 as well as a successful combined summer youth camp, keeping alive hope of eventual total reconciliation between the two Presbyteries.

**Evaluation and Future**

The mission has outlined four goals for 1983: (1) to pursue diligently researching the feasibility of ordained men undertaking a tentmaking ministry in Taiwan; (2) to maintain an active role in the Presbyterian and Reformed Fellowship; (3) to continue to seek a fruitful relationship with the national church; (4) to make careful arrangements for the General Secretary's visit to Taiwan. The mission is definitely gaining considerable first-hand information and experience concerning tentmaking. For most of this year the mission was completely made up of part- or full-time “tentmakers” (heavily favoring teachers!). This should enable the mission to arrive at some more definite conclusions about this matter. The feeling among mission members at this point is, though, that there is real merit in this approach in spite of the difficulties. Not much progress was made toward goal two in 1983 (concerning the Presbyterian and Reformed Fellowship). Some potentially significant progress has been
made toward goal 3 as noted by Steve Hake in his annual report. Finally, the visit of General Secretary Larry Vail in April of 1983 was very enjoyable and helpful to all members of the mission and hopefully also to Mr. Vail, himself.

The mission this past year had in many respects one of its most unusual years in recent history in respect to personnel and ministries. But in many respects we think it was a good and very encouraging year. The mission has not yet seen the breakthroughs it longs to see as a mission, yet it can still be said that the members are all together honestly seeking the most fruitful and strategic ways in which to serve our Lord here in Taiwan.

GOALS
The Committee has established the following general goals for the future.

COMMITTEE GOALS—1984
1. Seek to establish a Middle East base for missions and to explore the possibilities of a ministry in Cyprus.
2. Identify and investigate new mission fields.
3. Investigate the possibilities of cooperation with other Reformed mission endeavors.
4. Promote vigorously the works of missions throughout the church.
5. Computerize and streamline the office operation.
6. Strengthen the works of the existing field missions.

LONG-RANGE GOALS—1985-1987
1. Bring expenditures into line with income and eliminate deficit spending.
2. Promote the cause of missions vigorously in the church.
3. Identify and investigate new mission fields.
4. Investigate the possibilities of cooperation with other Reformed mission endeavors.
5. Strengthen the works of the existing field missions.

FINANCES
Foreign Missions endeavors continued to be burdened with a deficit budget in 1983, though all obligations were met through the transfer of capital funds to the General Fund. Increased giving to Worldwide Outreach and the receipt of significant funds through bequests enabled Foreign Missions to exceed its allotted budget by $23,336 (6.7%) to reach $370,532 from OPC sources. Additional income from other sources brought the final total of $467,743. Actual total expenses for 1983 were $506,282 leaving a deficit of $38,539. There is an encouraging note in the fact that this amount is almost $10,000 less than the projected deficit for 1983.

The Committee sought to increase income through promotion while holding the line of spending during the year. No new missionaries were sent out, but this can hardly be considered an encouraging factor. Missionary salaries drew closer to parity with the home missions scale. Administrative costs increased by 11%, and the cost of living overseas continued to increase.

A summary of income and expenditures for 1983 compared to the budget follows:

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Actual 1983</th>
<th>Budget 1983</th>
<th>% of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>$370,532*</td>
<td>$347,196</td>
<td>107%</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>89,986</td>
<td>85,000</td>
<td>106%</td>
</tr>
<tr>
<td>Other</td>
<td>7,225</td>
<td>20,000</td>
<td>36%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$467,743</strong></td>
<td><strong>$452,196</strong></td>
<td><strong>103%</strong></td>
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### Expenditures:

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<thead>
<tr>
<th>Item</th>
<th>1984</th>
<th>1985</th>
<th>1986</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Support</td>
<td>385,567</td>
<td>397,669</td>
<td>97%</td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td>115,970</td>
<td>97,492</td>
<td>119%</td>
<td></td>
</tr>
<tr>
<td>Promotion</td>
<td>4,745</td>
<td>5,500</td>
<td>86%</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>506,282</td>
<td>500,661</td>
<td>101%</td>
<td></td>
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</table>

### Net Change

<table>
<thead>
<tr>
<th>Item</th>
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<th>1985</th>
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</thead>
<tbody>
<tr>
<td>Beginning Balance</td>
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<td>24,328</td>
</tr>
<tr>
<td>Transfer from Capital</td>
<td>37,000</td>
<td>37,000</td>
</tr>
<tr>
<td>Ending Balance</td>
<td>22,789</td>
<td>12,863</td>
</tr>
</tbody>
</table>

*Bequests through W.W.O. were $22,042.64.

### BUDGETS

The Committee on Foreign Missions has adopted the following budgets for presentation to the Fifty-first General Assembly:

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expenditures:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Support</td>
<td>403,233</td>
<td>442,600</td>
<td>463,500</td>
<td>486,500</td>
</tr>
<tr>
<td>Administration</td>
<td>109,485</td>
<td>114,500</td>
<td>120,000</td>
<td>126,300</td>
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<tr>
<td>Promotion</td>
<td>12,500</td>
<td>12,500</td>
<td>14,500</td>
<td>14,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>525,218</td>
<td>569,600</td>
<td>598,000</td>
<td>627,300</td>
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<table>
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<th></th>
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<tbody>
<tr>
<td><strong>Receipts:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>339,680</td>
<td>400,000</td>
<td>440,000</td>
<td>480,000</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>90,000</td>
<td>90,000</td>
<td>90,000</td>
<td>87,000</td>
</tr>
<tr>
<td>New Funding</td>
<td>11,000</td>
<td>22,000</td>
<td>25,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Other</td>
<td>10,000</td>
<td>6,000</td>
<td>6,000</td>
<td>5,000</td>
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<tr>
<td><strong>Total</strong></td>
<td>450,680</td>
<td>518,000</td>
<td>561,000</td>
<td>597,000</td>
</tr>
</tbody>
</table>

### SCHEDULE FOR MISSIONARY SALARIES AND ALLOWANCES

#### A. Married—

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Annual Salary</th>
<th>Monthly</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$13,092</td>
<td>$1,091.00</td>
</tr>
<tr>
<td>2nd</td>
<td>13,404</td>
<td>1,117.00</td>
</tr>
<tr>
<td>3rd</td>
<td>13,716</td>
<td>1,143.00</td>
</tr>
</tbody>
</table>
APPENDIX

<table>
<thead>
<tr>
<th>4th</th>
<th>14,028</th>
<th>1,169.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th</td>
<td>14,340</td>
<td>1,195.00</td>
</tr>
<tr>
<td>6th</td>
<td>14,652</td>
<td>1,221.00</td>
</tr>
<tr>
<td>7th</td>
<td>14,964</td>
<td>1,247.00</td>
</tr>
<tr>
<td>8th</td>
<td>15,276</td>
<td>1,273.00</td>
</tr>
<tr>
<td>9th</td>
<td>15,594</td>
<td>1,299.50</td>
</tr>
<tr>
<td>10th</td>
<td>15,900</td>
<td>1,325.00</td>
</tr>
<tr>
<td>11th</td>
<td>16,212</td>
<td>1,351.00</td>
</tr>
<tr>
<td>12th</td>
<td>16,530</td>
<td>1,377.50</td>
</tr>
<tr>
<td>13th</td>
<td>16,848</td>
<td>1,404.00</td>
</tr>
<tr>
<td>14th</td>
<td>17,154</td>
<td>1,429.50</td>
</tr>
<tr>
<td>15th</td>
<td>17,468</td>
<td>1,455.50</td>
</tr>
<tr>
<td>Over 15</td>
<td>17,778</td>
<td>1,481.50</td>
</tr>
</tbody>
</table>

B. Single—75% of the above

A missionary is entitled to full salary and allowances whether or not he receives Social Security retirement benefits. The Controller will investigate how such a person may receive maximum income.

**Salary Supplements**

1. Cost of Living and Dollar Exchange. The Committee makes periodic adjustments for changes in cost of living and currency exchange rates using indices and tables obtained from a professional service.

2. Housing and Utilities—100%.

3. Medical Costs—all including prescriptions except that a $100 annual deductible per person with a maximum deductible of $300 per family per year will be paid by the missionary.

4. Travel on Field—all except personal.

5. Travel To and From Field—all. [This includes spouse and dependent children. See 9.f.(5) also].

6. Pension Plan—full premium.

7. Social Security Tax—50% if elected. Otherwise, an equivalent amount will be invested in the Retirement Equity Fund of the Pension Plan.

8. Income Tax on Field—excess above 100% of hypothetical U.S. income tax.

9. Education for Dependent Children.
   a. Allowance shall be only for dependent children (e.g. not for married children or beyond their 19th birthday).
   b. Allowance shall be limited to five children.
   c. Allowance shall be granted to families only while on the field.
   d. Allowance shall extend from kindergarten through high school.
   e. Allowance shall be paid only while the child is regularly enrolled and attending a full-time course at a school approved by the Committee.
   f. The amount of the allowance to be paid by the Committee shall be:
      (1) For each eligible child taught by parents at home—$500 per year plus cost of books and supplies.
      (2) Tuition as follows:
         Kindergarten through grade 12—all in excess of $200 per child at a school approved by the Committee.
      (3) Room at boarding school, through high school.
      (4) Board at boarding school, through high school, in whatever amount is in excess of $300 per child per year.
      (5) Travel:
         (a) To a school in a foreign country through high school—all trips necessitated by school policy.
         (b) To a school or college in the United States—one way from the mission field to the school, by the most direct route and minimum fare available.
10. College Education Assistance Fund—administered according to guidelines established by the Committee.

11. College Student Travel Fund—special fund to allow children of missionaries to return to the field for a visit with parents once during a four-year college term. (This is designated money held in the College Education Assistance Fund.)

ADMINISTRATION

Those serving as officers of the Committee at the end of the year were President, Richard B. Gaffin, Jr.; Vice-President, Leslie A. Dunn; Secretary, Newman deHaas; Treasurer, Herbert R. Muether.

Committees for the year were as follows:

Executive Committee

Standing Committees (first named is chairman)
Egypt/Middle East—G. R. Cottenden, C. Angert
Japan—R. W. Copeland, Jr., H. S. Kellam
Korea—L. A. Dunn, N. deHaas
Taiwan—E. C. Urban
Administration—T. J. Georgian, N. deHaas, H. R. Muether
Candidates—R. B. Gaffin, Jr., W. E. Viss, J. W. Mahaffy
Finance—H. R. Muether, G. R. Cottenden
New Fields—D. J. Duff, D. A. George
General Secretary—Donald G. Buchanan, Jr.
Controller—Richard B. Miekley
Secretaries—Mrs. Robert (Gladys) Kramm, Mrs. Leonard (Phyllis) McCombs

ELECTIONS

The terms of the following members of the Committee expire at this Assembly:
Ministers: L. A. Dunn, R. B. Gaffin, Jr., T. J. Georgian
Elders: R. W. Copeland, Jr., W. E. Viss
Mr. A. X. Chin, class of 1986, resigned during 1983 and a replacement must be elected.

REPORT OF THE TREASURER

The report of the Treasurer, as audited by Niessen, Dunlap and Pritchard, Certified Public Accountants, will be presented to the General Assembly by the Committee on Stewardship. A summary of the auditor's report follows:
##APPENDIX

###THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
STATEMENT OF REVENUES COLLECTED,
EXPENSES, & CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1983

<table>
<thead>
<tr>
<th></th>
<th>TOTAL ALL FUNDS</th>
<th>GENERAL FUND</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES COLLECTED</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$270,155</td>
<td>$270,155</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>97,737</td>
<td>97,737</td>
</tr>
<tr>
<td>Designated</td>
<td>170,808</td>
<td>92,625</td>
</tr>
<tr>
<td>Other Contributions &amp; Bequests</td>
<td>117,211</td>
<td>—</td>
</tr>
<tr>
<td>Interest &amp; Dividends</td>
<td>31,686</td>
<td>963</td>
</tr>
<tr>
<td>Other Income</td>
<td>22,987</td>
<td>6,261</td>
</tr>
<tr>
<td><strong>Total Revenues Collected</strong></td>
<td>710,584</td>
<td>467,741</td>
</tr>
</tbody>
</table>

| **EXPENSES**          |                 |              |
| Missionary Support    | 385,566         | 385,566      |
| Promotion             | 4,746           | 4,746        |
| Office & Administration | 115,832    | 115,832    |
| Interest              | 2,951           | 138          |
| Special Projects      | 90,695          | —            |
| Depreciation          | 1,943           | —            |
| Other                 | 40,651          | —            |
| **Total Expenses**    | 642,384         | 506,282      |

Excess/(Deficiency) of Revenues Collected Over Expenses 68,200 (38,541)

Fund Balance, Beginning of Year 623,295 24,329

Transfers Between Funds/Adjust. — 37,000

Fund Balance, End of Year 291,495 22,788
REPORT OF THE COMMITTEE
ON CHRISTIAN EDUCATION

In the New Testament the church is compared to a building. It is God's building, and Jesus Christ is the cornerstone. All the members are living stones. The educational ministry in the church is to help in the building of this church by equipping the members for various ministries.

The Orthodox Presbyterian Church supports and assists congregations in their educational ministries through the Committee on Christian Education. The work is actively pursued through staff and subcommittee members who work diligently in a variety of areas.

THE BROADER MINISTRY OF CHRISTIAN EDUCATION

While maintaining its strong emphasis upon the production of educational materials, the Committee in recent years has broadened its scope of service. Effort is made to work with presbyteries in various aspects of Christian education, and contact with local congregations is stressed.

Goal areas

In order to provide leadership in important aspects of the building process, the Committee has been working to equip the church in five areas: worship, evangelism, teaching, fellowship and service.

(1) Worship is an essential activity of the church and thus an important consideration of the Committee. It was the theme of the April issue of New Horizons, which was opened by an article by Committee member Ken Ironside. That same issue carried an article on “The History of Reformed Worship” which was based on a four-day seminar to which the Committee sent Michael Smith. He submitted a further, written report to the Committee and also to the special GA committee working on a revision to the Directory for Public Worship. New books published on the topic of worship have been reviewed in the magazine also.

A Conference on Church Music was cosponsored by GCP in the Philadelphia area in 1983. And to provide resources for the church at large, the Committee continues to make available annotated bibliographies on corporate worship, family worship, children’s records plus a selected list of anthems for choir use.

Contact is maintained with the special general assembly Committee to Revise the Directory for Public Worship in order to keep them apprised of resources becoming available. An article was solicited and received from them for inclusion in New Horizons which explained areas of worship that the church should explore.

Through Great Commission Publications the Committee is seeking to provide a supplement to Trinity Hymnal.

(2) Evangelism was the special concern of Committee member Jim Bosgraf as he coordinated the SAVE team program in conjunction with the Home Missions Committee. Committee member Don Arvin is working to produce an annotated bibliography on discipleship materials for our congregations. And examples of various types of evangelism have been highlighted on the pages of New Horizons.

(3) Teaching is an obvious area of concern to the Committee. A full curriculum of educational materials is made available through its publishing arm, Great Commission Publications. In addition, Committee members have made themselves available to lead workshops in our churches. The general secretary spoke on various subjects in 30 OPCs, in 7 presbyteries and at one area-wide conference in 1983. Committee member Charles Schauffele, taught a four-hour class at Westminster Seminary in Philadelphia on the pastor’s role in Christian education.

The Committee bought and distributed each quarter copies of Follow Me, a quarterly intended to help all teachers in our churches. A Resource Directory for Youth Workers was
purchased in quantity and made available to our people at a substantial discount. Annotated bibliographies dealing with officer training and teacher training continue to be distributed through the Committee office.

The continuing education of pastors was the subject of a survey in our churches and an article in New Horizons by Committee member Paul Heidebrecht in late 1983. And books that would be helpful to teachers and parents were reviewed in the magazine also.

(4) Fellowship among young people was promoted in New Horizons by an article about summer camps by Committee member Don Poundstone. The dates of all presbytery-sponsored camps were solicited and included in the magazine in late winter.

An article was printed which dealt with the place of covenant children in the fellowship of God's people—including the question of church membership for them. The general secretary spoke several times on the use of small groups in congregations and continues to make available an analysis of materials produced by Churches Alive.

A significant event in this area of fellowship was the Conference on the Pastor's Wife which the Committee cosponsored with several area churches during general assembly in 1983. Nearly 100 persons attended this two-day conference to share their concerns, to encourage one another and to develop their gifts to minister to their families and churches.

(5) Service which can be rendered by members of our churches is highlighted in New Horizons. An attempt is made to alert all of our churches to programs and written material produced by local congregations. Committee member Leonard Coppes helped to gather ideas for diaconal service.

Ministerial Training

1. Internships

Our primary emphasis and concern continues to be the building of a quality internship program as ultimately part of the expected and normal route into the pastoral ministry.

Allen Harris directed one more "Reproducing Your Ministry" seminar to motivate and train pastors to train interns in their own churches. This was held on January 21, 1983 in Philadelphia; 38 men participated (9 OPC, 12 PCA, 10 Westminster Seminary students, 1 faculty from Pinebrook Junior College, 6 program staff).

Dominic Aquila was appointed as part-time director of the intern program for the OPC in September of 1982, so 1983 was his first full year on the job. His job description calls for him to develop and administrate the internship program and to educate the church concerning it. The committee judges that he has done an excellent job in beginning to develop a quality program that will pay immensely rich dividends to the church in the years ahead—both in terms of men better prepared for the pastorate and others screened from it.

In 1983, we placed, supervised, partly funded and evaluated five year-long interns and seven summer interns. In addition, Mr. Aquila consulted with one other year-long intern and church, and two other summer interns and churches that we did not fund. Interest is increasing for 1984. We are very enthusiastic about the program thus far.

On January 1, 1984 Mr. Aquila became the director of field education and dean of students at Reformed Theological Seminary in Jackson, Miss. We hope this position will enhance his ability to develop our internship program.

In 1983 this subcommittee was also given oversight of the Glenn R. Coie Memorial Fund, an interest-free loan fund for needy seminary students preparing for gospel ministry and under care of a presbytery in the OPC. Dominic Aquila now administrates that fund under the subcommittee's supervision and review.

2. Our Mandates

Listed below are the mandates given to this Subcommittee by general assembly, the man on the Ministerial Training Subcommittee who is currently primarily responsible for that mandate and significant activities in that area in 1983.
Mandate 1: Assisting churches in seeking out men for the gospel ministry: Jack DeTroye (ruling elder, Bethel, Oostburg, Wis.). A letter went out in February, 1983 to all the sessions of the OPC, calling this ministry to their attention, and making further suggestions on how it could be done.

Mandate 2: Strengthening preparation for gospel ministry: Calvin Malcor (teaching elder, Trinity, Medford, Oregon). Several seminars were conducted on the campuses of Westminster Seminary:
- Allen Harris: “Setting Goals for Your Life & Ministry” at WTS-E; all third-year and D. Min. students were present.
- Allen Harris: “Setting Goals for Your Life & Ministry” at WTS-E; all first-year students were present.
- Bernard Stonehouse: “Opportunities for Ministry in the OPC—Locally” at WTS-E; 18 students and 10 pastors were present.
- Donald Duff and Lewis Ruff: “Opportunities for Ministry in the OPC—Denominationally” at WTS-W; 8-10 students were present.
- John Frame: “Care, Licensure, and Ordination in the OPC” at WTS-W; 20-25 students were present.

Mandate 3: Consulting with seminaries in the training of men for gospel ministry: Samuel Logan (teaching elder, academic dean, WTS-E, Pa.). At the request of the seminary president, Allen Curry spoke in a class at WTS-W on “How Seminarians Can Develop a Christian Education Mindset.”

Mandate 4: Helping presbyteries oversee and develop men under their care: Edward Kellogg (teaching elder, Bethel, Leesburg, Va.). Mr. Kellogg is heading up the publishing of a manual to help churches and pastors to be more suitably matched as they seek for one another.

Mandate 5: Continuing education of pastors: Paul Heidebrecht (ruling elder, Bethel, Wheaton, Ill.). Paul researched and wrote the article “Refueling Your Pastor” dealing with continuing education of pastors in the December, 1983 issue of New Horizons.

Christian Schools
In response to the request of the Forty-sixth General Assembly, the Committee continues to keep the church informed through New Horizons of legislation that would properly correct tax inequities and help make it financially feasible for parents to exercise a free choice in the selection of schools for educating their children.

The May issue of New Horizons carried two articles about Christian schools, information on how churches are helping families finance education in such schools and an update on tuition tax legislation. The magazine periodically carries reviews of books on the subject of Christian schools and carries notices of schools seeking teachers.

GCP continues to keep in print Old Testament Survey which is utilized widely by Christian schools.

Two individuals sent in a total of $1677 for needy children who needed assistance to attend Christian schools. The Committee forwarded this money to the denomination’s Committee on Diaconal Ministries, which has a Christian school scholarship fund.

New Horizons
The Committee is responsible for publishing the denominational magazine, New Horizons, monthly (ten times a year). The general secretary of the Committee serves half-time as editor, and he reports to and is given guidance from a three-man subcommittee as well as from the full Committee.

Guidelines outlined by the Forty-sixth General Assembly ensure balance in coverage of the various ministries of the church, and the editor strives for a good representation in the coverage of local, presbytery and denominational news.

The magazine again was able to stay within the budget adopted. The cost to Worldwide Outreach was considerably less than the total expense figure in the accompanying financial
report. Some $12,020 of the $64,593 of expenses for 1983 were not paid from Worldwide Outreach to fund the magazine but was contributed by the Diaconal Ministries Committee ($1500), individuals and churches ($4991), one PCA elder ($3333) for issues to be sent to all PCA ministers, and the Stewardship Committee for promotion of Thank Offering '83 in three special issues of the magazine. The net cost to Worldwide Outreach in 1983 for the magazine was thus $52,573.

The magazine is mailed directly to the homes of members in 177 of the 194 churches and chapels in the denomination, and in bulk to the remaining ones. An average of 12,655 copies were printed monthly—1350 of which were sent to PCA ministers.

Staff
In addition to the full-time general secretary, Roger Schmurr, Ali Knudsen serves as office secretary four days a week.

Officers of the Committee
President—Charles Schaufele
Vice-President—Allen Harris
Secretary—Calvin Malcor
Treasurer—Peyton Gardner
Members-at-large of the Executive Committee: Paul MacDonald and F. Kingsley Elder

GREAT COMMISSION PUBLICATIONS

Since 1975 GCP has been a joint publications ministry of the Orthodox Presbyterian Church and the Presbyterian Church in America. GCP's primary responsibility is to produce printed educational materials for our churches, but it is also committed to a training program designed to help equip church members to minister more effectively.

Although the Committee itself is working in the larger area of Christian education, it continues to give high priority to the publication of educational materials. Six Committee members serve on the Board of Trustees of GCP, as do six members of the PCA's Committee for Christian Education and Publications.

Administration
Thomas R. Patete, a minister in the PCA, has served as executive director of GCP since 1979. The Board's Subcommittee on Publication Priorities works closely with him in formulating policies and priorities for publication projects. Mr. Patete oversees GCP's staff and operations, assisting occasionally in the writing and editorial areas. He has direct responsibility for the marketing and advertising functions, public relations and editorial management. In addition, he conducts workshops at seminars sponsored by GCP.

Internal operations and customer service continues to improve in efficiency due to computerization. Steps are being taken to enable GCP's computer to communicate with that of the PCA's Committee in order to facilitate the transfer of orders between offices. Furthermore, consideration is again being given to relocating GCP's distribution center in order to cut costs and improve customer service.

Staff
Including Mr. Patete eleven persons are employed full time, one part time:

Executive Director  Thomas Patete
Business administration  Lee Benner
  Controller/manager  Elizabeth Oliver
  Administrative assistant  Jean Holman
  Computer operator  Robert Anderson
Shipping clerk (part-time)
Editorial
Associate editor
Curriculum editor
Editorial assistant
Art
Director
Assistant Director
Art assistant
Educational services
Director

William Simons
Dorothy Anderson
Dorothy Cilley
John Tolsma
Kathryn Vail
Bonnie Owens
Allen Curry

The paring of GCP's resident staff in recent years has necessitated an increased use of contract services for writing, editing, copy reading, art work and advertising. The system has proven to be cost effective and enables the utilization of people and services not available to GCP otherwise. However, with the increased sales activity and escalated production of materials, there is consideration in 1984 of adding a half-time clerk/typist, a part-time editorial assistant for the primary curriculum revision and a short-term writer/consultant to work on a prototype for the junior curriculum revision.

Publication program

1. Sunday school curricula
   In order to provide curricula that will more effectively meet the needs of the church, major effort is being put into revising all of the original courses. With a revision scheduled to be completed every two years, the full course of Sunday school materials will be revised every ten years.
   a. Preschool
      This new, two-year course is completed and entered its second cycle in the fall of 1983. At that point sales had doubled from the time that the course was introduced two years previous.
   b. Primary
      The revision of these materials is on schedule and will appear in the fall of 1985. Three contract writers are involved in this project, Susan Hunt, Pat Franklin and Barbara Cottenden. Dorothy Anderson serves as project editor. Three sample lessons were sent to thirteen people who are involved with elementary-age children, and their reactions were solicited by telephone interviews. Then the contract writers met with key staff persons to make adjustments.
   c. Junior
      Under Dr. Curry's direction, three specialists in elementary education were employed to review the present material and to recommend criteria for its revision. Plans call for a writer/consultant to be hired during the summer of 1984 to develop a four-lesson prototype that will serve as a model of content, style and format for the project. With the use of contract writers, the new curriculum should be available for use in the fall of 1987.
   d. Junior high
      The writing and printing of this revision is on schedule. The introduction of the new material in the fall of 1983 caused a 15% increase in sales volume for the course. Judging from the positive responses to the course, sales can be expected to continue to grow.
      The course continues to be based on the theme, "Exploring God's Covenant," but variety is the hallmark of the revised materials. Changes in content consist of sharpening the lesson objectives, expanding the learning activities and providing more helps for teaching. Three different formats are used each quarter for the student work and activity papers. Also, one sheet containing daily Bible readings for the quarter is provided. A new feature is the addition of a take-home Bible study in many of the lessons. Work will be done on designing selected artwork in the teacher's manual from which overhead transparencies can be made.
e. Senior high

This three-year curriculum was replaced in 1978 by completely new material which is now in its second cycle. No editorial work is planned on the curriculum until 1989.

2. Adult study material

Although curtailed in recent years due to financial pressures, the production of adult study materials has hopes of revival. Designated funding in 1983 will enable the production of a handbook for ruling elders in 1984 authored by Donald MacNair, *The Challenge of the Eldership*, and a bequest has enabled work to begin on Ken and Floy's projected book, *Learning to Be a Family*. The study book, *David, the Anointed One*, by Daniel Doriani will be completed in mid-1984.

Furthermore, GCP and the PCA's Committee for Christian Education and Publications are working on a proposal whereby they would jointly publish adult study materials on a regular, quarterly basis.

3. VBS curriculum

This course was revised in 1978, so it enters its third cycle in 1984. No definite plans have been made to revise the course, but an analysis of it will be made soon as a first step.

A summer ministry survey was sent to all OPC and PCA churches in the summer of 1983 to obtain data on VBS and similar programs. Among the respondents, 74% and 83% respectively had some type of summer ministry for young people in 1983. The traditional one- or two-week VBS was the most popular format, but there was much diversity in the ways it was conducted. GCP materials were used in more PCA churches but in a higher percentage of OPC churches. Attendance was better in programs that ran longer than one week and in the evening/family format. The predominant motivation for these ministries is reaching unchurched families in the community. The results of the survey indicate (1) a high percentage of our churches sponsor summer ministries; and (2) a diversity in the programs, indicating that churches are designing ministries to fit the needs at hand. Therefore GCP should continue to publish VBS curriculum but must design materials that are more adaptable to the trends and needs of the church.

4. *Trinity Hymnal*

Sales of the hymnal continue to be strong; the 15th printing will be ordered in 1984.

In September of 1983 the Board committed GCP to producing a hymnal supplement to fill the need for the types of music of worship and instruction not included in *Trinity Hymnal*.

The supplement will include psalms, hymns and spiritual songs representing a variety of musical styles, with particular place given to contemporary music, Scripture songs and works by writers and composers from within the presbyterian/Reformed community, as well as older hymns not included in *Trinity Hymnal*.

As an encouragement to the use of the supplement in informal settings, chording for guitar or similar instruments will be added where appropriate.

The same theological and exegetical criteria governing the selection of hymns for *Trinity Hymnal* will be operative in the selection of hymns for the supplement. Each hymn will be accompanied by an applicable text of Scripture.

The budget for publishing the supplement will be established and controlled by the GCP Board of Trustees. Future funding will be covered by monies specifically raised for and designated to the project.

The Board has appointed a six-member Hymnal Supplement Planning Committee to draft a proposal for the hymnal supplement in accord with guidelines established by the Board. The Committee consists of three members of the Board and three representatives from within the OPC and PCA who have particular expertise, experience and/or insight into the ministry of music in the church:

<table>
<thead>
<tr>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donald Poundstone (GCP)</td>
<td>Paul Kooistra (GCP)</td>
</tr>
<tr>
<td>Peyton Gardner (GCP)</td>
<td>Ronald Matthews</td>
</tr>
<tr>
<td>Ronald De Master</td>
<td>William Wymond</td>
</tr>
</tbody>
</table>
5. Youth/catechetical materials

A brochure has been produced which advertises the various materials falling into this category. The *Bible Doctrine* course is in great need of revision, but no editorial time will be available in the foreseeable future. The student piece to *Old Testament Survey* was reprinted in 1983.

Funds should be available in 1984 to print special study editions of the *Westminster Confession of Faith* and the *Westminster Shorter Catechism* with the OPC prooftexts.

6. Denominational materials

Work began on the publishing of the OPC’s revised *Book of Discipline* and the amendments to the *Form of Government*; these should be available in the spring of 1984. Work also began on revising the pamphlet, *An Introduction to the Orthodox Presbyterian Church*, with a view to publishing it in 1984. At the request of the Committee, GCP has agreed to republish Edward Kellogg’s *Lest We Forget* as a replacement for the historical section on the OPC that previously appeared in *Confessing Christ*. Consideration is being given, however, to using the former as the first part of a three-part booklet intended for persons seeking membership in the OPC—the other two sections dealing with the present ministry of the denomination and the significance of church membership (including the membership questions from the *Directory for Worship* and their implications).

**Educational Services**

As director of educational services, Allen Curry represents GCP in training workshops for church officers and teachers, in counseling users of GCP materials and in miscellaneous speaking engagements. He also coordinates the planning of publication projects and serves as an educational consultant to the staff. His services to the churches are provided by GCP, although churches are asked to contribute toward his travel expenses whenever possible. In 1983 he spoke in 14 OPC and 4 PCA congregations. His involvement in area-wide leadership training conferences brought him into contact with at least 7 more OPC and 36 PCA churches.

A speaking engagement at a senior high camp, teaching a week-long class on Christian education at Florida Theological Center and advising seminarians at Westminster Theological Seminary in Philadelphia on ways to get experience in Christian education has also put Dr. Curry in touch with future leaders of our church.

In 1983 GCP cosponsored with the PCA’s Committee a Conference on Church Music in the Philadelphia area. The good response to that event prompted the scheduling of the same basic conference in Greenville, S.C. for March of 1984.

The staff of GCP participates with the two denominational Christian education committees in sponsoring area-wide leadership conferences. Six were held in 1983 and several are planned for 1984.

As part of its emphasis on training, GCP cooperates with the PCA Committee in the publication of *Follow Me*, a quarterly newsletter for Sunday school administrators and teachers. Allen Curry and other staff members contribute to the planning and writing of the periodical. GCP purchases sufficient copies to enclose with each Sunday school order free of charge.

**Advertising/promotion**

After cutting advertising expenditures for the past few years, GCP plans to increase this item in 1984. The additional spending will be earmarked for the promotion of the Sunday school curriculum.

GCP’s catalog consists of an information packet with brochures describing the various lines of educational materials it publishes. Non-GCP publications are advertised through the distribution of the book list produced by the PCA’s Committee.

Marketing consultants were utilized in 1983 to analyze GCP’s advertising and to carry out the entire advertising program for the Sunday school curriculum.

**Sales**

Total dollar sales for 1983 were 18.6% above 1982. Again, the main area of significant growth took place in the sale of SS material—22.1% in sales and 8.5% in volume (reflecting
an average 8% increase in prices and the higher cost of the junior high revision). There was an
increase of 61 PCA churches using these materials in 1983 and an increase of 6 OP
churches.

The percentage of total income generated from sales and other internal activities rose from
65 to 72. The cost of sales was covered by sales receipts. The research and development part of
the work—writing, editing, educational services and one-half of the artwork—is funded by
contributions from the OPC and PCA.

**Future ministry of GCP**

Great Commission Publications exists to assist the church with the task of Christian
education. Its publications and training efforts are geared to—and molded by—the needs of
our congregations. Both the constructive input and regular support of our churches are
important for GCP to carry on its ministry. All responses to GCP materials from OPC sources
are passed along to Committee members and key staff members of GCP and have been
influential in shaping revisions of Sunday school materials.

In March of 1983 the full Committee held a joint meeting with the PCA’s Committee on
Christian Education and Publications in Atlanta. The ministries of the two Committees were
compared and time was spent discussing what can be done together through GCP. In early
1984 an agreement was reached with the PCA Committee to produce jointly through Great
Commission Publications four adult study books per year for use in our churches starting in the
fall of 1984.

**Statistical information**

I. Budgeted and actual contributions to GCP by partner denominations, calendar year
1983:

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Budgeted contributions</td>
<td>$179,268</td>
<td>$125,000</td>
</tr>
<tr>
<td>b. Actual contributions</td>
<td>$150,361</td>
<td>$56,678</td>
</tr>
</tbody>
</table>

GCP received $361 from OP congregations to reimburse Allen Curry for travel expenses
which is not reflected on the books of the Committee. Also, the PCA Committee donated
$3000 of Susan Hunt’s time to the production of the revised primary SS materials, and
that is not reflected here. Finally, only $56,678 is recorded on the OPC’s Committee
books as a contribution to GCP (the same as the PCA’s); the balance of $93,683 is
recorded as a note receivable from GCP.

II. Budget contributions to GCP by partner denominations for current year (1984):

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$154,647</td>
<td>$125,000</td>
</tr>
</tbody>
</table>

III. Sales and service of GCP:

a. Total dollar sales by product

<table>
<thead>
<tr>
<th></th>
<th>1982</th>
<th>1983</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>$9,642</td>
<td>$8,643</td>
</tr>
<tr>
<td>Bulletins</td>
<td>56,319</td>
<td>58,569</td>
</tr>
<tr>
<td>Catechetical</td>
<td>18,140</td>
<td>19,418</td>
</tr>
<tr>
<td>Sunday school</td>
<td>214,167</td>
<td>261,552</td>
</tr>
<tr>
<td>Hymnals</td>
<td>36,997</td>
<td>57,167</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,961</td>
<td>2,401</td>
</tr>
<tr>
<td>Study courses—youth</td>
<td>4,217</td>
<td>7,784</td>
</tr>
<tr>
<td>Study courses—adult</td>
<td>6,945</td>
<td>8,643</td>
</tr>
<tr>
<td>Vacation Bible school</td>
<td>51,476</td>
<td>52,188</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,486</td>
<td>2,289</td>
</tr>
<tr>
<td>OPC Book of Church Order</td>
<td>2,453</td>
<td>2,459</td>
</tr>
<tr>
<td>Totals</td>
<td>$405,783</td>
<td>$481,113</td>
</tr>
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</table>
b. Congregations served by product

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>78</td>
<td>76</td>
<td>128</td>
<td>134</td>
</tr>
<tr>
<td>PCA</td>
<td>155</td>
<td>169</td>
<td>313</td>
<td>374</td>
</tr>
<tr>
<td>CRC</td>
<td>15</td>
<td>8</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>RPCNA</td>
<td>17</td>
<td>10</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Bookstores</td>
<td>*</td>
<td>3</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Misc. Presby. and Reformed</td>
<td>163</td>
<td>53</td>
<td>182</td>
<td>196</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>411</strong></td>
<td><strong>365</strong></td>
<td><strong>723</strong></td>
<td><strong>794</strong></td>
</tr>
</tbody>
</table>

*A breakdown by congregations is not available.

PROMOTION, FINANCES AND BUDGET PROJECTIONS

In response to the direction of the 50th General Assembly that the program committees work together to promote Worldwide Outreach in consultation with the Committee on Stewardship, the general secretary of the Committee on Christian Education met weekly, when possible, with the other two general secretaries to make promotional plans. The Committee on Stewardship was kept informed of the plans and funded the printed materials from its promotional budget. The brochure, *Time to Build*, was produced to summarize the work of the program committees and was distributed to all of our churches. Likewise thank offering materials were produced in timely fashion and distributed, and three special issues of *New Horizons* explained the work of the program committees more fully. A “Worldwide Outreach Assessment for Church Sessions” was written by Lawrence Vail and utilized by the general secretaries in their visits with churches. Some effort was made to coordinate the travels of the general secretaries in order to ensure good coverage of our churches. Each Committee produced a slide program to promote its own work.

During 1983, OPC contributions to the Committee amounted to $242,242, an increase from $165,213 in 1982. This enabled the Committee to fully fund its ministries, including the intern program. In addition, the Committee was able to pay off the balance of its long-term debt that it had incurred in past years to produce Sunday school materials, $35,814. The Committee is deeply grateful for the Lord’s provision and for the vision of the denomination in embarking upon this ministry of producing Reformed educational materials.

In addition to substantial bequests received directly by the Committee ($33,560), some of the money from the sale of the property of the former Galloway OPC in Miami, Florida began to flow to the Committee ($43,250) in 1983. The Committee has decided to use this money for the following projects: (1) a hymnal supplement; (2) reprinting of *Are You a Biblical Baptist*?; (3) supplemental funding for interns; (4) a Christian education resource center for use by presbyteries; (5) major revision of *Bible Doctrine* and *Old Testament Survey*; and (6) a revision and republishing of *Lest We Forget*, a short history of the OPC by Edward Kellogg. Of the cash on hand at the end of the year, $95,720 has been committed to present or future projects.

THREE-YEAR BUDGET PROJECTIONS

March 15, 1984

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>General &amp; Administrative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution to GCP</td>
<td>$189,248</td>
<td>$150,000</td>
<td>$158,489</td>
<td>$208,352</td>
<td>$189,053</td>
<td>$197,637</td>
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<tr>
<td>Office expenses</td>
<td>24,238</td>
<td>22,483</td>
<td>25,844</td>
<td>27,659</td>
<td>29,510</td>
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<td>Legal &amp; audit</td>
<td>528</td>
<td>585</td>
<td>554</td>
<td>645</td>
<td>677</td>
<td>711</td>
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<tr>
<td>Travel</td>
<td>3,776</td>
<td>2,573</td>
<td>3,965</td>
<td>4,163</td>
<td>4,371</td>
<td>4,590</td>
</tr>
<tr>
<td>Training &amp; resources</td>
<td>2,115</td>
<td>5,335</td>
<td>2,550</td>
<td>1,558</td>
<td>1,636</td>
<td>1,718</td>
</tr>
</tbody>
</table>
### APPENDIX

#### Committee meetings
- 7,377
- 7,244
- 7,132
- 8,964
- 9,681
- 10,456

#### Interest: long-term
- 2,800
- 2,303
- 1,842
- —
- —
- —

#### Repayment SSPF notes
- 7,500
- 39,541
- 18,354
- —
- —
- —

#### Promotional
- 1,151
- 1,500
- 1,700
- 1,800

#### Miscellaneous
- 961
- 207
- 514
- 230
- 240
- 252

<table>
<thead>
<tr>
<th></th>
<th>238,543</th>
<th>231,422</th>
<th>219,244</th>
<th>253,071</th>
<th>236,868</th>
<th>248,651</th>
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<tr>
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<td></td>
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<td></td>
<td></td>
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</tr>
</tbody>
</table>

#### Magazine

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Office expenses</td>
<td>24,896</td>
</tr>
<tr>
<td>Printing</td>
<td>29,621</td>
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<tr>
<td>Distribution</td>
<td>13,606</td>
</tr>
<tr>
<td>Travel</td>
<td>864</td>
</tr>
<tr>
<td>Special project:</td>
<td>833</td>
</tr>
<tr>
<td>PCA mailings</td>
<td>2,196</td>
</tr>
</tbody>
</table>

#### Ministerial Training

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subcommittee</td>
<td>2,622</td>
</tr>
<tr>
<td>Intern Director</td>
<td>9,614</td>
</tr>
<tr>
<td>Intern funding</td>
<td>7,697</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>19,933</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18,366</td>
</tr>
<tr>
<td></td>
<td>32,848</td>
</tr>
<tr>
<td></td>
<td>39,500</td>
</tr>
<tr>
<td></td>
<td>45,125</td>
</tr>
<tr>
<td></td>
<td>50,756</td>
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**TOTAL EXPENSES**

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<thead>
<tr>
<th></th>
<th>$328,296</th>
<th>$314,381</th>
<th>$327,857</th>
<th>$366,187</th>
<th>$359,096</th>
<th>$381,288</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Income</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions—OPC</td>
<td>234,315</td>
</tr>
<tr>
<td>—Other</td>
<td>1,311</td>
</tr>
<tr>
<td>Loan repayment—GCP</td>
<td>17,800</td>
</tr>
<tr>
<td>Interest—GCP</td>
<td>2,400</td>
</tr>
<tr>
<td>—Savings</td>
<td>2,500</td>
</tr>
<tr>
<td>Bequests</td>
<td>33,560</td>
</tr>
<tr>
<td>Ministerial Tr.—from CHM</td>
<td>10,000</td>
</tr>
<tr>
<td>Misc</td>
<td>150</td>
</tr>
<tr>
<td>Magazine—WwO</td>
<td>68,987</td>
</tr>
<tr>
<td>—special project</td>
<td>833</td>
</tr>
</tbody>
</table>

**TOTAL INCOME**

<table>
<thead>
<tr>
<th></th>
<th>$328,296</th>
<th>$436,056</th>
<th>$327,857</th>
<th>$366,187</th>
<th>$359,096</th>
<th>$381,288</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Net change in cash</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-0-</td>
</tr>
</tbody>
</table>

**NOTES:** Original GCP contributions set at $125,550 for 1984

GA '83 increased GE budget by: 32,939

GCP Budget $158,489

### ELECTIONS

The Committee received the resignation of Ken Ironside shortly after the 1983 General Assembly met. So a replacement for the class of 1985 needs to be elected.

To help commissioners make informed choices which will help the work of the Committee, members whose terms expire are listed below along with their present Committee assignments:

**Teaching elders:**
- Edward Kellogg (ministerial training, Christian schools)
- Donald Poundstone (GCP trustee, fellowship)
- Samuel Logan, Jr. (ministerial training, teaching)

**Ruling elders:**
- F. Kingsley Elder, Jr. (GCP trustee, worship, executive committee)
- Paul MacDonald (GCP trustee, New Horizons, service, executive committee)
REPORT OF THE COMMITTEE
ON DIACONAL MINISTRIES

The Committee on Diaconal Ministries met October 14, 1983, and February 17, 1984 in Denver, Colorado at the home of our president, Dr. Leonard J. Coppes. Denver was chosen as our meeting place to save travel costs since five members of the Committee live in the Presbytery of the Dakotas.

Our officers, elected at the fall meeting are: Dr. Leonard J. Coppes, president; elder Cyril T. Nightengale (Park Hill, Denver), vice president; and Rev. Lester R. Bachman, secretary-treasurer.

SUPPORT FROM THE CHURCHES:

The response of our congregations to the recommendations of the 50th General Assembly were very gratifying: $20,500.51, contributed to the Aged and Infirm Ministers' Fund and $70,140.57, to the General Account Budget. The ministries of this Committee are still unsupported by almost one third of our congregations. This is of special concern because of the extremely serious needs confronting our church. Without the generous, concerned responses we received we would have been faced with the choice of borrowing several thousands of dollars, or of regretfully informing those in critical situations that we had no funds available to help them. These poor and needy in our midst included both ministerial and non-ministerial families with needs surpassing the ability of local congregations, presbyteries, and their own extended families.

POLICY:

The policy of this Committee when aid is requested is to communicate immediately with the local pastor to assure those in need that we will respond at once to help them. However, we explain our basic policy is to respond to needs upon the recommendation of their congregation or presbytery (usually by this time such a request is before us). Furthermore, the first source of assistance which local deacons should urge upon them is their immediate and extended family. Only after such resources are pursued should appeal be made to the local church, the presbytery, and the denomination respectively. The deacons should carefully investigate all appeals for help, as faithful stewards of God's funds, to assure themselves that the proper steps have been taken to establish the nature of the need and the lack of proper resources outside the church. Then the congregation should be informed of established needs and urged to demonstrate love and show mercy even as they would desire of fellow Christians were their situation similar. This is required by our Savior's admonitions to love and mercy in Matthew 7:12, and John 13:34-35, and by Paul's instruction in Galatians 6:2. The churches of the presbytery should next assume responsibility. Only then should the whole church become involved. We ask local pastors and deacons to make sure that they follow these policies and that gifts to provide help be forwarded to this Committee so we can respond to appeals which come before us.

APPRECIATION:

We are very grateful for the generous gifts received from individuals and congregations who become aware of the extent of our ministry and send their gifts on a regular basis. Every giver receives a letter of appreciation from our Secretary, but we still wish to publicly praise the Lord for your generosity.

ANTICIPATED NEEDS:

In addition to those needs known to us and to which we are already committed, there may well be others that will arise in coming months. Our reserves, in all accounts, are being drawn upon right now. They will not last more than a month or so. When our reserves are near depletion our only recourse, in view of our inescapable duty, will be to send urgent appeals for help. We desire to prevent the necessity for such appeals by urging the church now to determine that funds will be provided on a regular basis, in response to the recommendations of the General Assembly and beyond, so that together we may fulfill Christ's sobering words found in 1 John 3:10-24.
INFORMATION:
We are currently paying hospitalization premiums for six ministers and their families (over $2,000 per quarter). We urge every presbytery to make sure that no minister is installed without absolute certainty that adequate medical insurance is being provided. Neglect in this area has cost the church tens of thousands of dollars.

Pension aid is being provided for six ministers or their widows ($2,200 per month) with similar needs certain to arise in the coming year.

The Assembly should note that all of the needs we have described are within the church family. We would like to respond to needs for help coming to us from beyond our own boundaries. We can do so only when our churches enable us to provide for the tragic and desperate human needs of "our own immediate family."

With the approval of the General Assembly this Committee has established an educational fund in addition to the previously existing fund for Philadelphia (originally for PACS). The fund is administered on a first come first serve basis and only upon the recommendation of a local session. Funds may be used for tuition at Christian grammar school, high school, college, or seminary with preference being given to the lowest level if there is ever a case to decide between applications.

RECOMMENDATIONS:
1. That each congregation be requested to support the ministry of this Committee by an annual per capita of $10.00 for the General Account Budget, and $2.00 for the Aged and Infirm Ministers', Widows and Orphans (of ministers) Fund.

2. That each presbytery assure itself that every retired minister and his family have adequate resources to meet their normal needs, and that no minister be installed until his medical insurance is provided for.

TERMS EXPIRING:
Rev. Lester R. Bachman
Elder Cyril T. Nightengale

RESIGNED:
Deacon John Sanderson (Amarillo)

PROPOSED INCOME BUDGET FOR 1984

GENERAL FUND ACCOUNT:
Office and Administration $1,000
Accounting and Audit 300
Travel and Expenses of Committee Members 3,000
Promotion—"NEW HORIZONS" 1,500
Part-time Salary, Secretary-Treasurer 6,000

TOTAL $11,800

DIACONAL MINISTRIES—FOREIGN:
Emergency Relief Funds $10,000
Relief Fund—Korea 2,000
Relief Fund—Japan 700
Student Scholarships—Korea 1,000
Student Scholarships—Japan 1,000
Orphan Scholarships—Korea 1,800
Mental Hospital and Old Folks' Home—Korea 1,800
Gospel Hospital—Pusan, Korea 1,400
Leper Patients—Korea 1,500
Blind Center—Shuzuoka, Japan 500
Rehabilitation Center—Hiroshima, Japan 300
Uganda Relief (New Life OPC, Jenkintown, Pa.) $5,000  
Kenya Medical Clinic—(Reitkerk, Van Galen) $4,000  
Kenya Relief Fund $3,000  
**TOTAL** $32,000  

**DIACONAL MINISTRIES—USA:**  
Emergency Relief Funds $20,000  
Emergency Medical Relief—Hospitalization $18,000  
Student Scholarships—S. Phila. Pa. $12,000  
**TOTAL** $50,000  

**MISCELLANEOUS:**  
Disaster Relief Funds $10,000  
**TOTAL GENERAL ACCOUNT BUDGET** $103,800  

**AGED AND INFIRM MINISTERS, WIDOWS AND ORPHANS ACCOUNT:**  
Anticipated Disbursements, Pension Aid $15,000  
Reserve Funds, For Emergency Needs $5,000  
**TOTAL INCOME BUDGET, 1984** $123,800  

**PROPOSED INCOME BUDGET FOR 1985**

**GENERAL FUND ACCOUNT:**  
Office and Administration $1,500  
Accounting and Audit 400  
Travel and Expenses of Committee Members 2,600  
Promotion—“NEW HORIZONS” 1,500  
Part-time Salary, Secretary-Treasurer 6,000  
**TOTAL** $12,000  

**DIACONAL MINISTRIES—FOREIGN:**  
Emergency Relief Funds $5,000  
Relief Funds—Korea 2,000  
Relief Funds—Japan 1,000  
Relief Funds—Taiwan 1,500  
Relief Funds—Kenya 3,000  
Relief Funds—Uganda 4,000  
Student Scholarships—Korea 1,000  
Student Scholarships—Japan 1,000  
Orphan Scholarships—Korea 2,000  
Mental Hospital and Old Folks’ Home—Korea 2,000  
Gospel Hospital—Korea 1,800  
Leper Patients—Korea 1,500  
Blind Center—Shuzuoka, Japan 500  
Rehabilitation Center—Hiroshima, Japan 500  
**TOTAL** $26,800
APPENDIX

DIACONAL MINISTRIES—USA:
Emergency Relief Funds $20,000
Emergency Medical Relief Funds 20,000
Student Scholarships—Phila. 12,000
Student Scholarships—Other 10,000
Hospitalization Premiums 7,000
TOTAL $69,000

MISCELLANEOUS:
Bethany Christian Services $1,000
Disaster Relief Funds 5,000
TOTAL $6,000

AGED AND INFIRM MINISTERS, WIDOWS AND ORPHANS FUND:
Anticipated Disbursements $27,000
Reserve Funds for Emergency Needs 10,000
TOTAL $37,000

TOTAL INCOME BUDGET, 1985 $150,800

HUBER & DREWES
CERTIFIED PUBLIC ACCOUNTANTS
WILLLOW STREET, PA 17584

To the Committee on Diaconal Ministries of the Orthodox Presbyterian Church
We have examined the Report of the Treasurer of the Committee on Diaconal Ministries of the Orthodox Presbyterian Church for the year 1983. Our examination was made in accordance with standard auditing procedures and such other test of the accounting records which we considered necessary in the circumstances, except as noted in the following paragraph.

Income from contributions was not confirmed.

In our opinion, subject to the aforementioned exception and the notes to the financial statement, the Report of the Treasurer fairly presents the cash receipts and disbursements for the year 1983 and the assets held at December 31, 1983, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
Huber & Drewes CPA

Willow Street, Pennsylvania
January 31, 1984

REPORT OF THE TREASURER FOR THE YEAR ENDING DECEMBER 31, 1983
STATEMENT OF-recorded Cash RECEIPTS AND DISBURSEMENTS
OF THE GENERAL ACCOUNT

BALANCE ON HAND JANUARY 1, 1983 $ (3,596.91)

RECEIPTS

<table>
<thead>
<tr>
<th>Source</th>
<th>Designated</th>
<th>Nondesignated</th>
</tr>
</thead>
<tbody>
<tr>
<td>From OPC Churches</td>
<td>$361.33</td>
<td>$83.08</td>
</tr>
<tr>
<td>From OPC Deacons</td>
<td>12,973.95</td>
<td>52,567.12</td>
</tr>
<tr>
<td>From Other Sources</td>
<td>2,354.00</td>
<td>1,801.09</td>
</tr>
<tr>
<td>From Non-OPC Sources</td>
<td>350.00</td>
<td>385.00</td>
</tr>
<tr>
<td>Total</td>
<td>16,039.28</td>
<td>54,836.29</td>
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<tr>
<td>Total Contributions</td>
<td>70,875.57</td>
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<tr>
<td>Repayment of Temporary Loans</td>
<td>2,250.00</td>
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<tr>
<td>1980 Checks Voided</td>
<td>2,655.00</td>
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</tr>
<tr>
<td>Total Funds Available</td>
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### DISBURSEMENTS:

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<tr>
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<tr>
<td>Office and Administration</td>
<td>1,089.98</td>
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<tr>
<td>Honorarium (Secretary-Treasurer)</td>
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<tr>
<td>Postage</td>
<td>393.52</td>
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<tr>
<td>Audit</td>
<td>385.00</td>
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<tr>
<td>Telephone</td>
<td>793.00</td>
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<tr>
<td>Travel &amp; Meals of Committee Members</td>
<td>1,949.50</td>
</tr>
<tr>
<td>New Horizons</td>
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<tr>
<td>RES Diaconal Bulletin</td>
<td>32.00</td>
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<td><strong>Total</strong></td>
<td><strong>12,143.00</strong></td>
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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Diaconal Ministries</td>
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</tr>
<tr>
<td>Relief Fund, Special Relief</td>
<td></td>
</tr>
<tr>
<td>Family 5</td>
<td>18,000.00</td>
</tr>
<tr>
<td>Family 6</td>
<td>900.00</td>
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<tr>
<td>Family 7</td>
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<td><strong>Total</strong></td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Temporary Loans (repaid during year)</td>
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</tr>
<tr>
<td>Relief Fund, Special, USA</td>
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</tr>
<tr>
<td>Family 1</td>
<td>1,200.00</td>
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<td>Emergency Medical Relief</td>
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<td>Family 1</td>
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<tr>
<td>Family 7</td>
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<td>Family 8</td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Hospitalization Premiums</td>
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</tr>
<tr>
<td>Family A</td>
<td>2,027.12</td>
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<tr>
<td>Family B</td>
<td>1,528.47</td>
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<tr>
<td>Family C</td>
<td>487.25</td>
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<tr>
<td>Family D</td>
<td>1,905.30</td>
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<tr>
<td>Family E</td>
<td>513.45</td>
</tr>
<tr>
<td>Family F</td>
<td>2,330.85</td>
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<tr>
<td>Family G</td>
<td>472.69</td>
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<td><strong>Total</strong></td>
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</tr>
</tbody>
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<table>
<thead>
<tr>
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<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Work Scholarships USA</td>
<td></td>
</tr>
<tr>
<td>Emmanuel OPC, Philadelphia, Pa.</td>
<td>9,000.00</td>
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<tr>
<td>Philadelphia Assn. of Christian Schools</td>
<td>500.00</td>
</tr>
<tr>
<td>Westminster Seminary Student</td>
<td>100.00</td>
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<tr>
<td>Ethiopic Student Fund (Covenant College)</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>9,700.00</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief Funds (Foreign)</td>
<td></td>
</tr>
<tr>
<td>KOREA</td>
<td></td>
</tr>
<tr>
<td>Relief Funds</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Student Scholarships</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Orphan Scholarships</td>
<td>1,800.00</td>
</tr>
<tr>
<td>Mental Hospital and Old Folks Home</td>
<td>1,800.00</td>
</tr>
<tr>
<td>Gospel Hospital</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Leper Patients</td>
<td>1,500.00</td>
</tr>
</tbody>
</table>
### APPENDIX 105

#### JAPAN
- **Relief Funds**: 700.00
- **Student Scholarships**: 1,000.00
- **Blind Center, Shizuoka**: 500.00
- **Rehabilitation Center, Hiroshima**: 300.00

#### TAIWAN
- **Relief Funds**: 1,000.00
  - **Total**: 13,000.00

**Special Relief (Foreign)**
- **Uganda**: 5,000.00
- **Kenya**: 3,000.00
- **Kenya—Medical Clinic**: 4,000.00
  - **Total**: 12,000.00

**Total Disbursements**: $84,683.11

#### BALANCE IN GENERAL ACCOUNT—
December 31, 1983

- **Statement of Recorded Cash Receipts and Disbursements of the Aged and Infirm Ministers Account**

**Balance on Hand January 1, 1983**: $28,956.18

**Receipts**

- **Contributions**: $20,500.51
  - From OP Churches, Designated: 32.13
  - From OP Deacons, Designated: 18,279.06
  - From Other OP Sources, Designated: 2,061.42
  - From Other OP Sources, Nondesignated: 127.90

**Interest Earned**
- From Delaware Cash Reserve: 361.03
- American Guardian Life: 832.26
  - **Total Interest**: 1,193.29

**Total Receipts**: 21,693.80

**Total Funds Available**: $50,649.98

**Disbursements**
- **Minister's Family A**: 4,800.00
- **Minister's Family B**: 4,200.00
- **Minister's Family C**: 4,200.00
- **Minister's Family D**: 2,800.00
- **Minister's Family E**: 700.00
  - **Total**: 16,700.00

**Total Disbursements**: 16,700.00

**Balance on Hand December 31, 1983 (In Bank)**: $33,949.98
### RECONCILIATION OF FUND BALANCES

**December 31, 1983**

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Hamilton Bank</td>
<td>$7,975.63</td>
</tr>
<tr>
<td>Delaware Cash Reserve</td>
<td>2,425.92</td>
</tr>
<tr>
<td>American General Life Assurance</td>
<td>11,048.98</td>
</tr>
<tr>
<td><strong>Total Value of Assets</strong></td>
<td><strong>$21,450.53</strong></td>
</tr>
<tr>
<td>General Account Balance</td>
<td>(12,499.45)</td>
</tr>
<tr>
<td>Aged and Infirm Ministers Account Balance</td>
<td>33,949.98</td>
</tr>
<tr>
<td><strong>Total Fund Balance</strong></td>
<td><strong>$21,450.53</strong></td>
</tr>
</tbody>
</table>

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### COMMITTEE ON DIACONAL MINISTRIES

**THE ORTHODOX PRESBYTERIAN CHURCH**

**December 31, 1983**

**NOTES TO FINANCIAL STATEMENTS:**

1. The records of the Committee On Diaconal Ministries are maintained on the cash basis. Receipts are recorded when received, and disbursements recorded when paid.

2. The assets of the General Account and the Aged & Infirm Ministers Account are co-mingled in the various investments, and with only one checking account being maintained.

3. Disbursements for aid may be made with the approval of the full committee or by the executive committee through conference telephone call.

4. Two checks written and deducted in 1980, in the amount of $2655.00, were never cashed and were added back to the cash balance during 1983.

5. Interest earned by the checking account was included in the General Fund, while interest earned on investments was credited to the Aged and Infirm Ministers Account.
APPENDIX 107

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

The Committee has held two two-day meetings since the previous General Assembly—October 19-20, 1983 and February 15-16, 1984.

The officers of the Committee are John P. Galbraith, Chairman, and Jack J. Peterson, Secretary.

I. CONTACT WITH OTHER CHURCHES

A. Churches in official contact

Our church continues official contact with various other churches in several different ways on the denominational level:

1. By membership in the North American Presbyterian and Reformed Council (NAPARC)—five churches
2. By membership in the Reformed Ecumenical Synod (RES)—32 churches, in 18 countries
3. Directly with churches that have jointly with us approved a policy of fellowship entitled "Churches in Ecclesiastical Fellowship." These churches are members of NAPARC, and we normally exchange fraternal delegates for synods and general assemblies.
4. Directly with other churches, by means of correspondence and/or exchange of fraternal delegates, that:
   a. Are members of the RES—Reformed Churches of Australia, Reformed Church in Japan, Reformed Churches of New Zealand
   b. Are not members of either NAPARC or the RES—Canadian Reformed Churches, Reformed Church in the U.S. (Eureka Classis), Presbyterian Church of Korea (Hap Dong), and Presbyterian Church of Korea (Kosin)

We were represented at the major assemblies of the following churches in 1983:

Canadian Reformed Churches—Jack J. Peterson
Christian Reformed Church—Robert B. Strimple, Th. D.
Korean American Presbyterian Church—Bruce F. Hunt
Presbyterian Church in America—Thomas E. Tyson
Presbyterian Church of Korea (Hap Dong)—Young J. Son
Presbyterian Church of Korea (Kosin)—Theodore Hard
Reformed Church in Japan—George Y. Uomoto
Reformed Church in the U.S. (Eureka Classis)—Roger L. Gibbons
Reformed Presbyterian Church of North America—Theodore J. Georgian

The following churches were represented at our 50th (1983) General Assembly: Christian Reformed Church, Presbyterian Church in America, Reformed Church in Japan, Reformed Church in the U.S., and the Reformed Presbyterian Church of North America. The Canadian Reformed Churches had registered a fraternal delegate but he was unavoidably prevented from attending.

It is now the established practice in the exchange of fraternal delegates for the sending church to pay the delegate’s travel expenses and for the host church to provide lodging and meals.

B. Information concerning these churches

1. Associate Reformed Presbyterian Church

This church, which celebrated its 200th anniversary in 1982, has a total membership of about 35,000 in the United States and about twice that number in its mission fields of Pakistan and Mexico. Each presbytery in the United States is starting new mission works. Last year 12 new churches were received into the denomination. They feel that problems that have troubled the church in recent years are being corrected: certain objectionable Sunday school materials have been proscribed and materials from NAPARC churches are being recommended, and consideration of women in teaching and ruling office has been terminated.
2. Canadian Reformed Churches

The Canadian Reformed Churches trace their history to the division in de Gerefermeerde Kerken in Nederland in 1944 over the issue of presumptive regeneration as the basis of baptism and centering around the figure of Klaas Schilder. There is a strong emphasis on the historical-redemptive approach to Scripture growing out of the Biblical Theology approach of Geerhardus Vos.

The Canadian Reformed Churches are a federation of 30 congregations formed into classes, regional synods, and a general synod which meets every three years. There are 23 pastors, three missionaries, three professors and three retired ministers. They support missionaries in Brazil and Indonesia.

The church publishes its own magazine, the Clarion. They have their own theological college in Hamilton, Ontario.

They have held conversations with our church for several years. They have recognized the OPC as a true church of Christ according to Article 29 of the Belgic Confession. They have a temporary relationship of ecclesiastical contact with us.

Their decisions concerning their relationship with our church made at Synod Cloverdale 1983 are:

1. not to grant the request of the Churches of Lincoln and Smithville, to terminate or suspend temporarily the relationship with the OPC.
2. On the basis of the decisions of the General Synod 1980 (Acts Art. 97, II, C,1,2,3) and the mandate of the Committee (Acts Art. 152,II,D) to continue the Committee for Contact with the OPC with the mandate
   a. to continue contact with the OPC, while taking into account the rules for 'Ecclesiastical Contact';
   b. to publish for the benefit of our Churches, a detailed evaluation of the confessional and church-political divergencies, showing too that these divergencies form no impediment in recognizing the OPC as a true church of the Lord Jesus Christ;
   c. to evaluate the reactions of the CEIR of the OPC regarding the divergencies and to come to the next synod with recommendations; (Note: the next Synod is scheduled for 1986).
   d. to complete the discussion and evaluation of the relationships which the OPC has with other parties, especially the RES, the CRC, and the PCA:
   e. to pay special attention to the new developments in the OPC with respect to the so-called Shepherd-case, the Hofford-case, and the 'fencing' of the Lord's Supper, and come to the next Synod with recommendations in this respect;
   f. to inform the Churches about the progress made by means of press releases;
   g. to report on its activities to the next General Synod.
3. If the Canadian Reformed Churches determine to apply for membership in the 1985 ICRC, that the Canadian Reformed Churches not propose that the OPC be invited to the meeting of the ICRC pending the above mentioned evaluation.”

As part of our discussions with the Committee for Contact with the OPC your Committee responded to questions from their Committee regarding our Standards of faith on the following subjects: the visible and invisible church, assurance of faith, and the covenant of grace. Previous discussions have included such matters as the sabbath, Christ’s “descent into hell,” and church polity. All of these, and more, may be expected to be discussed in the future, as meetings are held from time to time.

3. Christian Reformed Church

For some years the church has been studying the question of women in ecclesiastical office, and consideration of a report on “Headship,” expected in 1983, was postponed until the 1984 Synod. A Committee completed a new translation of the 1619 Dordt text of the Belgic Confession and it is now under study by the churches with a view to final action at the 1985 Synod. A draft of a “Contemporary Testimony” is also being studied by the churches for Synod consideration in 1985.

The 1983 Synod expressed to the Reformed Church in South Africa its “grief and disturbance over the unbiblical ideology and persistent practice of apartheid/separate
APPENDIX

development in the society of South Africa and within the white Reformed churches”; Synod decided that at this time it would be “premature to sever the ties of ecclesiastical fellowship” with that church. The Synod also instructed its Committee on Interchurch Relations “to give this matter high priority.”

With regard to relationship with the Gereformeerde Kerken in Nederland (GKN) the Synod decided not to sever its ties of “ecclesiastical fellowship” but to redefine the terms of that fellowship with reference to the GKN by “declaring that the elements referring to pulpit and table fellowship no longer apply, except at the discretion of the local consistories, based on the Holy Scriptures, the confessions and decisions of synod . . .” No decisions were made with regard to the membership of the GKN in the Reformed Ecumenical Synod.

4. Korean American Presbyterian Church

This is the youngest denomination both in NAPARC and among the churches with which we have official relationship. They now have nine presbyteries, including one in Canada. There are some 6,500 communicant members in 97 congregations, and 120 ministers. A missionary has been sent to West Germany where he is ministering to nine Korean groups. It was also determined to establish India as a foreign mission field and to begin training a candidate to be a missionary there. The church has established the “Reformed Presbyterian Theological Seminary” in Los Angeles, California. There are 23 students enrolled, and 30 have already been graduated. The faculty consists of 14 professors and assistant professors, and three special lecturers. This year’s budget is about $80,000. It was decided that knowledge of the Hebrew and Greek languages is to be required for ordination.

5. Presbyterian Church in America

The General Assembly sent to the presbyteries, by a vote of 441 to 220, a proposal to invite our church to join the PCA. As this report is written the voting by the presbyteries has not been decided nor completed (approval by 75% of the presbyteries is required), and your Committee cannot make any evaluation or proposal on the matter at this time. Nor does the Committee plan, in any case, due to the shortness of time prior to our General Assembly, to recommend any action by this Assembly.

Other decisions by the PCA Assembly were to adopt a new organizational structure for the denominational committees and agencies (your Committee has no further information); to maintain its relationship with the Christian Reformed Church after a study of that church; to recommit to a study committee the question of validity of Roman Catholic baptism; to reject, by a vote of 329 for, 412 against, a proposal to change the constituency of General Assemblies to elected representative assemblies. The Assembly also rendered decisions on seven judicial cases which, according to their delegates’ report to NAPARC, had the effect of “indicating that the PCA is a ‘strict subscription’ church.” And, in response to two overtures favoring a position of total abstinence from beverage alcohol, rejected the overtures and reaffirmed the position taken by the Eighth General Assembly, which is as follows:

“1. . . . That to adopt a position of total abstinence would go beyond the requirements of Scripture (Deut. 5:32, 33; Col. 2:20-23) and is contrary to the Westminster Confession of Faith (Chapter 20, sub-paragraph 2), which forbid the binding of the conscience by the commands of men.

“2. That the General Assembly reaffirm the following statement adopted by the Eighth General Assembly in regard to the issue of temperance:

The General Assembly recognizes the problem of the abuse of alcoholic beverages in our society. For this reason, the General Assembly encourages local churches to:

a. Teach and counsel as to the sin involved in the intemperate or escapist use of any part of creation.

b. Teach and counsel the kind of love and wisdom which may lead to individual decisions to curb or to refrain from the use of a particular aspect of creation; and

c. Proclaim and embody the reality of the work of the Holy Spirit in the bond of vital fellowship within the body of Christ which is the Biblical antidote to the intemperance and escapism of our day (cf. Ephesians 5:18, in context).”
6. Presbyterian Church of Korea (Kosin)

The year 1984 will mark the 100th anniversary of a Presbyterian church in Korea. The Kosin denomination has launched a $3,750,000 drive to establish a General Assembly center in Seoul. The foreign missions committee was separated from the Evangelism Committee and it was voted to send one missionary family each to Thailand and Indonesia. A budget of $75,000 was allotted to the establishment of 14 new churches in Korea during the year. A constitutional amendment was adopted requiring seminary graduates to serve for two years in rural non-selfsupporting churches before being ordained. They are also studying a proposal to make eligible for ordination examination non-ordained evangelists who have completed 20 years of ministry but have not completed the required seminary course. Churches are well-filled, there is an increasing use of mass media, and there is a growing sense of unity in the church.

7. Reformed Church in Japan

This church, having held its 38th General Assembly, now consists of 63 congregations plus 43 chapels. We do not have a current number of church members, but there are 117 ministers, 262 ruling elders, and 363 deacons. There are also 16 students in the theological seminary. Among decisions of the past General Assembly were a resolution registering disapproval of foreign dignitaries bowing (worshiping) at the Yasakuni Shrine, a decision to send two delegates to the 1984 RES Chicago, and to send to the presbyteries for study until 1985 a “Declaration” to a newly-proposed Confession of Faith. The latter evoked much discussion as to the meaning of various expressions in these documents. It is expected that it will be some years before final decisions are made on these matters.

8. Reformed Church in the U.S.

The church is more than ever committed to reaching into the world with the gospel message. They continue their full support of the Lendall Smith family as their missionary in Taiwan (some $46,000 per year), are assembling funds for possible new mission work in Germany. They have a home missions budget of $63,000, including the work of a newly-appointed missionary at large. Contributions to the church increased by 17% over the previous year. Communicant giving averaged $339 for their approximately 3,000 members. They have recently published an English translation of the Heidelberg Catechism, and have authorized publication of a commentary and workbook on that document. They have decided, after several years of study, to vote in 1984 on the addition of the Canons of Dordt and the Belgic Confession to their doctrinal basis; they have adopted a new constitution, and are considering a division of the church into four classes by 1985. They seek to face doctrinal issues faithfully and have appointed a committee to study the question of “theonomy” before it might become a divisive issue in the church. They use Westminster Theological Seminary for theological training of students and they support it financially, while examining it with regard to continuing support.

9. Reformed Churches of New Zealand

These churches have had a “sister church” relationship with the Orthodox Presbyterian Church for many years, even though each church recognized the difficulty of expressing that relationship as fully and satisfactorily as either might desire. The New Zealand churches have been desirous of clarifying their relationship with all of the churches with which they have formal contact and appointed a study committee to consider the matter. As a result of that study their 1983 Synod adopted the following motion: “to develop correspondence with the Orthodox Presbyterian Church of North America in order to determine what we can do from both sides to make our Sister-Church relationship more meaningful.”

Your Committee has taken up this matter with them through the following motion: “Desirous of a meaningful ongoing relationship, and recognizing that the ‘sister-church’ relationship is somewhat cumbersome, and that relationship through the RES alone is not sufficient, we wonder if their delegates to the RES (1984) would be able and willing to meet with representatives of this Committee at the RES Chicago to discuss a ‘sister-church,’ ‘ecclesiastical fellowship’ or some different relationship.”

The Committee will report developments in these matters as we have information.
10. Reformed Presbyterian Church of North America.

The General Synod approved and sent to the presbyteries for adoption a new set of baptismal vows; adopted a study on the use of uninspired hymns and a study on the use of the Sabbath. Other studies are in progress on civil disobedience, revision of the Form of Church Government, and on an ordination vow (No. 8) that has to do with the use of alcohol, tobacco, and habit-forming narcotics by church officers and the binding of the conscience.

Your Committee is seeking to study the matter of church unity with their Committee on Interchurch Correspondence and Study.

II. North American Presbyterian and Reformed Council

A. Actions of the 1983 meeting, October 21, 1983

1. Postponed the concurrent Synods/General Assemblies from 1986 to 1987 as requested by our 1983 General Assembly. Your Committee has written a letter of thanks to NAPARC for its considerateness in this matter.

2. In response to a request from NAPARC a meeting of representatives of the home missions agencies of the NAPARC churches adopted the following statement concerning comity observance for the work of the respective home missions agencies:

   "Golden Rule" Comity Agreement

   Comity has meant different things to different people. We representatives of the home missions agencies and committees or boards of our denominations resist territorial statements on comity in light of the social and cultural complexity of North American society and the great spiritual need of our many countrymen who are apart from Jesus Christ. Out of a concern to build the Church of Jesus Christ rather than our own denominations and to avoid the appearance of competition, we affirm the following courteous code of behavior to guide our church planting ministries in North America:

   1. We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches and will refrain from enlisting members of these existing ministries.

   2. We will communicate with the equivalent or appropriate agency (denominational missions committee or board, presbytery missions or church extension committee, or session) before initiating church planting activities in a community where NAPARC churches or missions ministries exist.

   3. We will provide information on at least an annual basis describing progress in our ministries and future plans.

   4. We will encourage our regional home missions leadership to develop good working relationships.

   3. Decided to "send to the NAPARC churches for study and possible response" the report of the Study Committee on Hermeneutics, including "A Reformed Testimony on Hermeneutics" and a statement by the Rev. Dr. O. Palmer Robertson, and to keep the Study Committee "active in order to receive responses from the member churches to which they may wish to address an answer." A copy of the former (the Testimony) is available, but not of the latter.

   4. With reference to the request of the OPC 49th (1982) General Assembly for a NAPARC study of Reformed "impact on the American culture," the 1982 NAPARC meeting had appointed a committee to examine the feasibility of making this a focus of consideration at the next occasion of concurrent Synods and General Assemblies. The committee spoke of "the importance of helping our churches to address the burning social and cultural issues of our day" but judged that the subject is "so large and complex" that it could not be dealt with adequately in the context of the concurrent Synods/General Assemblies. The committee also expressed the opinion that "the primary agency for cultural transformation is the Christian school" and that "one of the most helpful things NAPARC could do" would be "promotion of the Christian school movement." (see Recommendation)

   5. A partial list of study reports (below) by the NAPARC churches was presented. The secretary reported that he is seeking to complete it.
6. The secretary reported that a directory of NAPARC churches is in the process of development.

7. The Interim Committee for the year 1983-84 is: The Rev. John H. Bratt (CRC), chairman; the Rev. John P. Galbraith (OPC), vice-chairman; the Rev. Morton H. Smith (PCA), secretary; Ruling Elder Albert A. Bel (CRC), treasurer; and Dr. William H. F. Kuykendall (ARPC), the Rev. Samuel S. Chang (KAPC), and the Rev. Jerrold S. Milroy (RPCNA).

8. The next meeting is scheduled for October 26, 1984, in Atlanta, Ga.

B. A “Reformed Testimony on Hermeneutics”

1. Joint Committee

The “Testimony” is the result of work done by a committee composed of members appointed by the several NAPARC churches (OPC: Richard B. Gaffin, Jr., Th.D., and Moises Silva, Ph.D.). After adopting the “Testimony” the committee adopted and sent to NAPARC, a summary of its work, which we believe should be included with this report:

“The assignment to the NAPARC Study Committee on Hermeneutics arose out of suspicions that different hermeneutic principles were operative within and among the NAPARC churches. Your committee discovered that at a certain fundamental level there seems to be encouraging agreement on hermeneutic principles. Some of these are listed below. They are the result of several committee meetings and revision based on responses to a presentation of a preliminary draft to a plenary session during the 1982 concurrent meeting in Grand Rapids. We recommend that the attached document entitled “A Reformed Testimony on Hermeneutics” be sent to the NAPARC churches for study.

“We also recognize that though encouraging agreement is evident on basic principles, sometimes when these principles are put to work in specific areas varying conclusions are reached. This divergence is seen in the very practical areas of the church’s life. It is the judgment of your committee that there is evidence of unrecognized hermeneutic principles operating in our midst. In that connection we would recommend that the following observations drafted by Palmer Robertson for the committee be sent to the churches for study. We believe that there must be a recognition of these and possibly other unrecognized principles, along with a constant re-evaluation of those principles so that we may seek together the edification and unification of the church.”

2. Testimony

A REFORMED TESTIMONY ON HERMENEUTICS

Preface

Whereas we confess Jesus Christ as only Saviour and Sovereign Lord over all of life, and affirm our full commitment to the Bible in its entirety as the Word of God written, without error in all its parts, concerning the interpretation of Scripture,

We affirm:

1. That because the primary author of Scripture is God, the interpretation of Scripture is concerned not with establishing whether or not it is true, but rather with ascertaining the meaning of its inerrant truth;

2. Both the unity and diversity of Scripture, that both are from God, and that this unity or coherence is manifested in and inseparable from its multifaceted diversity; and that the interpretation of Scripture must search out its unity without in any way violating or suppressing its diversity;

We deny:

1. All views of Scripture that see its origin and authority as resting ultimately in man, so that the presence of mistakes and errors is a necessary presumption;

2. All views of the unity and diversity of Scripture which do not acknowledge the consent of all its parts; and any disjunction between the divine message and human form of Scripture, or that Scripture contains irreconcilable theologies or contradicts itself in any way;
APPENDIX

3. That because of the unique, God-given unity of Scripture as his covenantal revelation, the fundamental axiom of biblical interpretation is that Scripture interprets Scripture;

4. That, because Christ is the fulfillment of the covenants, the center of Scripture is Christ in the fullness of his person and work, and that every part of Scripture has its place and is intelligible with reference to this center;

5. That while some passages of Scripture are difficult to understand, the central message of salvation in Christ is clear, and clearly understood by all who receive it in faith;

6. That the clarity of Scripture does not preclude the need for the church to give full attention to the cultural, historical, and linguistic backgrounds and distinctives of the various human authors;

7. That the Scripture speaks effectively to the interpreter in his own cultural setting;

8. That the Holy Spirit is the ultimate interpreter of Scripture, and that no one properly interprets Scripture apart from his illumining work.

3. That there is any standard for the interpretation of Scripture equal to or higher than Scripture itself;

4. That any part of Scripture is unrelated to the saving revelation of the triune God in Christ;

5. That Scripture is basically unintelligible or ambiguous;

6. The use of cultural and historical considerations to reconstruct a meaning of the text different from that intended by God through the human authors of Scripture;

7. That the impact of the interpreter's subjectivity necessarily obscures or removes the enduring truth and abiding validity of Scripture;

8. That dependence upon the work of the Holy Spirit undermines sound judgment and the proper use of reason in the interpretation of Scripture.

Conclusion

In making these affirmations and denials, we, as the body of Christ, commit ourselves to a life of obedience to the Word of God written, recognizing that only by submission to the Lord of Scripture will genuine progress in interpretation be achieved.

3. Observations of Dr. O. Palmer Robertson

These observations, referred to by the NAPARC committee above, are not now available to the public and we have been informed that they may not be expected to be in the near future.

C. Study reports of the NAPARC churches

The list of studies made by NAPARC churches that was distributed at the 1983 NAPARC meeting is below. Those desiring copies of any of these reports should write to the denominational offices, where such records are kept. Since these reports may have to be reproduced individually and some are of many pages, those requesting copies should offer to pay such charges as the office may deem suitable. Your Committee is reviewing OPC General Assembly Minutes for possible additions.

STUDY REPORTS OF THE NAPARC CHURCHES

ADIAPHORA


ALCOHOL

Alcohol, ARP, Minutes of General Assembly (1961), p. 245 (see also 1962, p. 405)

Consumption of Alcoholic Beverages, ARP, Minutes of General Assembly (1969), pp. 222-228

Scriptural Teaching on Alcohol and Tobacco, RPCNA, Minutes of General Assembly (1971), pp. 139-155
ABORTION
Abortion, PCA, Minutes of General Assembly (1978), pp. 270-281
Abortion and Scripture, RPCNA, Minutes of General Assembly (1974), pp. 84-86
Abortion, OPC, Minutes of General Assembly (1971), pp. 135-157
Abortion, ARP, Minutes of General Assembly (1973), pp. 326-328 (see also 1981, p. 403)

BAPTISM OF HOLY SPIRIT (see also NEO-PENTACOSTALISM)
The Baptism of the Holy Spirit, OPC, Minutes of General Assembly (1975), pp. 133-135

BIBLE, BIBLICAL AUTHORITY
The Bible, ARP, Minutes of General Assembly (1979), pp. 117-122
The Inspiration and Authority of Scripture, OPC, Minutes of General Assembly (1970), pp. 123-125

CAPITAL PUNISHMENT

COMMUNION
Close Communion, RPCNA, Minutes of General Assembly (1974), pp. 91-96

COVENANTING
Covenanting, RPCNA, Minutes of General Assembly (1976), pp. 121-132

DANCE

DEACONS
Diaconate, RPCNA, Minutes of General Assembly (1974), pp. 78-82

DIFFERENCES
Differences Among Christians, ARP, Minutes of General Assembly (1980), pp. 281-282

DIVORCE
Divorce and Remarriage, RPCNA, Minutes of General Assembly (1972), pp. 167-172
Divorce, ARP, Minutes of General Assembly (1971), pp. 866-869
Divorce, PCA, Minutes of General Assembly (1978), pp. 286-288

EVANGELISM
Joint Committee of CRC/RCA for Study of Theology and Evangelism, CRC, Acts of Synod (1976), p. 592

EDUCATION, CHRISTIAN
Church and State in Education, RPCNA, Minutes of General Assembly (1976), pp. 132-138
Philosophy of Christian Higher Education, ARP, Minutes of General Assembly (1978), pp. 621-630

FAMILY
American Family, ARP, Minutes of General Assembly (1972), pp. 58-60
Family Life, ARP, Minutes of General Assembly (1967), pp. 846-849

FILM
The Church and the Film Arts, CRC, Acts of Synod (1966), pp. 32-36, 316-361
GUIDANCE
  Guidance, OPC, Minutes of General Assembly (1969), pp. 134-141

HEADSHIP

HEALING
  Healing, ARP, Minutes of General Assembly (1963), p. 612
  Cooperation between Ministers and Physicians, ARP, Minutes of General Assembly (1973), pp. 328-330

HOMOSEXUALITY
  Statement on Homosexuality, ARP, Minutes of General Assembly (1977), p. 444

HUMAN RIGHTS
  Biblical Basis for Human Rights, ARP, Minutes of General Assembly (1979), pp. 117-122

HUNGER
  Hunger, ARP, Minutes of General Assembly (1969), pp. 222-228
  Hunger and Poverty, ARP, Minutes of General Assembly (1970), pp. 435-438

LORD'S DAY (see also SABBATH)
  The Lord's Day, ARP, Minutes of General Assembly (1961), p. 245 (see also 1962, p. 405 and 1966, pp. 556-559)
  The Teaching of Scripture in Regard to the Fourth Commandment, OPC, Minutes of General Assembly (1973), pp. 92-105

LORD'S SUPPER (see also COMMUNION)
  Administration of the Lord's Supper, ARP, Minutes of General Assembly (1978), pp. 715-723

MATERIALISM
  Materialism, ARP, Minutes of General Assembly (1977), pp. 527-529

MARRIAGE
  Marriage, ARP, Minutes of General Assembly (1971), pp. 866-869 (see also 1972, pp. 62-65)

MEMBERSHIP

MENTAL HEALTH
  Mental Health, ARP, Minutes of General Assembly (1971), pp. 692-693

MINISTERS
  Ministers Serving in Other Denominations, CRC, Acts of Synod (1976), p. 497
  Cooperation between Ministers and Physicians, ARP, Minutes of General Assembly (1973), pp. 328-330

MISSIONS
  Biblical Basis for Missions, ARP, Minutes of General Assembly (1981), pp. 396-398

MORALITY
  Morality, ARP, Minutes of General Assembly (1967), pp. 846-849
  Public Morality, ARP, Minutes of General Assembly (1978), pp. 715-723
  Curbing and Correcting Moral Irregularities, ARP, Minutes of General Assembly (1965), pp. 319-321
MUSIC
Education in Liturgy and Church Music, CRC, Acts of Synod (1978), p. 557 (see also 1979, p. 605)

NEO-PENTACOSTALISM (see also SPIRITUAL GIFTS)
Neo-Pentecostalism, CRC, Acts of Synod (1973), pp. 71-79 (see also 1974, pp. 31, 623-625
Baptism of the Holy Spirit, OPC, Minutes of General Assembly (1975), pp. 133-135

ORDINATION
Ecclesiastical Office and Ordination, CRC, Acts of Synod (1973), pp. 61-64, 635-716
Ordination Vows Binding Upon the Conscience, RPCNA, Minutes of General Assembly (1975), pp. 105-109

POLLUTION
Pollution, ARP, Minutes of General Assembly (1970), pp. 440-441

POVERTY
Hunger and Poverty, ARP, Minutes of General Assembly (1970), pp. 435-438 (see also 1977, pp. 527-529)

PREACHING
Seeking for a Response to the Word When It Is Preached, RPCNA, Minutes of General Assembly (1971), pp. 68-75 (see also 1968, pp. 169-171 and 1969, pp. 147-166)
Necessity for Prophetic Preaching, ARP, Minutes of General Assembly (1964), pp. 48-50

RACE RELATIONS
Race Relations, ARP, Minutes of General Assembly (1964), pp. 64-66 (see also 1966, pp. 556-559)
Problems of Race, OPC, Minutes of General Assembly (1974), pp. 101-118

RETARDED PERSONS

REVOLUTIONARY AGE
Revolutionary Age, ARP, Minutes of General Assembly (1968), pp. 94-99

SABBATH (see also LORD'S DAY)
The Teaching of Scripture in Regard to the Fourth Commandment, OPC, Minutes of General Assembly (1973), pp. 92-105

SEX
Sex, Marriage, Divorce, ARP, Minutes of General Assembly (1971), pp. 866-869 (see also 1972, pp. 62-65)

SPIRITUAL GIFTS (see also NEO-PENTACOSTALISM)
The Question of Spiritual Gifts, PCA, Minutes of General Assembly (1974), pp. 170-175

SOCIAL JUSTICE

SOCIETY
State of Society, ARP, Minutes of General Assembly (1961), p. 245 (see also 1962, p. 405)

TAXATION

TITHE
The Tithe, ARP, Minutes of General Assembly (1978), pp. 715-723
APPENDIX

TOBACCO
Tobacco, RPCNA, Minutes of General Assembly (1971), pp. 139-155 (see also 1972, pp. 152-157)

USURY
Usury, ARP, Minutes of General Assembly (1971), pp. 527-529

WAR
Ethical Decisions about War, CRC, Acts of Synod (1975), pp. 53-56, 518-533 (see also 1977, p. 550)

WOMEN-
The Use of Women's Gifts in the Church, CRC, Acts of Synod (1976), p. 602 (see also 1977, p. 599)

WORLD RELIEF
Ad Hoc Committee on World Missions and World Relief, CRC, Acts of Synod (1983), p. 461

WORSHIP

III. International Conference of Reformed Churches
In the fall of 1982 a meeting called by the Reformed Churches in the Netherlands (commonly called "Article 31") to constitute an "International Conference of Reformed Churches" was held in Groningen, The Netherlands. Participation was by invitation to churches that have had a formal relationship with the RCN and to a few others. Your Committee is unaware of the criteria used for such other invitations; several churches, though not all, that had registered their membership in the Reformed Ecumenical Synod were invited. No church in the United States was invited.

The Constitution of the ICRC is still in the process of formulation. A second meeting is scheduled to be held in Edinburgh, Scotland, September 3-13, 1985, and it is expected that organizing will be completed and a membership roll established. Your Committee does not know enough about the nature of the organization at this time to make a recommendation either to apply or not to apply for membership. Also, our relationship with the RES will have a bearing on such a judgment in the future, and we do not know if the organization will be a force for unifying or dividing the Reformed churches of the world. The Committee will continue to observe this development and report to a later General Assembly about it.

IV. Other Committee Activities
A. The Committee is continually seeking to clarify and to express clearly principles of church unity and their application by our church to its relationships with other churches. These studies include an evaluation of the content of "Churches in Ecclesiastical Fellowship" relationship, and its application to churches abroad.

B. The Committee is in correspondence with several churches abroad for the purpose of exploring the possibility of a relationship of some nature. These include the Free Church of Scotland, the Evangelical Presbyterian Church of Ireland, and the Reformed Presbyterian Church of Ireland, with whom we have had ties through the Reformed Ecumenical Synod
and the Netherlands Reformed Church, which separated some years ago from the
"Article 31" Reformed churches, and with which we had contact through their observers
at meetings of the RES and through members associated with our missionary work in Ethiopia
and now in Kenya.

C. The Committee received an inquiry from the new American denomination known as the
Evangelical Presbyterian Church seeking to establish contact with our church. Your
Committee has asked them for information concerning such matters as their standards of faith
and the form of their ordination vows, and has offered a meeting of representatives of the
respective committees.

D. The Committee has asked our church’s Semi-centennial Committee “to publicize the
semi-centennial celebration to the NAPARC churches and others with which we have an
official relationship, of the 50th anniversary celebration and invite them to participate in some
phase of that event.”

V. Budget

Expenses for the coming year cannot be estimated with any accuracy at the time of
preparing this report, and they will be submitted at the time of the General Assembly.

VI. Elections to the Committee

The terms of the following members of the Committee expire at this Assembly: John P.
Galbraith and Jack J. Peterson.

VII. Recommendations

1. That the General Assembly appoint a committee of three, including at least one of the
OPC members of the joint NAPARC study committee on Hermeneutics, to study and
recommend to the next General Assembly a response to the NAPARC report on Hermeneutics,
and (b) establish a budget of $500 for this committee (see II,A,3 above).

2. That the General Assembly (a) appoint a committee of three to plan a preassembly
conference in 1985 to address the problems of the increasingly pervasive influence of
humanism in American society and of how to transform American culture in accordance with
biblical principles, and (b) establish a budget of $1000 toward the committee to plan the
conference, with additional needed funds to be obtained from other sources (see II,A,4 above).

3. That the General Assembly request NAPARC to urge strongly the member churches that
when they plan a study of doctrinal or ethical matters they consider asking the other NAPARC
churches to join them in the study.

Grounds

a. Unilateral studies and decisions deprive the other member churches of the benefit of the
combined understanding of Scripture

b. Unilateral decisions can create unnecessary divisions among the member churches

c. Joint studies are a means of carrying out the stated purposes of NAPARC: “Facilitate
discussion and consultation . . . on issues and problems which divide them . . . and by sharing
of insights communicate advantages to one another”; “Promote the appointment of joint
committees to study matters of common interest and concern”; “exercise mutual concern in
the perpetuation, retention, and propagation of the Reformed faith”

d. “Communication on major issues of joint concern” is one of the purposes of “Churches
in Ecclesiastical Fellowship”

4. That the General Assembly authorize the Committee, in consultation with the
Committee on RES Matters, to appoint a total of two persons to attend the next meeting of an
“International Conference of Reformed Churches” (ICRC) in Edinburgh, Scotland, Septem-
ber 3-13, 1985, now in the process of formation, as observers or some other non-delegate
status acceptable to the ICRC (see III above).

5. That the General Assembly urge the presbyteries to seek to establish fraternal relations
with presbyteries/classes of churches with which we have a relationship of “Ecclesiastical
Fellowship,” and with nearby presbyteries of the Korean American Presbyterian Church
(KAPC) which is now a member church in NAPARC.

Respectfully submitted,
John P. Galbraith
Chairman
REPORT OF THE HISTORIAN

Few knew that Robert Churchill was working on a personal history of the OPC at the time of his death. He had completed 10 chapters and, while unfinished, his recounting is full of his refreshing style, clear-headedness and incomparable wit. To say the least, the events he celebrated were to his mind nothing short of epic-making. This is what he said:

The 1936 Assembly culminated the long struggle in the church, between conservatives and modernists. The word of man was officially placed above the Word of God, and men had to leave the church or else support false doctrines. It would be hard to conceive of an issue which was more clear-cut and commanding to all honest men. In some ways the issues were larger, or more clearly cut than in Luther’s day. Who, for instance, in the Roman Church, would deny the Virgin Birth or the truth of the Scriptures? What Roman theologian ever doubted the miracles of Christ, His penal death, or His resurrection? The modern reformers stood for all that Luther stood for regarding the absolute authority of the Scriptures, plus a great deal more. If the situation in the 16th century demanded a new church, the situation in the 20th century demanded one also.

But the direction and shape of the new church were things over which Mr. Churchill and many others agonized. Listen to him as he remembers a 1935 summer’s visit to his home church in Tacoma, Washington:

That morning as I climbed the spacious stone steps of the church on Division Avenue, now a church of twenty-six hundred members, I was very conscious of the flow of history and of the tremendous doctrines at stake in this greater than “Arian” controversy. There was pride also as I realized the kind of church I could call my own. Here was a church destined to take the lead in this modern warfare of the Lord, a war which must mold the future. It was Sunday School time, so I naturally turned my steps to the Men’s Class, taught by the pastor. I noticed many young men there, some of whom I had taught and supervised in earlier days. Now they were leaders in the church. The class was large and there were many new faces. Suddenly my musings were interrupted. The pastor was saying that when the impending division comes in The Presbyterian Church we must not make the same mistake which the earlier reformers made when they left the church of Rome. And what was this mistake? Oh, said the Pastor, the error is easily seen; you see when the early reformers left one church or denomination, they turned right around and formed another church or denomination; and this is the source of our trouble today. When this modern split comes, . . . we must not fall into the error of forming a new denomination. Some in the class were plainly mystified by such teaching, but the majority of that large class agreed heartily with this position. Here was the ‘plus ultra’ of the fight against modernism, why hadn’t people seen it before? Denominationalism, the organized church, that was the source of the trouble. Thank God for such clear-sighted leadership! I sat there trying to close my eyes to the utter childishness of the interpretation, both of history and the Scriptures. I tried to reason that of course a church leaving the older denomination would naturally have to become independent, at least for a time.

Also I tried to tell myself that such a wild and irrational position would surely not prevail among people of Presbyterian background. How mistaken I was.

This very low view of the church was only one of a host of popular assumptions which were brought into the church, like the Trojan horse, past the fortresses and guards zealously engaged in keeping out modernism . . . [We must note that, as shocking as this teaching was, it was not even one step removed from the fundamentalism of the Plymouth Brethren and dispensational type which had for years been making its way unhindered into the church] . . .

In this quarter of a million dollar edifice with its fine Reuter organ, gold leaf on its impressive dome, and real art glass in its beautiful rose-windows; in this leading church of the Pacific Northwest, something happened which must have caused triumphant
laughter among the demons in hell. The things which took place were shoddy and puerile; such exegesis of the Scriptures was shallow and inadequate. Yet by this method the church of Christ was broken down more completely than if the work had been plotted and executed by master minds.

So it happened that the battle was over more than liberalism. Ferocious foes were found in what Mr. Churchill called "an unhealthy pietism" and a Presbyterian conservatism that began to attack the new movement. By the time of Machen's death, many things were certain. Says Mr. Churchill:

The new church would be small, not large; and this was frightening. The American mind was used to religion with one eye on the box office. If a thing was good, it had to register on the applause meter. Here was a movement, and the crowd was not there. It was doomed. To this may be added the general defection of conservatives who were not of the fundamentalistic temper. These men saw clearly the drift of ecclesiastical affairs. When men were tried in presbytery and synod for their membership on The Independent Board, or for their speaking of the doctrinal defection in the church, they saw that things were far more serious than they had at first supposed. This meant great loss; they would be put out of the church, lose their position, and could no longer do good. We may not judge the motives of these men; no doubt their actions were well justified in their own minds. But at least they did not say with Luther:

Let goods and kindred go;
This mortal life also.

The Bible devotes a great deal of space to warnings. Do we hear an echo of those warnings in Mr. Churchill's words? It may be that the dangers of which he speaks will be ignored or forgotten in our day amid a sea of well-publicized "programs" and ever-so-relevant causes. But then some have awakened to the remarkable similarities between the progress and abysmal end of the church in the last century and the course we are pursuing in our own. Is it a case of Jerusalem following Samaria? Although Mr. Churchill did not explicitly make this connection, we can surely profit from his prodding and study out the matter for ourselves.

STUDYING

This past year has proven profitable for the building of an archives for the church. We now have a complete set of GA minutes and are well on the way collecting a duplicate set. Also there has been deposited with the historian a nearly exhaustive collection of denominational publications; it begins with the *OPC Messengers* of 1945 and culminates in a double run of *New Horizons*.

One of the most interesting contributions came from a family in Nebraska. An extensive folder had been compiled on each presbytery, its home missions work and the denomination's foreign mission endeavors. It makes for an extremely helpful cross-reference resource.

Two gifts of great significance came from Pennsylvania. Mrs. Egbert Andrews is in the process of reviewing and organizing her husband's papers. She has already forwarded the first installment of these invaluable items for inclusion in the archives. Also relatives of Adelaide and Jeremy Griggs have donated a fine collection of Dr. Machen's works in their first edition. Included as well was a magnificent scrapbook kept by Mrs. Griggs that charts the organization of the Independent Board of Presbyterian Foreign Missions. A true treasure was an autographed copy of Edwin H. Rian's *The Presbyterian Conflict*.

Mention of Mr. Rian brings to mind a disappointing series of events during the last year. Richard Nelson of our Trenton congregation had done a fine job on my behalf locating Mr. Rian. We had hoped to visit Mr. Rian for an in-depth interview. The effort failed when he refused the interview and wrote, "It is a generation since I left . . . the church so that I regard it as somewhat a closed chapter." Despite our disappointment we do not hesitate to recommend his book as a classic introduction to the struggles of the '30s.

As encouraging as the Rian affair was discouraging is the example of Chris Wisdom of our Albuquerque church. Addie Alcorn is a member of his congregation; she attended the trials of Dr. Machen in the Presbytery of New Brunswick, was an early member of the OPC and knew
many who figured prominently in the church's beginning. Mr. Wisdom took it upon himself to
record an interview with Mrs. Alcorn and then forwarded the tape to me. I hope others will
follow suit. Such "living history" is beyond value.

One enterprise that did not bear fruit over the past year was my effort to gather recollections
and opinions of our church's past. I had distributed widely a letter inviting such contributions
which I had hoped would prove helpful in gaining insight into the character of the OPC. To date
I have not received a single communication.

CELEBRATING

Expectations build for the 50th Anniversary. The historian's responsibilities involve his
participation as an ex-officio member of the Semicentennial Committee and his oversight of
the production of two volumes to mark the event.

Most important is the Semicentennial Book that has been advertised in New Horizons. I will
not take time to describe the book (a description is available in the January issue of New
Horizons and last year's Historian's Report to the GA). Success of this volume depends upon
a network of historians representing each presbytery and standing committee. I have set July 1,
1984, as the due date for submission of materials (pictures, etc.) and first drafts. Also the
"minister's biographical data sheets" are due from the respective historians on the same date.
Presently by way of pre-publication offer, the book may be ordered from the historian for
$16.00. The final cost per volume is set at $21.00.

The matter of money for this book is a pressing issue. We have offered the volume at a
savings in order to raise capital. But response to this offer depends upon exposure. Because of
other pressures, New Horizons cannot keep the offer before the church. Therefore I will have
to use other means to accomplish this. There is as well the possibility of interest beyond our
denomination; for this reason, I wish to advertise on a broader scale, especially to those
churches with which we have close affinity. Because I may not be able to depend completely on
pre-publication funds, I am engaged in discussions with various individuals about investment
in the project. I would appreciate any help or advice members of the church in this regard can
provide.

The other volume on which I am working is a collection of essays to be presented to the OPC
in honor of her 50th birthday. Contributors include Richard Gamble, Peter Lillback, Sam
Logan, James Payton, Allen Guelzo, John Wiers, David Carson, Mark Noll, Greg Bahnsen,
James Dennison, Jr., Clair Davis, George Marsden, Tom Gregory, Laurence Eyres, Richard
Gaffin, Jr., Edmund Clowney, John Galbraith and John Mitchell; plus composite articles by
ministers, missionaries, elders and deacons. Concluding the work will be a comprehensive
bibliography of Machen's writings. I trust that both books will add significantly to our
celebration.

MOURNING

Reviewing the year gone by, the church cannot overlook the passing of the OPC's first and
premier historian; Paul Woolley died March 17, 1984. In his honor, may I recommend the
final chapter, "Pietism and Orthodoxy," in The Significance of J. Gresham Machen Today.
His closing words are quoted here in tribute:

J. Gresham Machen made a beginning in putting into practice the proper definition of
a church. But his standard was too high for the masses of his day. Bound by custom and
habit they were not ready to break away from the false doctrine that was incorporated
into much preaching that claimed to be Christian. They were not ready to demand that
the officers of the church be loyal to the confessional standards. More than a half-
century has passed since Machen defined the difference between the religion of
Christianity and the religion of Liberalism. The modern world is founded upon the
conclusions of Immanuel Kant. The attempt to coordinate them with Christianity has
consumed much energy. Before Kant's death Friedrich Schleiermacher issued his
Addresses on Religion to the Cultured among its Despisers, which was one of the more
important of the attempts. Karl Barth followed a century and a quarter later with
another attempt.
The basic difference between them and Machen is that the latter insisted on maintaining unimpaired the full authority of the inerrant Scriptures. This distinguishes him sharply. The combination of high scholarly quality in his work with the recognition of the claims that the Scriptures make for themselves is the combination that has been best represented in the last half-century of theology by J. Gresham Machen. Perhaps the Evangelical wing of the church, at least, is now ready to defend his view, since it is the biblical one.

On these principles the doctrines of Orthodoxy must purify the emphases of Pietism, clear it from its excesses and imbalances, and proclaim the gospel in purity to the present generation. It need not demand spectacular results, but it must face the problems. If it does not do so, it will fail to reach the goal God has given it.

RECOMMENDATIONS

In my estimation, we have reached a transition point in regard to the historian of our church. The issues are simple: time and money. We must take into account the many hours the historian will spend at his task during the next few years. Presently he must snatch hours when he can. However, it appears that concentrated blocks of time will be necessary if the job is to be done well. The question is: can we ask a man to work for us and not be compensated? or can we ask an individual congregation to suffer the restrictions this job demands as its pastor “robs” them in order to give to the denomination? Much better that the denomination pay for the work so that the historian’s congregation can make adjustments to his salary and secure help if it is necessary. Don’t misunderstand; neither the historian nor his congregation are complaining. They have gladly labored under the present arrangement. Nevertheless a humble petition is brought to the General Assembly in hopes that the church may more greatly profit from the historian’s efforts:

1. That the historian be paid $4,000 per year.
2. That the historian’s budget be set at $5,000 in the following proportions:
   
   $1,100  Administrative (this includes office expenses, supplies, phone, secretarial honorarium, computer services, etc.)
   2,400  Promotion of the Semicentennial Volume
   1,000  Travel
   500  Archival retrieval and procurement

$5,000

3. That, for promotional use of the committees supported by the combined budget, 200 copies of the Semicentennial Volume be purchased from the combined budget at the cost of $16.00 per volume; and that total payment be forwarded to the OPC Semicentennial Volume Account by January 31, 1985.

4. That, for use in goodwill gestures to sister denominations and other purposes, the General Assembly purchase 50 copies of the Semicentennial Volume at the cost of $16.00 per volume; and that total payment be forwarded to the OPC Semicentennial Volume Account by January 31, 1985.

5. That the present historian’s term of office expire at the regular meeting of the General Assembly in 1987.

Respectfully submitted,
Charles G. Dennison, Historian
Father and Brothers:

The Committee on Missions and Diaconia of the RES, of which your correspondent is a member, will be conducting a missions conference from July 24 to 27 as a part of the pre-synod conferences to be held in conjunction with RES CHICAGO 1984. The theme of the missions conference will be: MISSION AND THE FUTURE — CHARTING NEW STRATEGIES. The keynote address will be given by Dr. Harvie M. Conn of the OPC on the subject, "Missions at the Crossroads of History." The full program was published in the minutes of the 50th General Assembly in the report of the Missions Correspondent to the RES.

During 1983 the following editions of the RES Mission Bulletin were published:

- "Church and Parachurch" by James A. DeJong, Dick L. Van Halsema and Laurence N. Vail, February 1983
- "Report of the 7th Reformed Missions Consultation" by John F. Robinson, April 1983
- "Searching for Ways of Mission in Revolution" by James C. Dekker, August 1983
- "Interpreting the Blueprint," Report of WEF Consultation Wheaton '83 by Mr. Louis Haverman, CRWRC, August 1983

The editor of the Bulletin, Dr. Paul G. Schrottenboer, General Secretary of the RES, requests the assistance of the member churches to find writers who can write on current topics in missions and diaconal services in such a way that the material is useful to readers in the third world as well as to us.

Your correspondent is no longer engaged directly in the work of world missions and believes that the General Assembly would be well served if another correspondent, such as the Rev. Donald G. Buchanan, would be appointed to serve in this capacity.

Recommendation: That the 51st General Assembly appoint another missions correspondent to the RES to replace Mr. Vail.

Respectfully submitted,
Laurence N. Vail
REPORT OF THE COMMITTEE ON STEWARDSHIP

1983 - A YEAR OF THANKSGIVING TO GOD

For the first time in the history of their church, Orthodox Presbyterians gave over $1,000,000 for their church's program of Worldwide Outreach. The total exceeded the goals approved for all the committees, exceeded even the more optimistic expectations, and provided a tremendous encouragement to all those engaged in proclaiming the gospel at home and abroad.

The church can only give thanks to God for providing the means for a greatly strengthened obedience to the Great Commission and for the spirit of faithful stewardship and joyful giving that was seen in this outpouring of abundant gifts.

WHERE IT ALL CAME FROM

The General Assembly should give careful scrutiny to the sources of the 1983 record giving. A partial analysis of sources follows.

For Worldwide Outreach
- Designated to committees $132,695 [13.3%]
- For Worldwide Outreach, Undesignated Regular gifts during the year $545,371*
- Thank Offering 1982 (rec'd in '83) $41,206
- 1983 (rec'd in '83) 226,758 $267,964
- Bequests to Worldwide Outreach $54,292**
- Total undesignated $867,627 [86.8%]

Total Worldwide Outreach 1983 $1,000,323

* Of this total, approximately $30,000 was received in January 1983 of gifts that were from 1982 and sent in late by local churches.

** The bequests include one forwarded by the congregation receiving it and a second one given directly for Worldwide Outreach (the first such bequest received). Though the "Plan for the Committee on Stewardship" says that bequests shall not be counted as fulfilling the budget goals for Orthodox Presbyterians, the instructions of the donor were honored as having the priority. An amendment of the "Plan" may be appropriate to relieve the conflict in such situations.

The regular giving in 1983 showed only a modest gain over 1982. But the Thank Offering increased by the largest gain ever made. The total Thank Offering (by the end of February 1984) was $242,501 (nearly the $25 per communicant suggested) and exceeded the total for 1982 of $192,465 by 26%. Even without the unusual bequests and the large amount of late-arriving 1982 contributions, the Thank Offering alone would have made 1983 a banner year.

In other words, a combination of unusual factors went into the result: A large amount of late 1982 gifts received in 1983; bequests, a factor not present in prior years; and an exceptionally generous Thank Offering.

WHY SUCH A RECORD YEAR?

No doubt everyone will have his own opinion on why we were so blessed in 1983. It seems reasonable to suppose that the increased promotional publicity for Worldwide Outreach during the year was a factor, particularly for the Thank Offering. (The cost of this promotion, at nearly $8,000, compared to previous years at about $2,400, seems well worth the increase.)

At the same time, the special bequests alone account for more than the total over the budget received. Neither bequest could have been influenced by 1983 promotion, but at least one of them was very likely influenced by deferred giving promotion conducted by the Committee on Stewardship in recent years. This area of support for the causes of the Kingdom needs to be reinforced in future years.

We can also be thankful for the improved economic situation that permitted many
people to give more freely, particularly by the time of the Thank Offering.

But whatever the factors, we can surely see the gracious provision of our God who has promised to supply our needs, even our need to give to his own work.

THE RESULTS FOR THE WORK

Every committee benefitted from this outpouring of gifts. Every committee ended up with a surplus of cash on hand at the end of the year. Actual receipts were distributed as follows:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Percentage of Approved Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$244,911</td>
<td>105% of $234,315</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$366,428</td>
<td>106% of $347,196</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$287,942</td>
<td>105% of $273,652</td>
</tr>
<tr>
<td>Stewardship</td>
<td>$37,125</td>
<td>77% of $48,000</td>
</tr>
<tr>
<td>New Horizons</td>
<td>$63,918</td>
<td>93% of $68,987</td>
</tr>
<tr>
<td><strong>Total 1983 Worldwide Outreach</strong></td>
<td><strong>$1,000,323</strong></td>
<td><strong>103% of $972,150 approved goal</strong></td>
</tr>
</tbody>
</table>

* In addition to these receipts from undesignated contributions to Worldwide Outreach, the Committee on Stewardship received a total of $6,242 from other non-OP sources for a total income of $43,367. Neither Stewardship nor New Horizons required their total approved budgets, leaving the balance for use by the program committees.

LOOKING AHEAD TO THE FUTURE

One of the often painful duties of the Committee on Stewardship is that of trying to forecast the future. Over the years, its estimates have been conservative, but usually on the high side of what actually occurred. An exception certainly occurred in 1983, and for that the committee is hardly embarrassed, simply grateful to God.

As for 1984, the record for the first three months is encouraging, but hardly the stuff for complacency. Receipts through March 31 were $156,065 compared to $184,353 in 1983. That looks very poor until account is taken of the more than $30,000 in late receipts that were recorded in January 1983. Contributions in 1984 are, apart from that unusual factor, running slightly ahead.

Still, this leaves the same urgency for a strong Thank Offering that we traditionally face every year. No one regrets the dependence on the Thank Offering to "make the budget" each year more than the Committee on Stewardship. But this pattern of support has become a fact of our church's giving schedule that cannot be ignored.

In examining these factors and projecting trends for the future, the Committee on Stewardship judges that the program of Worldwide Outreach may expect to reach a goal of $1,029,161 in 1985 and is recommending that goal to the Assembly. This projection assumes a moderate gain in both 1984 and 1985, perhaps less the first year and more in the second. It has also exercised severe restraint in its own budget request, being the smallest for several years.

PROGRAMS FOR THE FUTURE

Our program committees, having been faced with limited resources, have had to exercise their own restraints in pushing forward the work they are commissioned to do for the church and its King.

The Committee on Home Missions and Church Extension plans to increase its commitment to field ministry, particularly in the area of regional (presbytery) home missionaries. It anticipates deficits, both in 1984 and 1985, and plans to meet those shortfalls in regular contribution income by drawing from its Contingency Fund. This fund is made up mainly of bequests and has some freedom in transferring money to the general, program fund.

The Committee on Foreign Missions also plans to move ahead with a major increase in missionary support as it moves to take over at least half the support for Victor Atallah now being borne by the Back to God Hour. It continues to seek for "tentmaker" missionaries and expects to maintain existing strength on the fields. It expects also
to need to divert funds from its capital fund to its general, program fund in order to meet deficits in regular contributions.

The Committee on Christian Education rejoices in its having completed repayment (during 1984) of all the loans made to the Sunday School Publication Fund. This large debt, a matter of grave concern only a few years ago, is no longer a hindrance. The committee plans to enlarge its funding of the intern program, maintain its support of Great Commission Publications, and move ahead in contacts and encouragement to the churches. Its involvement, through its General Secretary and by oversight, in *New Horizons* continues.

The magazine itself is funded from undesignated contributions to Worldwide Outreach and its costs are increasing moderately. Short of curtailing the publication quite severely, those needs are largely fixed costs permitting no significant paring. Believing that *New Horizons* serves the church and its program of Worldwide Outreach ably and well, the plan is simply to improve on a good product already attained.

The Committee on Stewardship, having been instructed not to employ a full-time general secretary, and waiting to see what further changes may be forthcoming, has sought to carry out its undiminished responsibilities as best it could with the reduced staff permitted it. Until its future is more clear, the committee continues to do the best it can with such limited resources.

**THE GRAVE CONCERN OF THE COMMITTEE**

The Committee on Stewardship is gravely concerned not for its own future existence (no member having asked for the assignment!), but for what its experience has taught about the stewardship of God's people in support of the church's outreach. This experience combines to generate the gravest concern on the part of the Committee on Stewardship concerning the recommendations of the special Committee on Methods of Worldwide Outreach being reported to this Assembly.

The Fiftieth General Assembly, acting on recommendations of this special committee, instructed the Committee on Stewardship not to employ another full-time general secretary for the interim until this present Assembly. These actions did not, however, reduce the responsibilities of the committee in the meantime.

Operating with a half-time administrator with no other staff assistance, the committee undertook to carry out its duties. It set up several sub-committees covering the various areas of its functions. Committee members spent many extra hours and days of their own time in the performance of these tasks.

The special Committee on Methods of Worldwide Outreach now completes its recommendations to this General Assembly. Without going into the many details, the basic one is to replace the present Committee on Stewardship with a new Committee on Coordination, made up of representatives of the three program committees and three at-large members elected by the Assembly. The duties have been changed, both in eliminating some functions of the present committee and in adding others. The recommendations do not, however, make any change in the basic operation of a combined budget for the church's Worldwide Outreach.

The concern of the Committee on Stewardship is focused on two critical aspects of these recommendations, both of which are of vital importance to the whole work of the church. The first of these is the structure of the proposed Committee on Coordination, a pattern that was deemed unworkable and abandoned twelve years ago; to revive it now will restore the serious "conflicts of interest" that plagued the original Stewardship Committee until its present structure—nine members elected by the Assembly—was adopted in 1972.

The second focus is the failure of the recommendations to take account of all the functions presently performed by the Committee on Stewardship. Any number of details are overlooked, some quite serious in their consequences. The Committee on Stewardship, should these recommendations find approval by the Assembly, is prepared to offer several further recommendations to clarify these proposed arrangements.
It is the earnest desire of the Committee on Stewardship that the Assembly will decide, once for all, whether it really desires a Committee on Stewardship, and if so, whether such a committee it is to seek to foster the principles of biblical stewardship among the churches and whether it is to recommend to the Assembly priorities for the church's outreach goals; and whether the church's program of outreach is really best served by a system of Worldwide Outreach that has undergirded the express desires of past General Assemblies over a period of many years.

If there is a desire for changes (and the Committee on Stewardship is by no means averse to changes), the Committee would suggest that the subject be referred, with whatever suggestions the Assembly may have, to the Committee on Stewardship or some new special committee for full consultation with and consensus, if at all possible, among all the committees presently included in Worldwide Outreach for recommendations to the Fifty-second General Assembly. Only so can the Assembly be assured that all its interests are being properly met.

**BUDGET PROJECTIONS AND REQUESTS**

Summaries of actual operations in 1983, together with anticipated programs in 1984, and the proposed budgets for 1985 and projections into 1986 and 1987, are given below, based on figures supplied by the individual committees.

**Christian Education**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Contrib. - OPC</td>
<td>$242,242</td>
<td>$229,242</td>
<td>$261,621</td>
<td>$277,343</td>
<td>$296,757</td>
</tr>
<tr>
<td>- non-OP</td>
<td>8,320</td>
<td>500</td>
<td>500</td>
<td>500</td>
<td>500</td>
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<tr>
<td>GCP Payments</td>
<td>17,800</td>
<td>17,800</td>
<td>22,300</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>For Minis. Training</td>
<td>10,000</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
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<tr>
<td>Bequests</td>
<td>33,560</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Special Project</td>
<td>3,333</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Other income</td>
<td>55,517</td>
<td>4,550</td>
<td>8,150</td>
<td>4,150</td>
<td>2,150</td>
</tr>
<tr>
<td><strong>Total income</strong></td>
<td>$370,772</td>
<td>$252,092</td>
<td>$292,571</td>
<td>$281,993</td>
<td>$299,407</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$38,427</td>
<td>$40,559</td>
<td>$43,219</td>
<td>$46,115</td>
<td>$49,214</td>
</tr>
<tr>
<td>Contrib. to GCP</td>
<td>150,000</td>
<td>158,489</td>
<td>208,352</td>
<td>189,053</td>
<td>197,637</td>
</tr>
<tr>
<td>Debt service</td>
<td>41,844</td>
<td>20,196</td>
<td>---</td>
<td>---</td>
<td>---</td>
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<tr>
<td>Promotion</td>
<td>1,151</td>
<td>---</td>
<td>1,500</td>
<td>1,700</td>
<td>1,800</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>18,366</td>
<td>32,848</td>
<td>39,500</td>
<td>45,125</td>
<td>50,756</td>
</tr>
<tr>
<td><strong>Total expenditures</strong></td>
<td>$249,788</td>
<td>$252,092</td>
<td>$292,571</td>
<td>$281,993</td>
<td>$299,407</td>
</tr>
</tbody>
</table>

**Surplus** | $120,984 |

**Foreign Missions**

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Contrib. - OPC</td>
<td>$370,532</td>
<td>$339,680</td>
<td>$400,000</td>
<td>$440,000</td>
<td>$480,000</td>
</tr>
<tr>
<td>- non-OP</td>
<td>89,986</td>
<td>90,000</td>
<td>90,000</td>
<td>90,000</td>
<td>87,000</td>
</tr>
<tr>
<td>- new funding</td>
<td>---</td>
<td>11,000</td>
<td>22,000</td>
<td>25,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Other income</td>
<td>7,225</td>
<td>10,000</td>
<td>6,000</td>
<td>6,000</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total income</strong></td>
<td>$467,743</td>
<td>$450,680</td>
<td>$518,000</td>
<td>$561,000</td>
<td>$597,000</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$115,970</td>
<td>$109,485</td>
<td>$114,500</td>
<td>$120,000</td>
<td>$126,300</td>
</tr>
<tr>
<td>Promotion</td>
<td>4,745</td>
<td>12,500</td>
<td>12,500</td>
<td>14,500</td>
<td>14,500</td>
</tr>
<tr>
<td>Missionary support</td>
<td>385,567</td>
<td>403,233</td>
<td>442,600</td>
<td>463,500</td>
<td>486,500</td>
</tr>
<tr>
<td><strong>Total expenditures</strong></td>
<td>$506,282</td>
<td>$525,218</td>
<td>$569,600</td>
<td>$598,000</td>
<td>$627,300</td>
</tr>
</tbody>
</table>

**Surplus (Deficit)** | ($38,539) | ($74,538) | ($51,600) | ($37,000) | ($30,300) |
### Home Missions & Church Extension

**Income**

- **OPC**
  - $291,422
  - $267,728
  - $320,000
  - $340,000
  - $375,000

- **non-OP**
  - 2,054
  - 2,000
  - 2,000
  - 2,000
  - 2,000

- **Other**
  - 2,831
  - 2,000
  - 2,000
  - 2,000
  - 2,000

**Total income**

- $295,807
- $272,228
- $324,000
- $344,000
- $379,000

**Expenditures**

- **Administration**
  - $97,102
  - $132,338
  - $140,348
  - $147,840
  - $154,705

- **Promotion**
  - 5,091
  - 17,350
  - 16,362
  - 22,943
  - 17,566

- **Church planting**
  - 136,489
  - 168,640
  - 209,100
  - 238,930
  - 265,798

- **Evangelism**
  - 2,592
  - 7,366
  - 8,175
  - 8,615
  - 9,071

- **Specialized minis. (CUTS)**
  - 3,501
  - 600
  - 600

- **Other**
  - 3,301
  - 600
  - 600

**Total expenditures**

- $266,220
- $342,294
- $386,585
- $428,428
- $455,240

**Surplus (Deficit)**

- $29,587
- ($70,066)
- ($62,585)

### Stewardship

**Income**

- **Worldwide Outreach**
  - $37,125
  - $50,000
  - $42,000

- **Non-OP contrib.**
  - 4,361

- **Other**
  - 1,881
  - 1,000
  - 1,000

**Total income**

- $43,367
- $51,000
- $43,000

**Expenditures**

- **Administration**
  - $37,582
  - $48,000*

- **Promotion**
  - 7,650
  - 3,000
  - 5,000

**Total expenditures**

- $45,232
- $51,000
- $42,000

* It is anticipated that the 1983 deficit plus a major expenditure for a computer will be fully included in this amount.

### New Horizons

**Income**

- **Worldwide Outreach**
  - $63,918
  - $75,765
  - $73,616
  - $77,103
  - $81,881

- **Other**
  - 1,366

**Total income**

- $65,284
- $75,765
- $73,616
- $77,103
- $81,881

**Expenditures**

- **Administration**
  - $23,622
  - $26,275
  - $28,134
  - $30,009
  - $32,009

- **Printing, Distrib.**
  - 37,931
  - 48,583
  - 44,530
  - 46,094
  - 48,822

- **Other expense**
  - 844**
  - 907
  - 952
  - 1,000
  - 1,050

**Total expenditures**

- $62,397
- $75,765
- $73,616
- $77,103
- $81,881

**An additional $2,196 in extra expense for Thank Offering promotion was paid for and is included in the expenditures of the Committee on Stewardship.**

### SUMMARY OF BUDGET REQUESTS FOR 1985

The figures presented above include the amounts requested from Orthodox Presbyterians for the programs of Worldwide Outreach during 1985. The requested amounts are listed below.

- **Christian Education**
  - $261,621

- **Foreign Missions**
  - 400,000

- **Home Missions & Church Extension**
  - 320,000

- **Total to 3 committees**
  - $981,621

- **Stewardship**
  - 42,000

- **New Horizons**
  - 73,616

- **Total 1985 requests**
  - $1,097,237
It should be noted that the figure requested by the Committee on Stewardship was determined only after the committee had considered all the other requests and its own estimate of expected income; the amount requested is considerably lower than original projections.

RECOMMENDATION

In formulating the recommendation below, the Committee on Stewardship determined to make no change in the relative priorities of the three program committees (and thus no change in their proportional percentages) for 1985 compared to 1984. Some of the changes from requested amounts are to reflect this decision on relative priority and others are due to the need to reduce the total requested.

The Committee on Stewardship recommends that the Fifty-first General Assembly approve the following program of Worldwide Outreach and request the churches to supply at least the amounts stated during 1985:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$250,206</td>
<td>[27.4%]</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>370,743</td>
<td>[40.6%]</td>
</tr>
<tr>
<td>Home Missions &amp; Church Extension</td>
<td>292,212</td>
<td>[32.0%]</td>
</tr>
<tr>
<td><strong>Total to three committees</strong></td>
<td>$913,161</td>
<td>[100.0%]</td>
</tr>
<tr>
<td>Stewardship*</td>
<td>42,000</td>
<td></td>
</tr>
<tr>
<td>New Horizons</td>
<td>74,000</td>
<td></td>
</tr>
<tr>
<td><strong>Total 1985 Worldwide Outreach</strong></td>
<td>$1,029,161</td>
<td></td>
</tr>
</tbody>
</table>

ELECTIONS

The terms of the following members expire at this Assembly: the Rev. Jonathan D. Male, and Ruling Elders Robert M. Coie and Howard A. Porter. Under the provisions of Standing Rule X, 2, Messrs. Male and Porter are eligible for reelection, Mr. Coie is not. Under the same provisions, election at this Assembly must include at least one minister and at least one other ordained officer (ruling elder or deacon), with a total of three members to be elected.

Respectfully submitted,
Jack J. Peterson, Chairman

* By later action of the Assembly the word "Coordination" was substituted for the word "Stewardship" for future publication of the budget. See page 39.
REPORT OF THE COMMITTEE ON
METHODS OF WORLDWIDE OUTREACH

The mandate of the Special Committee as established by the Forty-ninth General Assembly is as follows:

1. That the Forty-ninth General Assembly erect a committee to consider how the Committees on Foreign Missions, Home Missions, Christian Education, and Stewardship may more effectively carry out a fully integrated worldwide outreach program in the Orthodox Presbyterian Church; such consideration to include, but not be limited to, the recommendation of the Committee on Home Missions for reorganization of the present standing committees to form one Worldwide Outreach Committee (see first paragraph of communication 6 [letter from the Committee on Home Missions and Church Extension, dated May 13, 1982]);

2. That this committee consist of eight members, four of whom shall be elected by this General Assembly, and the remaining four to be made up of one member chosen by each of the aforementioned standing committees;

3. That the expenses of this committee of eight be borne by the four standing committees involved; and

4. That this committee of eight report to the Fiftieth General Assembly.

The Forty-ninth General Assembly elected the following four "at-large" members: John P. Galbraith, Edward A. Haug, H. Leverne Rosenberger, and Arthur J. Schwab. The Moderator appointed "the appointee of the Committee on Home Missions and Church Extension as convener" of the Committee.

The representatives appointed by these four standing committees are as follows: F. Kingsley Elder of the Committee on Christian Education, Garret A. Hoogerhyde of the Committee on Home Missions and Church Extension, Howard A. Porter of the Committee on Stewardship, and Edwin C. Urban of the Committee on Foreign Missions.

Throughout the two-year operation of the Committee, Arthur J. Schwab served as Chairman and H. Leverne Rosenberger served as Secretary.

At the Fiftieth General Assembly, the Committee recommended that certain interim measures be adopted (until the Fifty-first General Assembly) because, in view of the scope of the assignment given to it, the Committee concluded that it needed additional time to gather further information; to analyze the suggestions and proposed structural changes it had received from the individuals, sessions, and the above-named four standing committees and their General Secretaries; and to complete its task.

The Fiftieth General Assembly's action was as follows: The Assembly

1. continued the Committee;

2. determined that, as an interim measure until the Fifty-first General Assembly, the Committees on Foreign Missions, Home Missions, and Christian Education [the three program committees] be instructed to work together to implement the promotion of the Worldwide Outreach program of the church in consultation with the Committee on Stewardship;

3. instructed the Committee on Stewardship not to fill the position of General Secretary of the Committee prior to the Fifty-first General Assembly; and

4. directed the Committee to consider Overture 7 to the Fiftieth General Assembly and comments thereon by Advisory Committee 3 of the Fiftieth General Assembly in its deliberations.

After the Fiftieth General Assembly, the Committee continued its labors and met on August 26 and 27, 1983; December 13, 1983; January 27 and 28, 1984; and March 23 and 24, 1984.

The Committee's work consisted of analyzing the strengths and weaknesses of the current structure of the OPC's outreach to the world and the reasons therefor; reviewing letters and reports from numerous sources concerning possible changes to the current structure; examining possible methods to increase the gathering and flow of accurate and timely information, and to increase coordination of the effort of the OPC's outreach to the world (among the three program committees and between the committees and the sessions and presbyteries); and examining possible new structures to increase
the likelihood that those persons responsible for reviewing, approving, and coordinat-
ing the programs of the OPC relating to outreach to the world would be knowledgeable in the programs and have access to the information needed for proper decision-making, while maintaining a proper submission to the General Assembly and the Church.

While the members of the Committee differed on matters under discussion during their meetings, they strove, as they weighed the various principles and goals, to find the common ground that would be for the good of the Church and best assist the Assembly. The Committee believes that the breadth and representative nature of the Commit-
tee and variety of the interests and knowledge of the Church’s work represented on the Committee greatly assisted it in performing its task. Your Committee sees, in the proposed coordination structure that follows, a means of achieving improvement and knowledgeable coordination, and growth of our Church’s outreach in the world; but the Committee also sees the absence of an elaborate superstructure in its proposal as affording a relatively easy method of remedy or revision as might be necessary from time to time. The Committee therefore commends the proposal below to the Assembly.

RECOMMENDATIONS

1. That, in accordance with the provisions of Standing Rule XIII, the Instruments of the Assembly be amended so that Section E (currently "Plan for the Committee on Stewardship") will read as follows in its entirety:

"E. COORDINATING THE PROGRAMS OF WITNESS AND EDIFICATION

1. Purpose

There shall be a Committee on Coordination to assist the Church, as a whole and as congregations making up the whole, unitedly and separately, in its world-
wide calling of witness to the world and edification of the church. The purpose of the Committee shall be to coordinate the strategic planning of the three program com-
mittees (Christian Education, Foreign Missions, and Home Missions and Church Extension) so as to help the Church maximize the use of its resources for the fulfillment of its tasks.

2. Structure

The Committee shall consist of (a) the General Secretaries of the three worldwide outreach program committees above; (b) one member of each of the program committees, elected by that committee; and (c) three members at large, elected by the General Assembly (see Standing Rule X, 2).

3. Functions

The Committee shall seek to develop both short- and long-range goals for the Church’s program as a denomination and shall recommend to the General Assembly priorities for the achievement of both short- and long-range goals set by these pro-
gram committees of the denomination, including the financial support needed.

To this end its functions shall include:

a. reviewing the program desired by each program committee each year;
b. approving a program (including budgets) for each of the program com-
mittees for submission annually to the General Assembly for its commendation and ap-
proval, and to the sessions and churches for their commendation and support;
c. arranging for the orderly receiving and accounting of funds for the program committees, within the structure of those committees;
d. approving guidelines for the program committees to promote their work.

4. Operation

The method of operation to carry out the functions of the Committee shall be these or similar activities:

a. Elect its officers annually.
b. Meet at least four times a year.
c. Review, early in each year, the programs (including budgets) desired by each program committee for the ensuing year.
d. Obtain and review, early in the year, the programs (including budgets) conducted by the congregations and presbyteries that have the effect of supplementing
the programs of the program committees separately from those programs.

e. Approve a program for each of the program committees that will take into account the desires of the program committees and the supplementary programs of the congregations and presbyteries.

f. Consider, and if possible implement, a means of seeking annually from each session and/or congregation a statement of a goal for the support of the work of the program committees.

g. Report annually to the General Assembly. The report shall include (1) information concerning the Committee's work (including the costs of the operation of the Committee, and the share of those costs borne by each of the program committees); (2) recommendations for a coordinated program for the program committees, together with budgets, for the Assembly's approval and commendation to the churches for their support; and (3) a projection of the desired goals of the program committees for the following year.

h. Inform the churches of the programs approved and commended by the General Assembly.

i. Determine the rate at which the program committees shall continue their ongoing work and implement new work, taking into account the actions of the General Assembly.

j. (1) Contributions designated for the attainment of the approved budgets of all the program committees shall be allocated to each program committee in the proportion which each program committee's budget bears to the total budget; checks for this purpose shall be made payable to "The Orthodox Presbyterian Church" with the notation "Worldwide Outreach."

(2) Other designated contributions shall be allocated to the causes designated by the donors.

(3) If a program committee shall receive the amount set forth in its approved budget, it shall not share further in the allocation of contributions described in paragraph j. (1) until all the other program committees receive their approved budget amounts.

(4) When all the program committees have received the amounts specified in their approved budgets, contributions described in paragraph j. (1) in excess of the approved combined budget shall be allocated to each program committee in the proportion which each committee's approved budget bore to the original approved combined budget.

(5) Funds received by bequest or from sources outside the Orthodox Presbyterian Church shall not be reckoned as contributing to the fulfillment of the responsibility of the Orthodox Presbyterian churches for the approved budgets of the program committees. Contributions from Orthodox Presbyterian sources to Great Commission Publications, Inc., shall be reckoned as contributing to the responsibility of Orthodox Presbyterian churches to the approved program of the Committee on Christian Education. Contributions from Orthodox Presbyterian sources to Presbytery Home Missions shall be reckoned as contributing to the responsibility of Orthodox Presbyterian churches to the approved program of the Committee on Home Missions and Church Extension.

k. Arrange for the receiving of a Thank Offering each year for the program committees as launching the new year's program.

l. Establish promotional guidelines for the program committees by which they shall promote their work, unitedly and separately, keeping the Church informed with regard to the progress and opportunities of their work.

m. See to it that each program committee provides to the churches an annual report, including finances, and to the General Assembly an annual financial report audited by certified public accountants.

n. Encourage the program committees in the enlargement of their work, and in the procurement of support from individuals through both current and deferred giving, and from churches outside the Orthodox Presbyterian Church.

5. Staff
The Committee shall make use of the personnel and facilities of the program committees for staff purposes. Costs shall be borne by the program committees in
proportion to their General Assembly-approved budgets."

2. That Section E of the Instruments of the General Assembly, "Coordinating the Programs of Witness and Edification" be placed into operation in the following manner:

   A. That in accordance with Standing Rule XIV, 2, the following Standing Rules be suspended in whole or in part, as indicated:
      1. Rule X, 2, para. 2 (list of Standing Committees): "the Committee on Stewardship";
      2. Rule X, 2, para. 9: entire paragraph;
      3. Rule X, 4, a: entire paragraph, and transfer its provisions to the Stated Clerk of the Assembly until it can be amended;
      4. Rule X, 4, b: "and the General Secretary of the Committee on Stewardship";
      5. Rule IV, 3, n: the portion that follows the words, "To solicit funds for the operating expenses of the General Assembly."

   B. That the Committee on Coordination become operational as of July 1, 1984.

   C. That the Committee on Coordination and the Stated Clerk be instructed to determine the assignment of tasks presently being performed by the office of the Committee on Stewardship and not included in the operations of the Committee on Coordination, and report these actions to the next General Assembly.

   D. That the Committee on Coordination be instructed to accept responsibility for the salary of the Administrator currently employed by the Committee on Stewardship for a period of three months beginning July 1, 1984, the funds to be taken from the budget assigned to the Committee on Stewardship for the year 1984.

   E. That in accordance with Standing Rule XIV, 2, the Assembly propose to the Fifty-second General Assembly that the Standing Rules be amended as follows:
      1. Rule X, 2, para. 2 (list of Standing Committees): Substitute "the Committee on Coordination" for "the Committee on Stewardship."
      2. Rule X, 2, para. 9: Substitute the following: "The Committee on Coordination shall consist of nine members, ministers and ruling elders. These members shall be the General Secretaries of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension; three others elected by these three program committees, one from the membership of each committee; and three members elected by the General Assembly, in three classes, who shall be neither members nor employees of the three program committees."
      3. Rule X, 4, a: Substitute the words, "The Stated Clerk" for the words, "The General Secretary of the Committee on Stewardship."
      4. Rule X, 4, b: Delete the words "and the General Secretary of the Committee on Stewardship."
      5. Rule IV, 3, n: Substitute the following: "To solicit funds for the operating expenses of the General Assembly and to be responsible for the receiving of such funds and the payment of all expenses properly incurred in the execution of the Assembly's business."

3. That a special committee of five members be erected by the Assembly to undertake a detailed study of the New Testament in order to discern more fully the methodology of outreach reflected therein, with a view to the presentation of this methodology to the Fifty-second General Assembly for adoption and application to the worldwide outreach responsibilities of the church.

4. That this Committee be dissolved.

Respectfully submitted,
Arthur J. Schwab, Chairman

ADDENDUM No. 1

The undersigned, being in agreement with almost the entire report above, and
therefore not wishing to present a minority report, wish to comment on one feature of the report.

We refer to a feature that has been in use for 20 years and which over that period has proved to be detrimental to the foreign missionary aspect of our church's worldwide outreach, and therefore needs a close inspection by the Assembly. It is the provision that counts all contributions from Orthodox Presbyterian sources that are designated for the program committees—whether for budgeted or non-budgeted causes—as being toward the budgets allotted to those committees until their allotments are reached (see 4. Operation, j. [3] above). The result of this system is that while it has allowed the denomination's home missionary program virtually to double (by means of designated contributions to presbytery home missionary work), our foreign missionary work has been required to shrivel to the present point that not only do we have fewer foreign missionaries than we had many years ago but also the Committee on Foreign Missions has had to decide "to put a hold on the sending of new career missionaries" for the foreseeable future (New Horizons, April 1984, p. 14). Scripture requires us to reach out worldwide.

It is our opinion that the General Assembly should decide if it is content to allow our foreign missionary work to continue to be hampered, or to find a remedy for this very serious problem.

Respectfully,
John P. Galbraith
H. Leverne Rosenberger
Edwin C. Urban

ADDENDUM No. 2

The undersigned, being in agreement with almost the entire report above, and therefore not wishing to present a minority report, wishes to comment as follows:

1. As the work of the Committee progressed, it was evident that a substitute for the present "Plan for the Committee on Stewardship" was desired by most of the members; and, as part of the process, the Plan was compared to the new ideas presented, in all parts of the Plan except the first section, "A. Purpose," wherein the work of encouragement of the practice of biblical stewardship is mandated. When this omission was noted there did not seem to be any enthusiasm to include this feature in the plan. The undersigned feels that he must express his opinion that this work of supporting the ministry of pastors and sessions in teaching and encouraging stewardship by counsel, assistance, literature, etc., is a work which must not be neglected and should be handled by a General Assembly committee which has no bias but which will foster giving to all aspects of the work of the Church.

2. The proposed membership of the recommended Committee on Coordination includes the General Secretaries of the three program committees, each of whom would have a vote as a member of the Committee. The writer's thesis is that only members elected by the General Assembly to this Committee, or to the program committees and thereafter elected to this Committee, should have the vote. This is under the principle that any General Assembly Committee may secure the assistance of many people to facilitate its work, but only those members elected by the General Assembly, and who thus have direct responsibility, should have the right and authority to vote in the decision-making process.

Respectfully,
Howard A. Porter
APPENDIX

REPORT OF THE COMMITTEE TO STUDY
THE PRINCIPLES OF DIACONAL MINISTRY

I. Mandate and History of the Committee

This committee was erected by the Forty-seventh General Assembly (1980) and given the following mandate:

That the Assembly erect a special committee to receive Supplementary Report (2) and to present to the Forty-eighth General Assembly a report that will present principles grounded on the exegesis of Scripture leading to positive attitudes and actions on which the church may base its diaconal ministry; and further that the committee be composed of four members, two elected by the Assembly and two members of the Committee on Diaconal Ministries chosen by that committee; and further that the committee have a budget of $750.

Messrs. James C. Petty, Jr., and Richard B. Gaffin, Jr., were elected from the Assembly and Messrs. John H. Skilton and Leonard J. Coppes were appointed from the Committee on Diaconal Ministries. Mr. Gaffin declined to serve on the committee due to other heavy commitments at the time.

This committee of three has met as needed over the last three years and two reports were written by committee members in an effort to articulate the insights of what appeared to be two distinct emphases in the Assembly and on the committee. Although progress has been made the issues were not substantially resolved and so those two reports have gradually evolved into a committee report (hereafter called "the report") and a minority report.

II. Scope of the Report

This report seeks to set forth scriptural principles. It does not address questions regarding the severity, causes, or extent of world hunger or other forms of poverty. Nor does it suggest a specific strategy for our church in meeting this challenge. Those issues are important but are relevant only after a biblical position on the warrant and nature of diaconal ministry has been satisfactorily established. The paper takes the form of a series of scripturally related theses organized under nine different headings and it concludes with a section of recommendations. This form was adopted to facilitate study, discussion, and debate, and emphasizes the need for clear formulation regarding these emotional issues. The study thus intends to provide the church with a clearly articulated position with scriptural references—rather than an exegetical or theological study that would necessarily be of book length if justice were to be done to such a broad subject.

SCRIPTURAL PRINCIPLES RELEVANT TO WORLD DIACONAL INVOLVEMENT

A. The General Relationship of Evangelism and Deeds of Mercy

1. The most important task Christ has assigned his church with respect to the world is the proclamation of the gospel—the good news of salvation from sin (Mark 1:14, 15, 38; Matt. 11:1, 2; 28:19, 20; Luke 10:1, 2; 24:47; John 20:21, 22; Acts 1:8; Rom. 1:1-6, 9, 14-16).

2. The preaching of the gospel to the world is not designed by God to take away from diaconal ministry, as if the two were competing ministries.

3. On the contrary, the grace of God in the gospel is the "wellspring" that nourishes and drives the church's diaconal compassion (Deut. 10:18, 19; 24:17-22; Luke 6:32-36; 7:47; 14:12-14; John 13:14, 34, 35; 2 Cor. 8:9; Eph. 5:1, 2; 1 John 3:16-18; 4:10, 11, 16, 19) as well as its evangelism.

4. As we are faithful, God will always provide adequately for both ministries (as in Acts 6:1-7), so that an abundant spiritual outpouring of compassion for the needy is never a threat to evangelism. It should rather be encouraged, even in the face of limited resources, so long as the outpouring itself is a product of love for God's grace in the gospel (Luke 7:45-48; 19:8; 2 Cor. 9:13-15).
5. This emphasis on the proclamation of the gospel may appear to our secularized age to be a diversion from the serious business of feeding and clothing the needy. But in the preaching of the cross there is a deeper wisdom of God (1 Cor. 1:20f.). God takes the "foolishness of preaching" and rejoices to accomplish through it a ministry of compassion of such quality that no amount of human dynamic could have produced it (Act 2:42-47; 4:32-37; 1 John 3:16).

6. This dynamic plays such a necessary role in God's economy that churches and individuals who profess the gospel but are unmoved to meaningful compassion are often disciplined (Isa. 1:17-20; 10:2; 58:3; Rev. 3:2) and are even cursed (Deut. 27:19; Matt. 25:41-43; 1 John 4:19, 20).

7. On the other hand, a tender-hearted people who respond to God's mercy with mercy to others are promised exalted covenantal blessings (Luke 6:35; 11:4; Isa. 58:8-12; 1 John 3:12).

8. This ministry of mercy powerfully reinforces and supports the ministry of the Word. Good works constitute a powerful apologetic (Matt. 5:16; John 13:35), silent opposition (1 Pet. 3:16; 2 Cor. 11:1-33), unify the church (Acts 2:44-47; 2 Cor. 9:12-15; 1 Cor. 13; Eph. 4:16; 1 Thess. 3:11-13) and strengthen the heart of church leaders (Phil. 2:2-4, 17; Col. 1:3, 4; 1 Thess. 3:6-8).

9. In conclusion, the gospel itself is the source of diaconal compassion and under the Spirit's blessing flows from it by such necessity that the church can boldly confess that the ministry of mercy is as equally necessary as the ministry of evangelism, even though the latter is more foundational, ultimate and important in the church's task.

B. The Proper Objects of Diaconal Ministry

1. "Deacons are called to show forth the compassion of Christ in a manifold ministry of mercy towards the saints and strangers on behalf of the church" (Form of Government, XI, 1). Thus both believers and unbelievers are the proper recipients of the church's diaconal ministry (Gal. 6:10).

2. In its zeal to do good to all men (Gal. 6:10; 1 Thess. 3:12; 5:15), the church is especially to remember the household of faith. This is in line with the strong biblical emphasis on the brethren loving one another and caring for each other (Lev. 25; Matt. 25:31-46; John 13:35; Acts 2:44-46; 4:34 - 5:11; 1 Cor. 8:1-13; 9:1-15; John 3:14, 16; etc.).

3. Other factors being equal, the deacons should distinguish between those who have taken refuge under the covenant of grace and those who have not. Therefore the diaconate owes primary allegiance to the cause of ending poverty and need within the church, the sphere of God's saving rule. Biblical benevolence has a distinctly covenantal thrust.

4. Yet the compassion of Christ cannot be fully manifest without the church seeking opportunities to show mercy to aliens, refugees, immigrants (Deut. 10:18, 19), widows and orphans (James 1:27) - the needy - wherever their cry is heard (Ezek. 16; Prov. 21:13; 29:7; Isa. 58:6-12; Matt. 15:21-28; Luke 4:18), and even to the enemies of God's people (Gen. 14:21-24; 18:16-33; 26:19-29; Matt. 5:43-48; Luke 22:51; 23:34; Acts 7:60; Rom. 5:10).

Therefore, diaconal mercy is unlimited in that it seeks to reach out in Christ's name to all types of needy people in all types of situations, yet is selective because the poor of God's people must be cared for as a primary responsibility.

5. Galatians 6:10 summarizes this principle by the phrase "as you have opportunity" to describe the specific sphere of the responsibility of the people of God - both as individuals and as a corporate body.

6. The concept of "opportunity" implies that Christ leads his people into particular diaconal ministries by blessing their efforts to locate and serve the needy within the particular relationships, connections, and geographical areas that he, in his saving rule, provides for them. Opportunity consists of two factors which must both be present: God-given knowledge of the needs and God-given resources to meet the
C. Diaconal Responsibility towards the Saints

1. One major responsibility of the universal visible church in its diaconal ministry is to seek diligently to remedy poverty within the worldwide covenant community. This was always God's desire and stated plan (Deut. 15:4).

2. In the Old Testament God structured Israel's social legislation to ensure that the poor family had access to the necessities of food (Exod. 23:11; Lev. 19:10; 23:22), loans (Lev. 25:35-39; Deut. 15:7-11; Exod. 23:25-27), land (Lev. 25), fair and prompt payment for labor (Deut. 24:14, 15; 15:7-11), freedom from undue debt (Deut. 15:1-4) and freedom from more than temporary bondage to an Israelite (Lev. 25:39-43) or to a wealthy non-Israelite (Lev. 25:47-55).

3. In the Old Testament, compassion for the poor was not only commended generally (Zech. 7:10), but structured into the theocratic social order in such a way that its violation resulted in divine judgment (Amos 4:1-3; Isa. 3:11-15; etc.).

4. Because of sin, this goal was never, and will never be perfectly fulfilled until the parousia (Deut. 15:11; Matt. 26:11).

5. The lack of detailed social legislation for the poor in the New Testament church does not reflect a decreased concern for the poor on God's part, but rather reflects the higher way of freedom opened by Christ. In the age of the Spirit even better care of the poor is achieved without detailed legislation through the free response to the surpassing love of God in Christ (Acts 4:3, 5; 2 Cor. 8:9). The Old Testament functions today even more effectively, as the general example, since the law is now written on hearts (Jer. 31:31-34; 1 John 3:17).

6. In the New Testament age, for example, it is sufficient for the Holy Spirit to command Paul to "continue to remember the poor" (Gal. 2:10). Paul is very zealous to do that very thing and responds by spearheading the famine offering for the saints in Jerusalem.

7. Therefore, based on these commands and examples, the covenant community of the New Testament is clearly under a gracious obligation to seek to see to it that every disciple of God has the necessities for a quiet, dignified and temperate life.

D. Diaconal Responsibility to the World

1. The church's diaconal attitudes to those outside the bounds of the visible church must be patterned after God's own attitudes to those same people. God is good and generous to all (Psalms 8, 104; Matt. 5:42; Luke 6:36; Acts 10:23-24; 1 John 3:19). This general benevolence is not so much a product of his strict justice but of his free generosity to sinners that they might know him and repent (Acts 17:27; Rom. 1:20).

2. In such passages as Matthew 5:44-48 and Luke 6:27-36 our Lord clearly calls his covenant people to reflect in their life his own generous character.

3. In these passages goodness towards the enemy, the unjust, the unbelievers, is the heart of Christ's command. We in order to show ourselves as sons of God are obligated to be generous and compassionate with particular reference to the world. There is no warrant here for saying that it is improper for the church corporately to reflect these particular aspects of God's existence. To be sure the church corporately as well as believers individually have other more important callings (evangelism), but the reflection of God's generosity in his people is a biblical base for that very evangelism. Jesus says, "Let your light shine before men [as a city set on a hill], that they may see your good deeds and praise your Father in heaven" (Matt. 5:16). These "good deeds" are proper for God's people in their highest expression - the church - so long as they are truly good deeds and do not obstruct but rather give way for functioning of divine institutions such as the family or state or the institution of labor. Yet the church is the only purely redemptive institution, so its commitment...
to a corporate demonstration of God's love to those undeserving of it is particularly appropriate.

Paul the apostle continues this theme, where he commands the church "not [to] become weary in well doing, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:9, 10, NIV). The basic obligation is to do good to all men. The qualifier calls us to do it especially to believers. The emphasis on good works towards the church is quite proper so long as it is not allowed to obscure the force of the "all men." Generosity and compassion in Christ's name are the obligation as we (plural) have opportunity towards all men everywhere (1 Thess. 3:12). This reflects and fulfills the theme from the Old Testament that God's covenant people were to show compassion on both saints and strangers, remembering the release from bondage in Egypt which lies at the root of all their obedience. Since the church is now scattered in the whole world and the world (through large influxes of refugees) is scattered within the church, we should conclude that God is himself through providence opening up vast opportunities for compassion in Christ's name, and that corporate compassion and the diaconal ministry that flows from it are quite proper and should be encouraged in the churches.

2. Christians as individuals and as groups should also use whatever political rights and influences they may have to move civil authorities to use properly state resources for the benefit of the poor. As Christians we should be a people known for pleading the cause of the widow, the orphan, the destitute, the prisoner, after the pattern set down in Scripture (Prov. 31:9; Isa. 1:17).

Because citizens of western democracies are enfranchized with civil authority — authority to vote, petition and organize politically — Christian citizens share in the political responsibility that God grants to the state and its magistrates (Rom. 13:4; 1 Pet. 2:14). Christians should use such authority for the promotion of public justice and the protection and welfare of the people. American Christians have a unique responsibility in view of the vast wealth and international influence of the United States. As we earnestly pray for those in authority and those in need, our Father will hear such cries and our petitions to rulers will have true force.

3. Even though it may be deduced "by good and necessary consequence" that the diaconate is obligated to relieve specifically the members of the visible church, the Scriptures do not usually (Rom. 15:27) approach the questions of "Specifically whom must I help?" or "Specifically upon whom am I obligated to have compassion?" — as opposed to those for whom it is optional or not necessary. Compassion and mercy ask instead, "How much am I able to do?" and "Whom may I help?" God is our model. God is love, yet he was not obligated to love the sinners he saved. He was motivated to choose his people by free compassion — not obligation. Mercy by its very nature does not function only by reference to obligation (Deut. 33:18; Rom. 9:14–16).

4. In the same way the Bible does not directly approach the question, "Is the church and the church alone obligated to relieve the needs of every individual on earth?" Though debate has raged over this question in recent years, the Scriptures not only do not answer it but Christ in Luke 10:25–37 shows it to be an improper question. In this parable of the good Samaritan, Jesus responded to an expert in the law who expected eternal life by obedience to the moral law (verse 27). Luke points out that in a desire to justify himself (verse 29) he asked Jesus to define exactly who constituted his neighbor. To justify himself by the law the lawyer must narrow down or at least specifically define the circle of his obligations to the point where he can confidently confess he has kept the whole duty of the law. His motive to restrict his obligations was sinful.

Jesus does not help him narrow or define the specific limits of obligatory love. He instead reverses the question of "Who is my neighbor?" by asking the man to identify which of the three travelers in the parable proved to be a neighbor in the situation. The lawyer, probably not wanting to say the word "Samaritan," simply but correctly answered, "The one who had compassion on him." Jesus then commands him to be a neighbor by letting mercy and compassion control his involvement with others; not calculations limiting obligation. Jesus in effect asks him, "To whom are you showing..."
compassion, thus proving to be a neighbor?" One does not assign another to the status of "neighbor" but rather proves himself either to be or not be a neighbor in his life situation. The compassionate man is the true neighbor - no one else is or ever will be a true neighbor.

5. There is a further difficulty with posing this question of obligation. To say on the one hand that the church is obligated to feed and clothe every individual on earth creates a false guilt, for the believer is forced to feel sinful until the last person is cared for. To say on the other hand that the church is only obligated to care for a restricted group can create a false righteousness, because the "obligations" created by compassion and opportunity are not optional and in God's providence often involve those outside a restricted group no matter how it may be defined.

6. The Scriptures give examples of compassion (Luke 10:25-37; Job 29:11-17), question the salvation of those who are not characterized by it (1 John 3:17), and present great rewards to those who do have it (Isa. 58:8-12; Jer. 22:16), but do not give a formula that enables the people of God to classify those to whom love is obligatory as opposed to those to whom it is only optional or even unnecessary. In short, the love of compassion does not need a formula but only an opportunity. The reality of biblical compassion is indeed the fulfillment of the law and the answer to false dilemmas generated by improper questions.

Therefore a properly motivated diaconal ministry will pursue all the opportunities Christ affords for meeting the needs of world hunger and poverty in ways consistent with the principles of Scripture. This position has been summarized by the Fortieth (1973) General Assembly in the following statement:

"The primary duty of the Church is to witness to the gospel, to celebrate the sacraments, to seek man's sanctification, and above all, to seek God's glory. To this end, Elders were appointed and ordained. The Office of Deacon was established to relieve the Elders of certain time and energy consuming tasks in order that the Elders might devote themselves more fully to prayer and the ministry of the word. As part of the diaconal ministry, the Church has asked the Deacons to oversee the work of God's people as they provide fully, with love; first for their fellow Christians' needs, and afterwards to the needs of the world. We have an obligation to provide for the poor both within and without the Church; but the primary concern must be for those within the Church. It is, therefore, after the preaching and prayer ministry, a primary part of the responsibility of the Orthodox Presbyterian Church to assist in meeting the temporal needs of the people of God, both within and without its borders.

"The principle to be observed is that general benevolent operations to all men should not be allowed to significantly dilute the preaching and prayer ministry. Proper interpretation of this statement requires that we remember always that God is properly glorified only when we freely minister to the needs of the poor. (Refer to and read Mark 7:10-13 on corban, Mark 12:28-34 on interpreting the law, and Matthew 25:31-46 on the criterion of final judgment).

"We cannot say 'be filled with the Spirit' to a man whose stomach is empty when our pockets are full. Neither can we 'hide our light under a bushel' while we go about feeding the poor in the humanistic fashion so popular today and neglecting to give to them the Bread of Life. A proper motive will cause us to make a proper allocation of our strength and our fortunes to each ministry in its proper order of primacy - always to God's glory" (Minutes, 39th G.A. [sic], p. 129).

E. The Resources for Expanding Diaconal Opportunity

1. God (2 Cor. 9:11) promises that there will be enough diaconal resources available (time, money, skills) within the visible church substantially to heal poverty in the church so that there will be a rebirth of hope and life among the poor who cry to the Lord (Deut. 15:14; Neh. 8:10; Psa. 9:18; 10:17; 35:10; 68:10; 72:12-14; 108:41; 109:31; 113:7; 132:15; Prov. 13:25; Isa. 14:30; 25:4; 29:19; Matt. 11:5; Luke 1:53; 4:18; Acts 2:46, 47; 4:34; 2 Cor. 8:15) with an overflow to others (Deut. 15:6; 24:14, 15, 17; Gen. 45:7; Gal. 6:10; 1 Thess. 3:12).

2. This provision of God for the poor is of such a nature that it does not constitute a financial burden to the givers of mercy but rather by the Spirit's work is seen as a joy and privilege (Neh. 8:20; 2 Cor. 8:4; 9:7).
This provision does not impoverish those who provide for the poor but instead gives them hope for an increase, and not a decrease, in their ability to give (Deut. 15:10; Prov. 19:17; 28:8; 2 Cor. 9:6-11). The believer who cheerfully and sacrificially gives to the poor has every hope of increase in both righteousness and material blessings for further stewardship (2 Cor. 9:10). In short, God "pays the bill" with a generous commission for his human agents of mercy.

4. In the Scriptures, poverty is never caused by unrestrained generosity to the poor. Among other things it is caused by God's judgment (1 Sam. 2:7, 8) on laziness (Prov. 21:17), oppression of the poor (Amos 4:6; Prov. 22:16, 23), seeking the favor of the rich (Prov. 28:8), and seeking to get rich through usury (Prov. 28:8), as well as causes often beyond direct human control such as injustice, oppression, famine, widowhood, and calamities, all under the control of the secret purposes of God (Gen. 45:6; Job 1:18-22; Luke 13:1-5; John 9:3).

5. The diaconal needs of the people of God today are as vast as they have ever been because of the large number of Christians. The needs of the general world population are even vaster. Yet the Scriptures teach that God's resources are vastier yet. They are equal to all the needs of God's people (Matt. 6:28-34). They are also equal to the full compassion and zeal of God's people towards the needy wherever the church is involved in Christ's name (2 Cor. 9:8-11) without detracting from the ministry of the Word (Eph. 4:11, 12; see also Acts 6:1-7).

F. The Resources of Accumulated Wealth

1. A major resource in God's provision for the poor among his people has always been the accumulated wealth, estate or capital of those he prospers. In the Old Testament this was primarily done through the institutions of Jubilee. In the Jubilee year, land was returned to those who had had to sell it to live (Lev. 25:10, 14-17, 23, 24); Israelite slaves were released to return to their families (Lev. 25:39-43); and both land and slaves were to be redeemed earlier than Jubilee year if possible. Loans were to be provided for the poor to prevent their becoming slaves and tenants (25:35-38). All this involved the exchange of capital, accumulated wealth, or a portion of someone's estate for the benefit of the poor.

2. In the New Testament, Christ proclaims a renewed Jubilee (Luke 4:18, 19). In his way of speaking, Jesus does not distinguish sharply between spiritual and material Jubilee as we are prone to do in our age. Such a distinction was not needed and would actually be misleading because through the work of Christ both levels of Jubilee would occur. In this basically spiritual "revolution," signified by his miracles, Jesus would increase, not decrease, the power of a material Jubilee for the needy. Is it not true that the great hindrance to Old Testament Jubilee was "the evil eye" of covetousness (Deut. 15:7-9) and a lack of openhandedness (Deut. 15:10, 11) among the rich (1 Cor. 13:3)?

3. The release of Luke 4:18, 19 was extremely relevant to the poverty-stricken covenant people. Though the material blessings of Jubilee would no longer be specifically legislated, those material benefits would now flow freely from renewed hearts - without detailed legislation. The poor would no longer be forgotten (Gal. 2:10) but those who "gathered more" than they needed (Exod. 16:18; 2 Cor. 8:13-15) voluntarily shared with those who "gathered less" than they needed. This biblical definition of equality is not the socialistic and oppressive equality of numerical equivalency. It is rather the result of a deep loyalty between rich and poor Christians such that those who have more than they need to fulfill their calling in life share out of their own internal motivation with those who have less than the necessities for life and self-development.

4. This vision is central in Jesus' dealings with the wealthy, though in characteristic New Testament fashion, Jesus applies it in different ways to each situation. The rich young man of Luke 18:21 was commanded to sell everything and give to the poor. In Luke 12:13ff., Jesus illustrated the foolishness of accumulated wealth (Luke 12:21) when one is not rich toward God (cf. 1 Tim. 6:18, 19).

5. In Luke 12:32-34, Jesus expands this theme. He says to his disciples, "Sell
your possessions and give to the poor, provide purses for yourselves that will not wear out .... For where your treasure is, there is your heart also." This selling of possessions did not involve Jesus in setting a uniform standard for material lifestyle but rather for standards of heart commitment. The disciple should sell whatever is not necessary for his service in the kingdom (Matt. 6:33); he should sell whatever he does not need to be rich toward God (Luke 12:21). The rest he should give to the poor (Luke 12:33). In the same way, Luke 14:33 reminds us that everything we possess must be given up to the service of Christ's kingdom. Thus the man of great possessions will find it difficult to enter the kingdom (Luke 18:24, 25). Yet Christ promises to those who do consecrate everything to his service that they will receive many times more than what they gave up - beginning in this life (Luke 18:29, 30). Because of the sharing between believers, the full resources (material and spiritual) of the community of the kingdom (church) are for the benefit of every believer - in this life. This is the heart of Christ's vision for a fulfilled Jubilee among his people in the age of the Spirit.

6. This "Jubilee generosity" was brought to practical expression not only through Christ's earthly ministry but also in the life of the apostolic church. The directives of compassion, the principles taught by Jesus, and the uniqueness of each situation provided the rationale for the specific styles of sharing that took place (Acts 2:44-47; 4:33-37; 6:1-7; 1 Cor. 16:1-4; 1 Tim. 6:3-15; 6:17-19). Yet the vision was the same. The kingdom of Christ was a healing refuge for the poor, the hungry, and the widow - a place where God and his blessings dwelt.

7. Therefore, individual believers, whether wealthy or not, should be encouraged to consecrate all their possessions to God's service and ask whether God's Spirit has put within them a desire to donate a part or even all of their assets for healing among those whom they love (1 Cor. 13:3) and among those to whom a responsible and fruitful diaconal program is in force.

8. A policy of freedom must be maintained to minimize the temptation for "dictated" generosity rather than freely cheerful giving by those whom God equips and motivates to sell "houses and fields," stocks, etc., to give to the poor. The obligation faced by all believers is God's command to share generously and loan as he did. Each one must determine what that means for him or her.

9. Therefore believers should not seek to accumulate wealth for themselves but should view the fruit of their labor as primarily a means of giving generously to the total work of the kingdom (Eph. 4:28) while at the same time meeting their families' needs for the necessities of a quiet, dignified and temperate life (the same kind of life they desire for the poor). For most of God's people, testamentary and deferred gifts will be the primary way in which they can share the resources of their accumulated assets.

G. The Communion of the Saints

1. God allows diaconal needs to arise and places diaconal gifts within the body to meet those needs (as in Rom. 15:27) with the communion of the saints in the church universal (Form of Government, II, 2) as a controlling pattern (John 17:20, 21; 1 Cor. 12:21-26, 28; 2 Cor. 8:13-15; Eph. 2:19-22; 4:9-15), and not only the communion of the saints within one ethnic, cultural or denominational group (Acts 10:36; 15:19; Gal. 2:11-14; James 2:1-9; Rev. 5:9, 10). This in no way denies the latter model but sets it within a larger framework.

2. Therefore God expects his providentially placed resources to be shared across the cultural, ethnic, geographical, economic lines that now divide Christ's true churches (Rom. 15:27; 2 Cor. 8:13-15). If this does not happen those resources will never touch the needs they were given to alleviate.

3. The visible universal church is defined as "all those persons, in every nation, together with their children, who make profession of saving faith in the Lord Jesus Christ and promise submission to his commandments" (Form of Government, II, 2). It therefore may encompass particular churches within many different denominations and groups - baptistic, independent, Methodist, Anglican, Presbyterian, etc. This defini-
tion also may exclude many churches and denominations in those same groups due to their unbelief in the basic doctrines of Christianity required for a credible profession of faith. The great divide today is between churches holding to the basics of saving faith and those not holding to them.

4. Ways must therefore be found to bring to visible expression the diaconal communion that true churches of Christ have with one another—without compromising the convictions of those churches, without producing parachurch "buffer" organizations of limited convictions, and without denying but rather respecting the God-given responsibility of the officers in those churches for their own flock. Deacons and elders in a "giving" church should therefore recognize and work through the deacons and elders in the receiving church.

5. An attitude of mutual thankfulness (1 Cor. 1:4), respect (Phil. 2:3-5), and love (John 13:14-17) for each other must characterize the relationship between churches (and their leaders) if diaconal aid is to be a source of praise to God (2 Cor. 9:12-15) and not a form of emotional servitude of one group to another (Rom. 15:27).

6. It is therefore permissible to give to and receive diaconal aid from churches that are true churches (as defined above) but with whom we do not presently have fraternal relations or official ecclesiastical fellowship. This level of fellowship involves a simple recognition that the church is indeed a true church of Jesus Christ.

H. Methodology and Control

1. The ordained diaconate of the visible church, under the general oversight of the ruling office (Form of Government, XI, 5), should be the normal means for the interdenominational, international or intercultural sharing of diaconal resources (Acts 6:1-7, Form of Government, XI, 7).

2. Para-ecclesiastical relief groups, while serving a crucial purpose at present, should actively implement a practical plan for the transfer of their ministries to churches—either through regular diaconal channels or through diaconal evangelism ministries to unevangelized populations of suffering people.

3. Responsible deacons (or elders) from both the giving and receiving churches should be involved in the distribution process (2 Cor. 8:20, 21), so that firm godly discipline will insure that the offerings (i) are acceptable to the recipients (Rom. 15:31), (ii) are fairly distributed to them (Acts 6:1-7), (iii) are not given apart from church discipline so that the church neither subsidizes sin (Eph. 4:28; 1 Thess. 4:11-12; 2 Thess. 3:6-14) or fails to encourage the example of diligent work (1 Thess. 2:9) (iv) are not producing "rice Christians" by a neglect of the requirements of discipline and holy living within the covenant people (John 6:26-27), and (v) are accompanied by an appropriate witness to the gospel of Jesus Christ (Matt. 5:13-16) both to believers and unbelievers.

I. Diaconal Evangelism

1. The deacons are to take leadership in the ministry of service in order to free the elders and ministers for the ministry of the Word (Acts 6:2). They are not called to do all the diaconal ministry but to oversee and lead it (Acts 6:3). Thus, as individual Christians minister the mercy of Christ to non-Christian individuals, they should receive the help, encouragement and, if necessary, the direct assistance of the church's deacons. For example, an individual would be hard pressed to muster the resources to put a roof on a widow's home, but the local diaconate could easily muster the needed resources. Thus, it is impossible to separate the charity of individual believers from the work of the diaconate. In short, the deacons should aid, assist and support believers as they love their neighbors and their enemies.

2. The deacons should also be involved with non-Christians as a part of the evangelistic outreach of the church. The question of whether or not we must witness in connection with diaconal ministry is hardly worthy of comment. It is not just that we must, but that true Christians can and do. Christians can ultimately do no other. Direct verbal evangelism brings opportunities for a ministry of mercy. Conversely,
direct diaconal assistance brings opportunity for a ministry of the Word. Which edge of the sword goes first does not ultimately matter. What is important is that both edges be used always and that the ultimate purpose be the fulfillment of the evangelistic, church-planting and discipling task of the church (see Section A.1). Matthew 5:16 teaches this: "Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven." To be the "salt of the earth" means to saturate the world with both the Word and deeds of the gospel. Often Jesus began with teaching; yet at other times he began with deeds. In many situations a well-planned diaconal mission will be the very means for establishing channels for the communication of the eternal Word. In disaster relief or economic development situations, this is particularly true. In needy areas where there are churches, every effort should be made to work through the local church. The local deacons and the local ministers and elders are naturally involved. This would be the case if our denomination sent young people to work in needy areas as a kind of Christian Peace Corps. They must function as part of the body of Christ in that area.

3. If there are no churches in the needy area through which to work, then diaconal efforts must be a diaconal-missions effort. It is important that ordained persons be sent because spiritual discipline (with economic consequences; 2 Thess. 3:10) must be used to avoid the production of "rice Christians." Christians must not be afraid to leave or reject a person, culture, or family if they prove substantially rebellious to the claims and ways of God. To stay might well be to subsidize and make comfortable their escape from God. Yet one should never leave the needy to go no-where, but only to go to a place of greater receptivity to the gospel. This area of "discipline" is one that needs close attention by the officers of any church that attempts diaconal missions. Surely Satan will do his best to destroy the evidence of the good works of the church - which are a large measure of her glory (Rev. 19:8). Easy, make-shift answers will easily be discredited by our great enemy. We must commit our best men (Acts 6:5) to this effort until the love of God is seen in history - by word and deed in the face of all the nations.

RECOMMENDATIONS

The Committee recommends

1. that the General Assembly receive this report and send it to the Reformed Ecumenical Synod for its information.
2. that the General Assembly commend this report to the churches for their information and study.
3. that the General Assembly commend the Committee on Diaconal Ministries for their earnest endeavors to meet the needs of members of the Orthodox Presbyterian Church that are larger than that which local churches can bear and that it be urged to continue this fine record.
4. that the General Assembly recognize that as a fellowship of churches, God in his providence has chosen to bless us with a large measure of freedom from the curses of poverty that have adversely affected many Christians both here in the United States and abroad and that in the light of this situation and on the occasion of the report of this Committee we are glad to affirm explicitly our zealous commitment to "remember the poor" among God's true people outside the boundaries of the Orthodox Presbyterian Church and to explore in appropriate fashion practical ways to implement that commitment.
5. that the General Assembly request the Committee on Diaconal Ministries to investigate particular and significant opportunities for such diaconal involvement and that the Committee seek to develop a strategy and general guidelines for such diaconal involvement and that it report the same to the General Assembly.

James C. Petty
John H. Skilton
FIFTY-FIRST GENERAL ASSEMBLY

REPORT OF THE MINORITY OF THE COMMITTEE
TO STUDY THE PRINCIPLES OF DIACONAL MINISTRY

I. A Statement of Basic Principles of the Diaconal Task

This report sets forth the diaconal task as one side of biblical salvation. The states of Eden and heaven are seen as models governing all human history with reference to the enjoyment of full-orbed salvation (Gen.1 - 2; Deut. 7:12-16; 12:9; 15:11; Isa. 32:1-8; Ezek. 36:30; Heb. 4; Rev. 22:1-5). Hence, since the blessings of salvation fall to those under the covenant, or in the kingdom, diaconal aid is essentially and primarily covenantal aid; i.e., aid to covenantal members. This means that diaconal aid is to be covenantantly contextualized and disciplined (Deut. 7:12-16; 2 Thess. 3:6-15; 1 Tim. 5:9-16).

The care of the poor and needy falls upon the family and the individual (Deut. 21:17; Luke 12:33; Matt. 6:1-4; 1 Tim. 5:9-16), the state (Psalm 72:1-2; Ezek. 16:49; Dan. 4:27; Prov. 28:15; 29:14; 31:9; Deut. 17:9; Ruth 4:1-2; Prov. 31:23), and the church (Matt. 12:48ff.; 16:18-19; Acts 6:1-2; 11:28-29) respectively though the order of responsibility does not necessarily proceed in a direct line. Responsibility falls upon the group with which the object of aid is in covenant (the state being conceived as a covenantal bond).

The Lord requires families and churches to aid the brother in good standing if at all possible (Matt. 25:31-46; Acts 2:45; 2 Cor. 8:4, 13-14; 9:12; 1 John 3:17). The governing rule is the basic Old Testament economic structure as it is restated, assumed, and/or developed in the New Testament. This rule entails the assumption of private ownership, the possibility of amassing wealth, the obligation and privilege of rendering the tithe, and the call to presenting sacrifices to the Lord (Exod. 25:1-9; Deut. 14:22; Neh. 13:10; Mal. 3:8-10; Matt. 23:23; Heb. 7:1-10; 1 Cor. 9:12-13; 16:2).

One should give cheerfully and liberally, for the Lord loves a cheerful giver (2 Cor. 9:7).

We recognize that the Bible focuses benevolence (diaconal aid) on church/covenant members with whom we are in public covenantal relationship both in the sense that our aid goes to them first and in the sense that our responsibility is more comprehensive and pressing toward them (e.g., we should carry insurance and retirement policies on Orthodox Presbyterian ministers but not on all men, and we should redeem an Orthodox Presbyterian from losing his home but not all men). We also recognize a special responsibility toward others in public covenant with God (i.e., other churches).

On the other hand, we recognize that God commands us to help non-covenantal persons under many circumstances (Matt. 5:38-48; 8:28-34; Mark 7:26; Luke 10:27-37; Gal. 6:10; cf. Lev. 19:18 and Deut. 18:19). Special emphasis is given in the Scripture to helping the non-covenantal person with whom one is in physical contact and whose needs are of emergency proportions (Lev. 19:18; Luke 10:30-37). The practice of God in the Old Testament and his Son in the New Testament comprise the model for such aid. Although the extending of such aid may be an effective evangelistic tool and may legitimately be used as such (Matt. 11:23), the church should be cautious of using it as a major evangelistic tool inasmuch as neither Jesus nor the early church did so (Mark 1:37-38; John 5:3, 5-9; 1 Cor. 1:22).

II. A Study Paper

A. What is the Diaconal Task?

The diaconal task embraces everything committed to the church except those tasks reserved uniquely for the eldership with special focus on alleviating physical miseries or need.

1. The Origin and Nature of Physical Misery or Need

Physical misery or need originated with the fall of man. When God created man he placed him in the garden of Eden where all his needs were met. The fall occasioned a change in man's relationship to Eden, to wit, he was driven from Eden with all its blessings and barred from it. The fall also occasioned a change in man's relationship
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to the soil; no longer did it yield its produce freely. Henceforth, the soil yielded thorns and thistles (weeds) more freely than food. So man had to work hard (by the sweat of his brow) for food. The fall occasioned the introduction of the death principle into creation so that sickness and death descended upon man as a result (Rom. 5:12).

It is most important at this point to understand properly the relationship between grace and nature. To be in the Garden of Eden was to be under divine care and to enjoy fully all that nature was. To be evicted from God's presence was to be absent from his blessings both in the realm of grace and the realm of nature. Therefore, the promise of judgment on the serpent (the devil) entailed the restoration of a right relationship with God and a return to the condition wherein God provided for all man's needs. Thus, in Revelation 22:1-5 the New Jerusalem, the final redemptive state, is depicted in Edenic terms involving the river of the water of life and the tree of life. These symbolic instruments mediate and symbolize the absence of all physical need. Hence, the tree of life yields constant fruit and a balm healing every sickness. Finally, the curse shall be no more. The curse, brought upon man by the fall and involving the principle of death with all the oppression, poverty, and want, will be no more (Rev. 22:3).

Therefore, spiritual and physical need are essentially one so that in Eden and in heaven man's need is met fully. This essential interrelationship between the spiritual and natural is a major biblical theme that should contextualize our concept of the nature of the diaconal enterprise. At the same time this interrelationship should not lead us to ignore the difference between nature and grace.

2. The solution to Man's Problem of Need and Pain

a. After Eden

As previously indicated the ultimate solution to the problem of need and pain is the introduction of the eternal state. Our interest focuses on the status of matters between the fall and that final state. In Genesis 3:15 the promise of judgment upon Satan points to the ultimate state to be introduced by the seed of the woman. Here the period between the ministry of Christ and the ultimate state (1 Cor. 15:25) is telescoped as though it were a single act. The final judgment of Satan and the restoration of man establishes the conclusion of the period of our concern. During this period (from the fall to the perfection) God has established enmity between the seed of woman and the seed of Satan. The enmity between woman's seed and Satan's seed is an alleviation of the effects of the fall (God did not utterly abandon his creation). The division between the two seeds establishes a distinction based on election, defined by the covenant grace which entails blessings upon the whole man (i.e., both spiritual and material). There is no chasm between nature and grace. This covenantal relationship looks forward to its perfection in the consummation of Christ's task (1 Cor. 15:25) and the elimination of all the effects of the fall. The promised alleviation, therefore, was to be elective and redemptive. It was bestowed on the seed of the woman even as was the coming salvation implied in the judgment on Satan.

b. Under Moses

The Mosaic economy gives a fuller structuring of the principles just enunciated. Here God is seen to be the great provider/deacon (e.g., Deut. 7:12-16; 8:6-9; 11:8-9, 13-17, 26-28). In bringing his people into Palestine God is bringing them into the land of rest (Deut. 7:12-16; 12:9; 1 Kings 8:56). This rest is one with the eternal rest symbolized and commemorated in the weekly Sabbath (Exod. 20:11; Deut. 5:14), the coming christological redemption, the final eschatological perfection and the original Eden (Heb. 3; Rev. 22:1-5). The special grace provisions in the land of Palestine entailed the alleviation of all physical and social need. In Palestine there were to be no poor and oppressed (Deut. 15:4; the Hebrew root 'anâ means poor, oppressed, and poor and oppressed). These special grace provisions were involved in the establishment and maintenance of the kingdom of God and the nation Israel (Exod. 19:6). The removal of all poverty was the ideal of this kingdom, contingent on the obedience of the citizenry (Deut. 15:11), and realized only in the final eschatological kingdom (Isa. 32: 1-8; 58:7-8; 41:17; 61:1-11; cf. Rev. 22).
Under Moses removal of poverty and oppression was integral to the kingdom or covenantal structure. God the Great Provider or Deacon designed the kingdom so that all its citizenry would be his agents in alleviating poverty and oppression. The kingdom was ruled and disciplined by its King through its elder-judges (Deut. 1:11-17; 16:18; Ruth 4:2-3) and (eventually) a human king (Deut. 17:18-20; 1 Sam. 8:6). This alleviation took the form of (1) leaving the gleanings of the field for the poor and needy (Exod. 23:11); (2) including the poor and needy in fellowship meals eaten before the Lord (Deut. 16:11); (3) extending interest-free loans to those facing emergency situations (Exod. 22:24; Neh. 5:1-13); (4) cancelling the aforementioned loans at the end of seven years; (5) providing a special gift once every three years which might have served to give the poor and needy both immediate aid and capital to help them get started again (Lev. 25:35-38; Deut. 14:28-29); (6) indenturing the chronically poor to the end that they might have regular care and might be prepared (by observation and training) in responsible living (Exod. 21:2; Lev. 25:39-43); (7) sharing of one's food with the poor (Prov. 22:9); (8) returning ancestral lands to the heirs once every fifty years (Lev. 25:8-17); (9) caring for the elderly as a responsibility of the family (especially the firstborn son); (10) seeing that widows' and orphans' rights of inheritance, etc., are properly protected before the law (Deut. 10:18; Psalm 82:3-4); (11) providing equal protection under the law for strangers and sojourners (Deut. 16:20); (12) providing a means whereby those smitten with serious illnesses might be barred from and restored to the community (e.g., Lev. 14); (13) the establishment of the levirate institution whereby the poor had the opportunity of redemption from indenture (Lev. 25:47-56); (15) providing food and clothing for the alien (Deut. 10:7-19).

Thus, the Mosaic economy views the care of the poor and needy as a covenantal enterprise - an expression of participation in the blessings of God's kingdom. Nature and grace are not ripped apart but joined together. The theme introduced in Eden is sustained. Is this not why the words poor and needy can refer to rich King David (Psalm 25:16; 70:5)? He is viewed not as one in physical, economic, or social poverty or oppression but as one who is in spiritual need. This is not to say that the alleviation of physical, economic, or social need automatically places one in a proper relationship to God; nor does a proper relationship to God automatically result in the alleviation of all other needs. Rather, the Old Testament presents the covenantal structure as the means by which God's kingdom is expressed among men, and this kingdom as in Eden and the final eschatological state meets all human needs (Deut. 7:12-16). So, the words poor and needy were used properly to represent all kinds of need.

The special design of the covenant is to bring man into a proper spiritual relationship to God. This is evidenced in 1 Sam. 15:22. God is not saying that he does not want sacrifices to be made; he is emphasizing the relationship between obedience and sacrifice. The entire sacrificial system was intended to establish and work out a proper spiritual relationship between God and man. Therefore, the spiritual had a kind of priority and foundational relationship to the external outworking of the proper covenantal relationship of Israel to God. In Israel there were to be no poor (Deut. 15:4; 7:12-16). On the other hand, interruption of the proper spiritual relationship rendered Israel or an individual Israelite poor and needy.

c. Under Jesus

The ministry of Jesus was carried out under the Mosaic economy. This is established by the fact that he recognized the legitimacy of the Temple sacrifices (John 4:45; 5:1; 6:4; 7:10). The end of the Mosaic economy is marked by the rending of the Temple veil (Matt. 27:51). From that point access to God is directly and openly through Christ (Heb. 4:14-16). Prior to this everything in the sacramental system pointed to Christ. Now the mysterious has been revealed (Eph. 3:1-10); the mystery is manifest. Similarly, the rest of the Mosaic legislation spoke of Christ.

Therefore, Jesus came in fulfillment of what was implied prophetically in the law and explicitly exposited by the prophets. The kingdom he personally embodied (Isa. 28:12, 16; Deut. 12:9; Jer. 6:16; Matt. 11:29) and openly declared to be present (Matt. 10:7) by his words (Matt. 9:35) and deeds (Matt 11:4-5) was the kingdom promised in the Old Testament. He was more than the Old Testament kingdom renewed; it was the Old Testament kingdom fulfilled. Furthermore, his was a kingdom in the physical presence of its eternal King. To the extent that his eternal glory and
almighty power operated directly the kingdom was a foretaste of the final eschatological state. Finally, Jesus introduced the concept of the fulfilled kingdom without the attesting miraculous signs (post-miraculous kingdom). These four themes (Old Testament kingdom, fulfilled kingdom, post-miraculous kingdom, and perfected kingdom) contextualize the ministry of Jesus toward the poor and needy although it is admittedly difficult to assign every particular act to a particular principial application. It cannot be emphasized enough that these are four aspects of the one kingdom of God.

Insofar as he upheld the Mosaic economy, Jesus practiced and upheld the practice of that economy's treatment of the poor and needy. This is not explicitly stated, to be sure, but is assumed throughout and merges dramatically at certain points in his relationship to the poor and needy. For Jesus the care of the poor and needy was covenantly contextualized so that, in principle, there is no nature/grace dichotomy. To be in the kingdom was to live under the covenant and receive all gifts from God—the meek are to inherit the earth (in the Psalms the word for oppressed one, the poor, and the meek are often the same). To the "poor" in spirit belong the kingdom of God and all its blessings. His gospel is a gospel for the "poor." In so saying, he does not distinguish between the economically, socially, physically, and spiritually poor although since he addressed Jews schooled in Old Testament concepts, and since he assumed that they would understand, it is the Old Testament definition that determines the meaning of "poor."

Thus, care of the poor and needy was the realization of the practice of Mosaic directives. To this end, Jesus directed his followers to give alms (Luke 12:33). The giving of alms through regular giving of money to be distributed by the synagogue or Temple authorities does not appear to have been an Old Testament practice. On the other hand, the Old Testament provisions in principle entail the giving of alms, especially leaving the gleanings. In a sense almsgiving was the urbanized form of leaving gleanings in one's field.

Especially relevant to this practice of Mosaic directives is the parable of the Good Samaritan (Luke 20:30-37). It may be understood as a correction of a false interpretation of the Old Testament. In Leviticus 19:18 Israel is commanded to "love your neighbor as yourself." The word translated "neighbor" (Hebrew hamith) more exactly signifies members of a restricted group.

It might be argued that if God had intended such love to extend to all men he would have used another Hebrew word (rea') which means anyone who is beside or near you. To some Jews of Jesus' day, therefore, this commandment meant "love your neighbor, the Israelite." The Pharisees understood it to mean "love your neighbor, the Pharisee" inasmuch as "this rabble does not know the law, accursed are they" (John 7:49). The Qumran community reasoned that only their membership were sons of the light and all others being sons of the darkness were to be hated. Jesus' point is that the idea "neighbor" includes men of all races and persuasions—proximity in space made someone one's neighbor. Indeed, in benevolent matters all men, including the stranger and/or foreigner, are one's neighbors (Lev. 24:19-22). The fact that the primary emphasis of Hebrew rea' is a secondary emphasis of hamith should not lead one to conclude that God intends that one should love only his limited group. Thus, Jesus teaches in conformity to Old Testament teaching that care of the poor and needy extends to anyone one meets who is in need. Indeed, the command to relieve the suffering of one's neighbor extends to all feeling creatures (Deut. 22:1ff.).

Second, it is declared that in Jesus the Old Testament prophecies were fulfilled. It is especially important to note that these Old Testament prophecies spoke of a day when the perfection of Edenic restoration would be fully realized. In that day there would be no unmet need among all mankind. The picture of the kingdom is universal both in its scope and in blessing. In these prophecies the kingdom of God is telescoped. The ministry of Jesus is depicted in terms of the enunciation of eternal principles upon which his kingdom rests and the temporary application of those principles during his lifetime. His is a universal kingdom in which all man's need is alleviated (Ezek. 36:30, 35; Isa. 11:4-11). At the same time, his is a kingdom that is covenantally governed. The covenant introduces the concept of election and, therefore, programs the extension and limitation of covenantal blessings. The ministry of Jesus, therefore, brought the eternal blessings upon those chosen to be the recipients whether they received spiritual (regeneration), physical (healing), social (reinstatement
to the covenantal community, e.g., John 8:1-11), or economic aid (Matt. 17:24-27). Thus, just as the spiritual gift was not universal, neither were other applications of the breaking in of the eternal Eden. Furthermore, in the application of the eternal Edenic state perfection was withheld so that, spiritually speaking, men who received regeneration had to await the final eschatological state before they enjoyed full human spiritual perfection. Similarly, Jesus' healing, feeding, etc., was but a foretaste of the eternal Eden.

Third, Jesus enunciates certain principles upon which the post-miraculous extension of the kingdom should be pursued. This age in which we now live is especially to be governed by Matthew 25:34-36.

What then according to the Gospels comprises the ministry to the poor and needy? This ministry is a temporal application and outworking of the ultimate Edenic state. It is to be a living out of God's revealed covenantal directives that guided the ministry of Christ and set forth the extension and limitations of Edenic blessings.

What kind of aid did Jesus extend to man? He healed them of their physical infirmities; he provided them with food (Matt. 14:19-20; 15:36-37; John 21:9-13); he protected them from physical harm (Mark 4:39); he gave justice to the socially outcast (John 8:1-11); he provided for clothing the unclothed (Matt. 5:40); and he saved their souls. These were not multiple ministries or two ministries - one in the realm of nature and the other in the realm of grace. This was a single ministry with multiple aspects with every aspect enunciating the presence of the final eschatological state and every aspect covenantally structured. Jesus extended to men the presence of the final Edenic state.

d. After Jesus

The early church continued the message and ministry of Jesus toward the poor and needy. They, too, declared a full-orbed salvation that ordinarily and invariably focused on the alleviation of spiritual need, the focus of which was sometimes communicated by means of economic, physical or social aid. They recognized that man's need was universal. Thus *diakonia*, although covenantal (see below), was in view of the world and in contact with the world as the church expanded. The universal call of the gospel summoned people into covenant fellowship with all its benefits. Indeed, wherever the gospel was preached men were touched by the kingdom and its blessings. Under the New Covenant people are pictured as being reached by the outward flow of the gospel.

This ministry took many specific forms. The early church, instructed and informed by the Old Testament (2 Tim. 3:16) and the life of Christ, practised the Old Testament covenant applications of aiding the poor and needy. Specifically, we read that they sometimes healed those who were in need (Acts 14:3, 8; 16:18; 19:12-17), gave aid to the distressed (Tit. 3:4), provided for widows and orphans (Acts 6, James 1:22-27; 1 Tim. 5:9-16), fed the jobless (2 Thess. 3:6-15), provided hospitality for travelers (1 Peter 4:9), provided emergency relief (Acts 11:27-30; Rom. 15:26-27; 1 Cor. 16:1-2; 2 Cor. 8 - 9), ministered to the needs of the homeless, jobless, and hungry (Acts 2, 4), ministered to the needs of the saints (Rom. 16:2; Heb. 13:17), gave alms through the Temple (Acts 24:17; cf. 20:3, 5), and aided the poor (Gal. 2:10; 1 Tim. 6:17-19) and needy (1 John 3:17).

B. Who Should Do It?

1. According to the Old Testament

In the Old Testament the task of caring for the poor and needy fell upon the individual citizen (and citizens acting together), the family, and the civil authorities (the state).

a. Individual

The individual covenant member was charged with certain responsibilities toward the poor and needy (Lev. 19:18; Deut. 10:10; Ezek. 18:10-18). He was to help the responsible poor in every way he could and in emergencies help every sensating creature regardless of the determination of responsible action on his part (Deut. 22:1-4).

b. Family

Perhaps the most extensive of the Old Testament injunctions to care for the poor
and needy was directed towards heads of households as the managers of the family's assets. The family was responsible to care for the aged. The firstborn son received the double portion and was responsible to provide for his parents in their old age and to see that they received proper burial (Deut. 21:17). The family was to include orphans and widows under its roof. Alms were to be given in the form of gleanings from field (Lev. 19:9-10; 23:22), sharing food with the poor and needy, the stranger and sojourner (Deut. 10:17-19), paying the third year tithe (Deut. 14:28-29), etc. The third year tithe was a familiar responsibility insofar as it was the contribution of those who owned goods. The fellowship meals were also a familiar activity. These meals commemorated God's provision of food in the promised land (the land of rest; Deut. 12:9). The heads of households who presided over these meals were responsible to see that the poor and needy were included when there was room at the table (Deut. 16:11, 14). The meal was eaten before the Lord and as a sacrifice was disciplined by the priests. This latter aspect of the fellowship meals was levitical, but the choice of participants was familial. This was distribution of aid to the poor and needy by the Levites.

c. State

The civil authorities (the state), humanly speaking, were responsible to see that the poor and needy were taken care of properly (according to the directives of God's covenant). There appears to be no responsibility at all laid upon the organized church to aid the poor and needy. The Old Testament pointedly holds the state (in the person of the king) responsible for aiding the poor and needy (n.b., Psalm 72:1-2, 12-13, 16; cf. Deut. 17:18-20). Even pagan kings are explicitly admonished to care for the poor and needy although they are not explicitly admonished to accept the entire Mosaic legislation (Ezek. 16:49; Dan. 4:27; Prov. 28:15; 29:14; 31:9, 11). (Is not this civil provision a common grace provision?) Who was responsible to see that the poor and needy throughout the kingdom were cared for properly? Clearly the answer is the king and the local governmental authorities, the elder-judges (cf. Prov. 29:14; Deut. 17:18-19). The messianic king (as noted above) was to provide this care perfectly (e.g., Isa. 11:4-5; 55:1-5; 58:7; 61:1-3; Psalm 72:12-13). This function was tied immediately and inextricably to the Messiah's office.

Furthermore the elders (civil authorities) appear to have been directly involved in a kind of civil welfare program. It would be wrong to identify this program with the modern welfare state, but equally wrong to ignore the direct involvement of the civil authorities in public welfare. In the ancient world the non-levitical elders (Deut. 1:15, 16; 16:18; 17:9; 2 Chron. 19:8-11) were responsible for civil matters while the levitical elders were responsible for ecclesiastical matters (cf. Gillespie, Aaron's Rod Blossoming). These elders sat at the gate of the city where they held court when the need arose (Ruth 4:1-2; Prov. 31:23). Every third year Israelites were to deposit a tithe for the poor and needy (called the third tithe) at the gates of the cities in which they lived (Deut. 14:28-29). This raises the problem of distribution which probably was in the hands of the elders.

We conclude that elders distributed the third tithe for several reasons. First, note that the cities ('ir) in view here are the gated and walled cities. These stronger fortified cities were not always large but were ordinarily the places people took refuge when they were being threatened by invaders. They were the safe places, the refuges. Secondly, these would naturally tend to be the central cultural points of any given area. Third, the dwellings in these cities would be more secure and, therefore, the cities were the most likely places for the rich to build their homes. Building there would minimize the danger of physical harm to themselves and their families and of plunder of their worldly goods. Fourth, construction of such cities required a greater investment of resources and this would require investments by the rich. Those who paid for the construction of a safe place would probably live in that place enjoying its benefits. Fifth, non-levitical elders were chosen from among heads of households who had distinguished themselves as family and community leaders (Deut. 1:15). Sixth, such distinction would not be forthcoming to one who had proven himself incompetent in business. Seventh, the elders were those who were sufficiently wealthy to have time to sit at the gates of their city as judges and counsellors. Eighth, the third tithe to be "laid up at thy gates" was mandatory upon all Israel. Ninth, it was
specifically to be brought to the gates of the cities where the elders sat (Deut. 16:18). Tenth, the elders were responsible to guarantee that the poor and needy received their just due before the law (Deut. 1:17; 16:18-20; 24:17-18). Therefore, we conclude that the tithe deposited not simply within the cities (and villages) but deposited at (in) the gates of the fortified cities was given into the hands of the elders (there were no levitical elders ruling every city) who were responsible to distribute it equitably among the poor and needy. This ancient procedure of giving financial or other gifts to the elders to distribute among the poor and needy is repeated in the New Testament (Acts 6:1-2; 11:30).

2. According to the New Testament

In the New Testament the agents charged with carrying out God's care of the poor and needy are the individual believer (and groups of believers), the family, the state and the church.

a. The Individual

There are many passages that summon the individual believer to concern for the poor and needy. Jesus admonishes the individual to give his clothing to those who ask it of him (Matt. 5:40), to give alms for the poor (Matt. 6:1-4), and to give emergency aid to the critically endangered (Luke 10:30, 37). Paul instructs the individual believers to minister to the needs of the saints (2 Cor. 9:1), to remember the poor (Gal. 2:10), to be generous and ready to share (1 Tim. 6:17-19), to "engage in good deeds to meet pressing needs" (Tit. 3:14; 1 John 3:17), to do good and share (Heb. 13:16), to do good to all men and especially to the household of faith (Gal. 6:10). In fact, the individual is to love his neighbor as himself (Matt. 22:39) and to do toward others as he would have them do toward himself (Matt. 7:12).

b. The Family

The family's responsibilities include giving alms (Luke 12:33; cf. the Old Testament practice), providing hospitality for the saints who were travelling from place to place (1 Peter 4:9), and caring for widows (1 Tim. 5:9-16). In addition, the many tasks implicitly and explicitly assigned to the family in the Old Testament may still properly be done by families or groups of responsible individuals. Some tasks may be too large, expensive, or complicated for a particular family to pursue by itself and, therefore, may require that families band together to pursue them: e.g., hospitals, nursing homes, orphanages, half-way houses for addicts and criminals, training centers of various kinds, centers to care for the distressed, unmarried mothers, etc. Such enterprises assigned to the citizenry in the Old Testament were civil rather than ecclesiastical in nature. Therefore, groups of Christians doing such tasks do them as citizens within God's kingdom. These activities must be determined and controlled by God's covenantal directives.

c. The State

One of the most argued aspects of caring for the poor and needy is the involvement of the state. It has already been shown that in the Old Testament this task was the responsibility of the citizenry and of the civil authorities. Jesus said, "My kingdom is not of this world" (John 18:36), and, "Render to Caesar the things that are Caesar's" (i.e., the state's; Matt. 22:21). Some would say that we have no scriptural guidance on this crucial question: How do we know what is rightfully Caesar's? That does not appear to be the case, however, since the Old Testament speaks both of church and state responsibility suggesting the areas wherein these entities have sovereign rights and responsibilities (Lev. 17:8-9; 2 Chron. 19:8-11).

These areas are not always clearly delineated but in the matter of aiding the poor and needy the teaching is conclusive. In the Old Testament there is no responsibility at all laid upon the organized church to aid the poor and needy. While some have suggested that diaconal concerns are an extension of levitical (organized-church) functions, in the Old Testament there is no clear evidence that the levitical office was involved in such matters at all (except, perhaps, in the levitical cities). The various provisions for the poor all exclude the organized church (including the Levites) as the responsible organ (cf. above).

Where then did this idea that the diaconal functions were a levitical function or levitical (priestly) task originate? It seems to have originated in a theological
construct used to interpret Scripture, viz., that the three offices of Christ find a
continuation in the three offices of the church (and all are a reflection of the Trin-
ity). The direct evidence offered for this view stems from the intertestamental era
where Levites seem to have distributed funds to the poor and needy, run hospitals,
conducted schools, etc. In addition *diakonia* is identified with blessing and it is
noted that the Old Testament agents of delivering God's blessings were the priests.

There are some additional reasons for concluding that the New Testament diaconate
is not a levitical function (i.e., in addition to the Old Testament emphasis that it
was a civil/social task). First, the early church (Acts 6) had not yet severed itself
from Judaism and acted as a synagogue in many respects. (For example, they worshipped
in Solomon's Porch [Acts 5:12] and in the Temple proper [Acts 2:46; 3:1]; their wor-
ship service was patterned after the synagogue [cf. Luke 4:16ff. and 1 Cor. 14].) In
the synagogue genealogies were very important and great care was taken to guarantee
that Levites did levitical work. Yet in Acts 6 there is no mention at all of the
levitical ancestry of the seven and no explanation of why such tasks could be assigned
to anyone in the congregation whom the congregation deemed worthy.

Also we should be aware that from the earliest times Levites were used as teach-
ers (cf. Lev. 10:11; Deut. 33:11) and fulfilled civil (state) functions (judging; cf.
Deut. 17:9; 2 Chron. 19:8–11; civil service: 1 Chron. 26:29–32). Their functions were
not limited to "priestly" functions but spread over into "prophetic" and "kingly"
functions as the need arose. In other words, Levites were servants of the congrega-
tion as a whole and not simply of the congregation as a worshipping community.

Under the Old Testament their primary function was priestly and they had nothing
officially to do with diaconal functions; these were the responsibility of the state
(authorities and of the family. During the intertestamental period the highly
respected Levites who had previously engaged in teaching and certain civil responsibi-
lities were logical choices to fulfill community needs formerly the business (almost
exclusively) of civil authorities. This is especially true of those functions that
required full-time involvement. Historically the eldership was an unpaid function
whereas the Levites were directly supported by the congregation (when they were en-
gaged in levitical functioning). Since the congregation understood that the Levites
were fulfilling diaconal functions in their secondary role and as a matter of expedi-
ence rather than of principle and since they knew it was the role primarily of the
elders (as representatives of the state) so to function, it is altogether reasonable
that the first Christian congregation did not consider levitical ancestry in appoint-
ing the seven.

Secondly, some would argue that the deacon is a continuation of the *chazzan* – an
office in the synagogue. The *chazzan* was an assistant to the president of the syna-
gogue, "the executive officer in the practical details of running the synagogue." Un-
like the president, the *chazzan* was paid for his services. He acted as the "master of
ceremonies throughout the whole liturgy." He prepared the scrolls for reading,
brought them into the hall, and "gave the actual invitation to the nominees who were
to be the community's spokesmen in the prayers and the readers of Scripture." As
a rule there was only one such dignitary in each synagogue. There were also *chazzanim*
responsible for strictly civil duties; these were also paid for their work.

It is not clear if the *chazzan* was also necessarily a Levite. The differences,
however, between the *chazzan* and the deacon are manifest: there is to be a plurality
of deacons in each congregation; the deacons did not assist in the worship service
(they were not given to the ministry of the Word), etc. In many regards the Roman
Catholic and Anglican deacon parallels the *chazzan* more closely than does the Protes-
tant (and biblical) deacon. It appears that the non-cultic duties of the *chazzan* were
molded by expediency: some *chazzanim* served as city officials (treasurers) and in isola-
ted areas the *chazzan* could "also function as a judge, public speaker (preacher) or
schoolmaster." In other words, the Jewish community did not view civil matters (mat-
ters belonging to the Old Testament state, e.g., "judge") as limited to Levites. One
such matter was the care of the poor and needy. Therefore, it could be assigned to
those who may not have been Levites (cf. Acts 6).

Therefore, diaconal functions are not levitical functions but civil functions (as
study of both the Old Testament and intertestamental material shows). We conclude
that the state has the responsibility and right to provide for the needs of its citi-
zenry. If biblically the state has that right and responsibility, then the citizenry has the right to enjoy the provisions made by the state. This, of course, includes Christian citizens. This is God's common grace provision for the poor and the needy.

d. The Church

In one sense the church's role is to provide aid in the absence of state aid. It is the state's responsibility to provide for the poor and needy among its citizenry, not the church's role to provide for every citizen of the state. Even when providing for its citizenry state aid is secondary to family aid; i.e., the Bible holds the family as the first "diaconal" agent (after the individual). If the family is unable (or unwilling) to fulfill its duty the state stands as the next responsible agent and if the state fails the responsibility falls upon the church. This line of responsibility is not direct, however, since the body of Christ is also a "family" (Matt. 12:48ff.) and a "kingdom" (Matt. 16:18-19). Because of this we should be cautious against being too dogmatic. It is probably clear to all that the family proper has first responsibility to help its own poor and needy. Beyond that one should be aware that (1) the state is not trespassing and usurping the church's role when it provides welfare (although the particular program and/or the extent of state aid may not be in conformity to biblical norms), and (2) the church should do all it can to see (a) that its members are provided for, and (b) that the gospel is spread. The first of these duties might be fulfilled properly by providing emergency relief for the needy until state aid arrives or when there is no state aid the church might provide the necessary help.

Certainly the church, and the Orthodox Presbyterian Church in particular, with its limited resources can hardly assume all the legitimate welfare needs without establishing a large diaconal staff responsible to discover and process requests for aid and without, therefore, greatly curtailing and jeopardizing its ministry of the Word.

Careful advice regarding the responsibility of aid recipients should be given to Christians. The church has a responsibility to make sure such recipients (even when they receive state aid) are not acting in a non-Christian fashion deceiving the state into giving them aid. Also, they should clearly understand that the consistent pattern of Scripture is that the godly support themselves (and their families) if at all possible since ordinarily only offerings of one's own labors are pleasing to God. If one accepts state (or other) aid and is able (by strength and opportunity) to support oneself then his offerings and his lifestyle are not pleasing to God.

Christians should do what they can to bring justice to the state welfare program. This involves refusing aid extended on unbiblical grounds, seeking to get Christians to support themselves, entering the difficult task of gleaning from the Scripture the principles that should govern the state as it renders such aid, proclaiming those principles in our teaching ministry, and stimulating Christian citizens and lawmakers to work for the translation of such principles into state programs.

Within the church the elders are responsible for the care of the poor and needy (Acts 11:28-29; 6:1-2). When the total service (diakonia) to the church is more than the elders can handle these diaconal responsibilities may be delegated to others especially set apart as deacons.

In understanding the office of deacon a false nature-grace dichotomy should be avoided. All too often the nature of the diaconal task is considered to be less spiritual than that of the elders or not spiritual at all. That the diaconal task is essentially spiritual is evident from the attributes that qualified one for office (Acts 6:3; 1 Tim. 3:8-10). Above all these individuals were to be spiritually mature. Furthermore, the particular kind of task assigned to those who aided the apostles in Acts 6 was primarily administrative and related to caring for the physical needs of church members. It soon became evident that those assigned such tasks were involved in the total ministry of the church (Acts 7). Since those individuals functioning as deacons were, above all, spiritual men, leaders in the church, and participants in the total ministry of the church, it seems incongruent to limit their responsibility to caring for physical needs. Much more in keeping with their qualifications is the view of their task that makes them administrative assistants to the elders. As such, they can properly do and should do all those tasks of the church except maintaining proper discipline, pure doctrine, and proper observance of the sacraments — i.e., under the direction and authority of the elders. Therefore, in addition to the jobs they should
be doing as the agents of God's kingdom blessing in the realm of physical need and properly advising about and relating people to state programs, church deacons may engage in a great number of tasks relating to (1) worship services (administering nurseries, ushering, etc.), (2) the care of the church properties, (3) participating in the spiritual nurture of the congregation as Sunday school teachers, youth advisors, etc., and (4) church expansion through evangelistic endeavors.

C. Why Do It?
There are many reasons why we Christians should pursue the task of aiding the poor and needy.

1. General Principle
One general principle underlying all Christian activity is that it is "more blessed to give than to receive" (Acts 20:35). This relates to all manner of Christian service (diakonia) – the service of the Word and prayer and the service of tables (Acts 6). This blessed giving is an imitation of the divine relationship to man.

2. Divine Example
Christian benevolence is in imitation of divine benevolence. God gave salvation to man. This salvation as set forth in Old Testament was salvation both in nature and grace. Therefore, the Mosaic covenant provided both the sacrifices with the grace relationship depicted and worked out in them and the kingship of God with the nature relationship mediated through it. God's provision of the bounty of the land was a caring for the poor and needy Israel which had been oppressed (poor) in Egypt (Deut. 10:17-19). This divine prototype finds its mandated type in the covenantal provisions for the poor and needy among Israel. Christ the fulfillment of this typology gave salvation to his people (Matt. 1:21), a salvation that extended both to the areas of grace and nature, but he came to his own and his own received him not (John 1:11). Yet the purposes of God were in no way frustrated. The covenant people with reference to those responsible to keep the covenant were all those who had received the sign and seal of the covenant - circumcision. On the other hand, the covenant people with reference to those who most assuredly received salvation and all its blessings were those elected unto eternal life. The first group called "his own" in John 1:11 rejected him and continue to reject him and were cut off (Rom. 11:17). The latter group received him and continue to receive him and to enjoy all the blessings of the covenant. The covenant people of Jesus' day, to whom he openly displayed covenantal blessings, and upon whom he poured out countless "diaconal" acts were the Jewish people who were subsequently "cut off." Jesus, in keeping with the activities of his Father recorded in the Old Testament, abundantly provided "for his people" (Luke 22:26-27; Heb. 12:1-3; Eph. 5:1-2). He is the leader whose example we should follow.

3. Apostolic Example
The early church extended great diaconal acts toward one another. They, too, are among those who have gone before and stand as examples that the task can be done and examples of what we ought to do (Heb. 11; Eph. 5:1f.). They poured out themselves to the Lord and for one another. The apostles command those who serve one another to do so as unto the Lord (Rom. 12:7).

4. Divine Command
To believe in Christ is to become his servant (John 14:26; Rom. 1:1). Believers are to bear fruit in keeping with their profession (Matt. 3:8; 5:16). This is the natural result of being spiritually united to Christ (John 15:4). Specifically, there are commands to pursue our calling in the area of diaconal service (e.g., Eph. 4:28). In the judgment rewards will only come upon those who give such aid to fellow believers (Matt. 10:42; 25:45ff.; 16:27).

5. Divine Provision
God has given Christians great blessings which they are to share with others. Specifically, he has promised every blessing in abundance if we see to proper diaconal ministry (2 Cor. 9:8).

This section is much more abbreviated than it might be since most Christians agree that we should be fulfilling our responsibility in this area. The problem usually is not our lack of knowledge; it is often our lack of doing what we know we ought
D. How Much Should We Do?

The answer to the above question is at once easy and difficult, simple and complex. It is not difficult to see that inasmuch as Christians are stewards of all God has given to them (Matt. 25:14-30) they should do as much as they can in the area of relieving the poor and needy. However, a study of the scriptural structuring of this activity reveals that the answer is also difficult and complex.

1. The Old Testament Pattern

What were the pious of the Old Testament to do, especially monetarily, as stewards of God? With reference to the overall work of the kingdom there appear to have been three circumstances governing their giving. First, there was emergency or special circumstances in the church that elicited special offerings limited only by the outpouring generosity of hearts thoroughly thankful to God (Exod. 25:1-9). Second, there was the regular circumstance or on-going ministry of the church which was supported primarily by the tithe, the first fruits, as God's due (Deut. 14:22; Neh. 13:10; Mal. 3:8-10). This was supplemented by special gifts and offerings in the form of goods (or monetary gifts) in proportion to one's sinfulness (in the case of sin and guilt offerings, these also constituted a restitutory payment to God) and in proportion to one's gratitude to God for his blessings (fellowship and peace offerings, etc.).

Finally, there were the circumstances of the poor and needy. These circumstances were not ordinarily met with huge outlays of money and goods although there was to be a constant outpouring of concern and aid (e.g., protecting their rights before the law, etc.). The ordinary provision was the gleanings and sharing one's bread with the poor, the stranger, and the sojourner.

In extraordinary circumstances the poor were given interest-free loans (Exod. 22:25; Neh. 5:1-13). Presumably only responsible individuals were to receive these loans. Surely it was not God's intention to produce a class of welfare recipients who lived off of the responsible citizenry by contracting endless loans with no intention of repaying them and allowing them to be cancelled at the end of seven years. Citizenship under God was stewardship and stewardship was responsible living. Also, the third tithe was to be distributed among the poor and needy every third year. These provisions required the poor to work extremely hard to eke out a meagre existence for himself and his dependents (Gen. 3:16; Ruth 2). Everything appears to have been gauged to guide the poor and needy in responsible stewardship, while at the same time protecting their dignity as divine image bearers. The Old Testament system was no socialistic system but a capitalism divinely structured to get every able-bodied citizen working for his own keep while making special provisions for those unable to work or smitten with unforeseeable tragedy.

2. New Testament Pattern

a. Non-diocesan Giving

New Testament stewardship is to be understood against the background of Old Testament stewardship. With this in mind Jesus commended the Pharisees for their scrupulous tithing. At the same time he chided them for their false nature-grace dichotomy whereby they gave God his due materially but not spiritually (Matt. 23:23). The corollary of this is that one is equally guilty if he purports to give God his due spiritually while neglecting him monetarily. According to Jesus the tithe is God's due.

This is more interesting in view of Hebrews 7 which argues that apart from and prior to the existence of the Old Testament kingdom of God (established at Sinai; Exod. 19:5, 6; cf. Gen. 12:2), and of the Old Testament sacrificial system, the tithe was God's due paid to his priest Melchizedek as a type of Christ's eternal priesthood. Thus, it has been argued that the tithe continues to be Christ's due since he continues to be our heavenly priest. The primary function of the tithe under the Mosaic economy seems to have been for the on-going ministry of the church.

When speaking of evangelists (3 John 5-7), teaching elders and apostles, the apostles pointedly parallel them to the Old Testament ministers (priests and Levites) as those the church is responsible to support (1 Cor. 9:12-13). The admonition to support teachers is especially interesting in view of Christ's own practice and direction to his disciples. He had no place to lay his head (Matt. 8:20), no money to pay
the Temple tax (Matt. 17:24-27), and no coin upon which he could point out Caesar's
imprint (Matt. 22:19). Thus, he had no home of his own and seems to have had no regu-
lar income. He summoned his apostles to imitate his lifestyle, to leave their homes
and jobs and to itinerate with him, to forgo the comfort of a place to lay their heads
and regular income. On the other hand, there was the common purse out of which needs
were sometimes provided (John 12:6; 13:29). The money seems to have been gathered
through gifts from adherents and followers (John 12:5-8).

Once the church replaced the Temple the obligation of church members (covenant
people) to support those ordained to use all their time in pursuing church work falls
upon the church members just as the same obligation fell upon Temple members under the
former economy. The absence of any command to support Christ and his apostles while
he ministered on earth is consistent with the understanding that the tithe (ministe-
rial support) belongs to those ordained by the church as its leaders.

As in the Old Testament the tithe is not only man's duty but it is an expression
of grace toward the poor and needy. It was their assurance from God that when they
had cheerfully rendered to him the tithe, showing their responsible involvement in his
covenant, they had pleased him. On the other hand, those especially blessed with this
world's goods were responsible to give cheerfully but abundantly as the Lord had pros-
pered them. Even the poor were not forbidden, however, to give special offerings to
express their commitment to the Lord. Thus, Jesus commended the poor widow who gave
her all to the Lord (Mark 12:41-44). This should not be used to urge people to give
their all to the church treasury but serves as an example of the kind of sacrificial
giving that pleases God. This too is in keeping with the Old Testament pattern. In-
deed, inasmuch as Jesus lived under the Old Testament economy, it was the Old Testa-
ment pattern he was expositing by word and deed. In the post-resurrection age it may
be assumed that the practice of cheerful sacrificial giving to the on-going ministry
of the church is still one's duty.

Although there is no explicit New Testament discussion the fact that the Old Tes-
tament was considered to be profitable for instruction in godly living (2 Tim. 3:16)
leads one to support the practice of giving special offerings to meet special needs in
the church (cf. 1 Cor. 16:2).

d. Diaconal Giving

The matter of how much one should give to alleviate material and physical ills is
complex. It is made complex by several considerations: Jesus' admonitions to give all
to charity, the fact that most New Testament admonitions to give relate to diaconal
giving, the Pauline instruction regarding long-term aid and regular diaconal giving.

(1) Jesus' admonitions. A difficulty is occasioned by three texts: Matthew

First, the word to the rich young ruler (Matt. 19:21): "If you wish to be com-
plete, go and sell your possessions and give to the poor, and you shall have treasure
in heaven; and come follow Me."

In Luke's account Jesus said to all his disciples (cf. 12:13, 22): "Sell your
possessions and give to charity; make yourselves purses which do not wear out, and
unfailing treasure in heaven, where no thief comes near or moth destroys" (12:33).

Compare also Luke 14:33: "So, therefore, no one of you can be My disciple who
does not give up all his own possessions."

Surely no one would deny that Jesus upheld the Old Testament directive that one
do everything within the covenant structure to aid the poor and needy. As stewards of
God we are responsible to manage all our goods to his glory (Matt. 25:14-30). We are
to recognize that ultimately all our goods are his and from him and that we are to be
willing to render them all up to him if he should ask us (Matt. 19:21). Whatever we
invest in obeying our Lord (in our church, in our family, etc.), in working out the
righteous commands of his covenant, is laid up for us in heaven (Matt. 6:19, 20). This
is especially true when we give to the poor and needy (Matt. 19:21; Luke 12:33; 1 Tim.
6:18-19). We are, therefore, to give cheerfully (2 Cor. 9:7) and wisely as good
stewards.

The problem is raised by Luke 12:33 and 14:33. One of Jesus' teaching tools was
hyperbole - overstating or exaggerating his point for effect. Thus, in Luke 14:26 he
told the crowd, "If anyone comes to Me, and does not hate his own father and wife and
children and brothers and sisters, yes, even his own life, he cannot be My disciple." Certainly Luke 12:33 and 14:33 might be understood as hyperbole. On the other hand, the twelve disciples did leave their occupations and homes. They did not concern themselves about working to provide food or a place to sleep (Luke 12:22-31). They trusted Jesus and he provided for them.

When Jesus sent the twelve out he directed them to carry "no staff, nor a bag, nor bread, nor money" but to depend on those to whom they would preach and minister (Matt. 10:9-15; Luke 9:3). They needed nothing except trust in God - he would supply their every need (Eden restored). He gave very similar instructions to the seventy before they were sent forth (Luke 10:4). These are no hyperbolic statements speaking to attitude only. Instead these were directions to be followed literally. In a similar way Christ directed all his disciples to take no heed for clothing, food, etc., but to trust in God's provision (Luke 12:22-32). Moreover, he told them to sell their possessions and give to charity (12:33). This speaks not only about attitude toward possessions but is a command to actually sell everything (cf. 13:33).

Since Jesus' declaration of the kingdom of God was a declaration that the Old Testament prophecies of the kingdom were being fulfilled, and since those prophecies specifically related to the restoration and perfection of the Edenic state (Jubilee), it is also a declaration of heavenly perfection. In heaven God will meet every human need as it arises. There will be no need for men to work and save, etc. So while Jesus was on earth he miraculously provided for the hungry (Matt. 14:13-21; 15:32-39), healing for the sick, etc. In him the kingdom of God was present. Therefore, his disciples need not plan for present or future needs but were to sell all and give to the poor. Thus, Christ's admonitions (Luke 12:33 and 14:33) were at once situational and ideal.

These admonitions were in the minds of the apostles and early converts when they sold "their property and possessions" and shared "them with all, as anyone might have need" (Acts 2:45).

Also note Acts 4:34-35: "[F]or there was not a needy person among them, for all who were owners of land or houses would sell them, and bring the proceeds of the sales and lay them at the apostles' feet; and they would be distributed to each, as they had need."

After all, was it not what Jesus commanded as an ideal and did he not promise to take care of them (Matt. 6:19-34)? (Cf. Luke 12:22-36.) Because total liquidation of one's resources served to indicate one's total dependence on God, it also served to express godliness. Thus, Barnabas is expressly marked by this act as a godly man (Acts 4:36-37). Ananias and Sapphira attempted to gain the esteem of the brotherhood by pledging all their earthly goods but, being too attached to money, were unable to relinquish the proceeds from the sale when the time came to do so (Acts 5:1-11).

The events of Acts 2 - 5 indicate that liquidating one's assets was not mandatory (cf. Acts 5:4). Yet it was practised and was viewed as a desirable and ideal act of Christian godliness. This is consistent with the practice of Christ's followers during his earthly ministry. Selling everything and giving the proceeds to the poor or leaving home and employment was the practice of only a few (Jesus, the twelve, the seventy - temporarily). After Christ arose from the dead in the first flush of the baptism of the Holy Spirit, perhaps expecting the soon return of Christ to restore the kingdom to Israel (Acts 1:6), and stimulated by the presence of thousands of new converts who had come to Jerusalem prepared for only a short stay, the early church literally practised what Jesus had commanded. Even then, however, this act of faith was not mandatory for Christian communion.

Why should not the church today recommend this approach to benevolent or diaconal giving? First, we recognize the difference between Jesus' hyperbolic forceful commands and the voluntary practice of his followers and of the early church. This difference tells us that the apostles did not take such an act as mandatory. Second, it is not recommended (even in many emergency situations) because it worked financial havoc on the early church by making the Jerusalem church overly dependent on the Gentile church (cf. Rom. 15:26-27, etc.) - and the church should take every opportunity possible to keep its membership employed (2 Thess. 3:6). Crises such as the famine found the brethren in Jerusalem with no financial reserves when it struck. Third, 1 Corinthians 16:2 expressly commands Christians regarding the anticipated emergency in
Jerusalem: "On the first day of the week let each one of you put aside and save, as he may prosper." This is not the same principle commanded by Jesus and practised in Jerusalem, but marks a different stage in revelation. Fourth, in 2 Corinthians 8—9, Paul encourages the Corinthian church to "freely supply the needs of the saints" (in Jerusalem; 9:12) and yet neither repeats Jesus' statements nor offers the example of the Jerusalem church as a model of Christian benevolence. There is not, therefore, in this later directive any incipient Christian and ecclesiastical socialism. Christians are to give as freely as they can in view of the blessings of God upon them. Fifth, Jesus himself instructed his disciples to change their lifestyle after his departure (Luke 22:35-36).

One might remonstrate that the Jerusalem situation was a unique emergency situation and required special emergency action. But does this not ignore the evident similarity between their action and Jesus' statements? We think it does. Further, what intelligent contemporary Christian can deny that across the world Christian brothers are facing emergencies threatening and often taking their lives? If emergency need triggers liquidation, the church should be preaching liquidation. But in Jerusalem at least two elements were at work: Jesus' teachings and the situation then. Others might object that this exegesis accuses the church of being unwise. First, there is no reason inherently to withdraw from that conclusion. The church has often been unwise wrongly applying what divine revelation stipulates. This lack of wisdom is evident in the early church; e.g., when they congregated in Jerusalem, they were propelled into the missionary mandate (Acts 1:8) by persecution (8:1-4), and when they showed such great hesitation to preach to Gentiles and acknowledge them as brothers (10:44-45; 11:2-18). Second, it is by no means granted that this exegesis is accusing the early church, above all, of acting unwisely. The twelve apostles when they followed Jesus did so wisely under the circumstance of his divine presence. They were only practising what he commanded them. After the resurrection not only the apostles but many other believers pursued the same lifestyle. Later revelation (e.g., 1 Cor. 16:2; 2 Cor. 8-9) advanced their understanding. What they did at first was a temporary measure connected with the physical presence of Christ. Permanent measures were structured differently.

We suggest, therefore, that Jesus' instruction to sell everything and give the proceeds to the poor was not mere hyperbole but an indication of the lifestyle all believers would practise in heaven. That is, they would live with no need to provide for themselves; each would be fully and divinely supplied as his need arose. Furthermore, it was an indication of the lifestyle disciples were to pursue while Jesus was here on earth—a period of time especially recognizing the presence of Jubilee (the acceptable year of the Lord; Luke 4:18-19), the introduction of Eden perfected. This experience of Jubilee (Eden) was less than that which will be experienced in heaven inasmuch as in heaven all the needs of all God's people will be met, whereas while he was on earth Jesus did not provide food, clothing, freedom from death and sin, etc., for all his followers all of the time. On the other hand, this experience was more than the condition persisting between Jesus' ascension and return inasmuch as this interim period sees no miraculous provision of physical-financial needs and the absence of Jesus' physical presence. Inasmuch, however, as we enter into salvation, we enter into Christ's eternal perfect Jubilee. Only in heaven will we experience this Jubilee completely.

(2) New Testament Admonitions. One of the issues any treatment of diaconal giving should face is the fact that most New Testament admonitions to give monetarily relate to diaconal giving. Several points ought to be noted here. The New Testament being written against the background of the Old Testament as the inspired and received Word of God (2 Tim. 3:16) presupposes and at points directly refers to the Old Testament tithing system with regard to the Christian pattern of giving to the church. Therefore, diaconal giving relating to extraordinary conditions summons forth special pleas to give. These extraordinary conditions persisted in Jerusalem after Pentecost and were made more pressing by the oncoming famine. Therefore, there are repeated pleas in the New Testament to help the saints in Jerusalem (Rom. 15:26-27; 1 Cor. 16:1-2; 2 Cor. 8-9, esp. verses 8:4 and 9:1; Acts 11:29). These pleas and others like them (1 John 3:17) are elicited by pressing needs among the brotherhood. Not to meet
such needs is to defy the essence of the faith (1 John 3:17). The Edenic ideal, that no one properly related to God should lack the essentials of life, was a very important underlying principle in this mandate to meet the needs of the brothers (2 Cor. 8:13-14). Therefore, we conclude that the relative absence of admonition to give to the on-going ministry of the church is due to the assumption that this was the responsibility of the church membership and to their practice of supporting the church, which practice was carried over with them from Judaism into Christianity (1 Cor. 9). Thus, there was only need to mention special causes (diaconal causes) so that the saints could meet them.

**c. Long-term Aid**

Now we come to the matter of long-term aid. In non-emergency situations that persisted for an extended period and were extremely trying, beneficence was covenantal beneficence as we see, e.g., in 1 Timothy 5:9-16. Only widows who were believers were to be aided. Moreover, Christian widows were to be aided only if they were exemplary, etc. Those who could work should work (in terms of the New Testament society this meant remarriage). Those who were not exemplary were not to be supported despite obvious need. Some Christians might urge that this passage speaks of an office of "widow" rather than a class of recipients of support. But it appears that an office is not in view here inasmuch as Paul says that any widow who can be supported by someone else ought not be enrolled. Furthermore, Acts 6 probably sets forth the background and historical precedent of this passage, and the widows in view in Acts 6 formed no office. On the other hand those who were supported by the church seemed to have ren-dered certain services in return. (Many have suggested that 1 Timothy 3:11 has to do with non-ordained women servants in the church.) Hence, covenantal blessings (beneficences) were tied to covenantal obedience.

Our point is further strengthened by 2 Thessalonians 3:6-15. This passage is especially interesting since it specifically mentions "eating." Under what conditions should the church feed the hungry? Paul offers his own actions as a model (verse 9). He did not "eat anyone's bread without paying for it" (verse 8). The payment was in terms of money he earned with his own hands. As we suggested above, widows who were supported by the church to work for their food, i.e., to serve the church. That work may be either work to earn money or something else that could be exchanged for food, or it may be service to the church in exchange for food. If they are able but unwilling to work they are not to be fed (verse 10). Since the entire admonition deals with treating the believers leading undisciplined lives, it says nothing about individuals unable to work. 1 Timothy 5:9-16 teaches what this passage suggests - that those unable to work must be faithful to the Lord if they are to be fed. Anyone unwilling to receive this instruction is not to be fed ("do not associate with him"; verse 14). It is noteworthy that "doing good" or providing food for the hungry is so closely tied to obedience to God's covenantal commandments and lifestyle (vss. 13-15; cf. Tit. 3:14).

These two passages (1 Tim. 5:9-16, 2 Thess. 3:6-15) underline what was suggested in the Old Testament: recipients of beneficence should be responsible individuals.

**d. Regular Giving**

Beneficent giving involves giving more than money and goods. It involves giving time and talents. The New Testament is especially clear that an attitude of self-sac-rifice and love should constantly be extended to all men (Matt. 5:38-48; Luke 10:27-37; Gal. 6:10) just as Moses commanded (Lev. 19:18; Deut. 10:19). When giving money the rule seems to be that responsible giving should be extended only to responsible receivers. To be sure there are cases where one cannot discern if the receiver is responsible (Luke 10:27ff.), but this is a special case. It can hardly be argued that Christians should give the Lord's money to someone who would squander it away gambling, etc. Responsible giving, therefore, might involve giving financial counsel and seeing that it is followed as a condition of receiving funds, getting someone a job, or even withholding funds from someone who has proven himself to be irresponsible and shows no evidence of changing.

In conclusion we affirm that the New Testament patterns of giving money and goods recall those of the Old Testament and that, therefore, the proportion of beneficent giving of monies and goods from one's overall income under ordinary circumstances was not very large. Neither Testament proposes a kind of sanctified socialism either in
practice or principle. Therefore, there is no basis for making believers feel as though they are not truly faithful unless they lower their standard of living, i.e., assuming they are seeing to regular and emergency needs in a way that is consistent with God's covenant. The tithe was an instrument of God's mercy whereby people could judge that they had met their obligation. The giving of alms (e.g., gleanings and the third tithe) was not burdensome. Primarily, benevolence giving was in keeping with the rest of the priorities set forth by God.

e. Priority Giving

Determining how much money, goods, talents, etc., one should expend in diaconal work is not an easy task. The Old Testament pattern gives one some idea of what proportion should be allocated. Although proportionately diaconal giving was a relatively small part of the overall income of the family or the nation as a whole, yet the total giving amounted to a great deal - if each one obeyed the Lord. God spread the burden over the total population and did not single out any particular level of society to bear more of the financial load. On the other hand, special provisions for the poor were to be made by the rich (Job 29:12; Prov. 22:9). The New Testament adds its voice to this plea to the rich to help the poor and needy (1 Tim. 6:17-19). Special emergency needs, however, summoned special sacrificial giving (2 Cor. 8 - 9).

As a rule, the biblical design for giving to the poor and needy is not structured to jeopardize other important divine assignments. In the Old Testament these assignments included the support of the on-going ministry of the church and of the family. In the New Testament there is a clear emphasis placed on the Great Commission, i.e., spreading the gospel and instructing the covenantal (baptized) members (Matt. 28:18-20). Furthermore, there is an implied and sustained (from the Old Testament) emphasis on the family. These two priority items (and there may be others) entail a great many particular tasks involving the expenditure of money: e.g., foreign missions, home missions, Christian publication and education, Christian day schools, colleges, and seminars, establishing and maintaining a home, etc. We may disagree as to how these particular tasks should be ranked in importance (which should we do first?), how large a portion of our resources they should receive, and in some cases, if they are even necessary (e.g., Christian day schools, church buildings); but many of us view them as legitimate tasks and even priority tasks within the Christian community.

Many of these same tasks were pursued by the early church and/or suggested by biblical revelation seemingly without conflicting with the diaconal task. None of the tasks became the exclusive task as could happen, e.g., with foreign missions. They were all (including the diaconal task) balanced together. God's people were encouraged to give of their resources regularly, proportionately, joyfully, with thanksgiving (especially in the case of pressing needs), and sacrificially. Church tasks (including the diakonia) received priority ranking in accordance with the decisions of church rulers (Heb. 13:17).

The Bible does not teach that being financially rich is evil (Deut. 8:8; 1 Chron. 29:12). Evil may be seen in ungodly ways of procuring wealth (Luke 19:8), or in ungodly attitudes toward wealth and its use (Luke 12:15; 1 Tim. 6:10). To be rich is a blessing from God and places upon one great responsibility to use wealth properly and wisely as God's steward. Christian giving should not be understood in such a way as to remove automatically and implicitly the possibility of procuring and enjoying financial wealth. Nor should it be designed so as to remove the wealth - provided one is giving proportionately, sacrificially, etc. What is true of Christian giving in general should be true of diaconal giving in particular.

These observations serve to underline the difficulty of assigning priorities within the family budget and church budget. As is evident there are many variables. It has been observed that American Christians have generously funded church tasks, including the diaconal task. Yet church leaders have noted that materialism and ungodly hoarding of wealth, including tithes and alms, is far too common among us. We all need to examine our patterns of giving in the light of biblical instruction to see if we are being faithful stewards.

Some emergencies are of such magnitude that they should become the first priority and, therefore, receive the church's fullest attention and financial assistance.
FIFTY-FIRST GENERAL ASSEMBLY

E. For Whom Shall We Do It?

1. For Church Members

No one would deny that the Bible emphasizes that covenantal members are proper objects of diaconal concern. This arises from the basic nature of the origin and solution of human need. Human need finds its provision in God. God's provision is a constant and progressive realization of Eden restored. Thus, those who are in his kingdom enjoy the benefits/provisions of that kingdom. That kingdom is structured by the covenant which programs the relationship of its members to God and to one another. The Old Testament pattern evidences that providing for covenantal members was a duty of the kingdom citizenry who lived under the covenant. Therefore, to be in God's kingdom under the covenant is to be responsible to provide for one's fellow-citizens' needs. This is why providing for these needs figures in the very nature of one's faith (1 John 3:17) and in the final judgment (Matt. 25:31-46). Faith without works is dead (James 2:17) or, in diaconal terms, faith without caring for the poor and needy among the brotherhood is dead faith.

In the Bible true belief entails responsible church membership. Hence, in the Old Testament and New Testament covenantal disobedience may result in being excommunicated (e.g., Lev. 17:10; 20:3, 4). Excommunication separates one from the blessings of the covenant (from kingdom blessings and diaconal blessings) (2 Thess. 3:6).

Responsible church membership, therefore, stands as a test in many situations as to whether or not one receives aid. This too may be applied to every one who calls himself a Christian. In a day when sin so divides the church it is not always easy to determine if a confessing Christian does belong to the (true) church or if he is a responsible member of the church. Those who do not belong to the church forfeit the privileges of covenantal benevolence. In heaven, the final Edenic state, where covenantal benevolence finds its perfection, only citizens of that blessed kingdom enjoy the privileges of the kingdom. There is no nature-grace dichotomy here. Today, the church, God's kingdom on earth, is the earthly organization by which the spiritual organism is to find expression. So, covenantal (diaconal) blessings are one's within the church.

First, the tests of the true church are: (1) preaching the gospel, (2) administering proper discipline, and (3) properly observing the sacraments. Those groups that fail to meet these tests are no churches at all (biblically speaking) and their members, being outside the church, are outside the covenantal membership. Second, the question of whom we shall aid diaconally parallels the question of whom we shall help establish mission churches. There is a sense in which we should aid anyone preaching the gospel. Yet we correctly send missionary offerings to our own missionaries. This is not to say we never help any others. It is just that in view of our limited funds we, ordinarily, and as a matter of priority, aid those missionaries whom we deem most likely (because they are under our discipline) to best spread the gospel. In a parallel manner we should aid diaconally (ordinarily) those who are under our discipline. Aid to other confessing Christians hinges upon our estimation of the discipline under which they live. The closer that discipline to ours, the more responsible we are to help them.

Emergencies, of course, cast a new light on all this. It is difficult to lay down specific rules. So in general, individuals and churches must determine their response to emergencies by their estimation of the nature of the emergency, the state of their own ability to extend aid, and how they are meeting other priorities.

2. The Non-churched

There have arisen at least four responses to the question, "What is the church's diaconal responsibility to the non-churched?" First, there are those who agree that individual Christians and groups of individuals should do what they can to alleviate mankind's needs but that the diaconal institution is an in-house organ designed to help only church members (particular benevolence). Second, some would see a parallel between what the individual may do toward the non-churched and what the body of Christ (church) should. They would stress that giving aid to church members has the priority and that aid is to be given primarily to church members (covenantal or priority benevolence); the dimensions of the Great Commission set the dimensions of diakonia od-
tion. Third, there are those who urge that aid should be given first to church members but that aiding the non-churched should occupy a major portion of the church's time and efforts just as preaching the gospel does; the dimensions of the Great Commission determine the dimensions of diakonia obligation. Those holding this position would insist that such aid always be accompanied with a clear verbal gospel witness (general or universal benevolence). Fourth, some urge upon the church the responsibility to aid the non-churched, the whole world, even if it is not possible to do so with a clear verbal gospel witness (indiscriminate benevolence). We hold the second (priority benevolence) to be taught in Scripture.

a. Why should one reject the first position (particular benevolence)? Adherents of this position have many New Testament passages to which they can point for support. Especially prominent are (1) Jesus' statements concerning diakonia and the judgment which pointedly seem to limit responsibility to "the brothers," i.e., to fellow Christians (Matt. 25:31-46); (2) the practice of the early church where so many admonitions expressly designate diaconal offerings to be for the saints (e.g., Rom. 15:26); (3) the New Testament teaching that only exemplary Christians receive church aid (1 Tim. 5:5; 2 Thess. 3:6, 14-15); and (4) the overall theological significance of diakonia Edenic, heavenly, covenantal, ecclesiastical blessing (see above, section I). The weakness of this position is that, first, it runs contrary to the command of God. The Old Testament society as a society was commanded to aid the un-churched, the non-covenantal member (Deut. 16:20; 10:17-19). Second, it does not recognize the practice of Jesus who extended diakonia aid to Greeks and barbarians (Mark 7:26; Matt. 8:28-34). Third, it does not properly consider the relationship between the actions of Jesus and the actions of the body of Christ. In the Old Testament the individual's diakonia relationship to the ungodly found its corporate expression in society, and society's diakonia relationship to the ungodly found its particularization in the individual. There is no clear line between individual and corporate responsibility; e.g., in leaving the gleanings, in the third tithe, etc. Finally, this view insists that one understand Galatians 6:10 in a way inconsistent with the three previously stated theses.

b. Why would one reject the fourth position (indiscriminate benevolence)? This position inadequately accounts for the priority of the Great Commission as the task of the church. (1) The Great Commission is accomplished by pursuing the practices of Jesus. Primarily, he came to teach or preach the kingdom of God (Mark 1:38). Benevolent or diaconal acts were always part of that preaching. When people began to focus exclusively on the diakonia, he left them (Mark 1:37-38). The focus of every diaconal act done by Jesus was to bring men to repentance (Matt. 11:23). Gospel proclamation and diakonia are interrelated in such a way that where there is no opportunity to gain a hearing for the gospel, diakonia is withheld. (2) The Great Commission is pursued by following the instructions and imitating the practices of the apostles and early church. The New Testament letters and epistles are permeated with evangelistic and intrachurch themes. The contact with the world is seen in terms of their relationship to the gospel proclamation. (3) The New Testament letters and epistles give only slight mention to extending diakonia to the unchurched (Gal. 6:10). (4) Finally (although much more could be added), this view runs counter to the overall purpose and procedures of God, viz., the destruction of the devil and the curse (Gen. 3:15; Rev. 22:3) and the restoration and perfection of Eden (Rev. 22:1-5).

c. Why would one reject the third position (general or universal benevolence)? (1) First, there is much to attract one to this position since it retains the biblical necessity and priority of gospel preaching and seems to suit well "love your neighbor as yourself." This position views the parable of the good Samaritan (see above) not as a corrective of Judaistic distortions of Old Testament diakonia but as a correction of the Old Testament. The Old Testament pious were to extend diakonia to anyone they met. There were two tests for them: physical proximity and an individual's need. This view is arguing that every opportunity to help anyone in need carries with it a responsibility to meet that need. Therefore, need plus opportunity, in general, are the new standards. (2) This third position may also argue that preaching the gospel and diakonia are parallel and mutually interrelated so that wherever there is the preaching of the gospel there should be diakonia. In other words, diakonia should be extended to whomever we preach the gospel with the same abundant generosity. There-
fore, it is contended that just as preaching was extended to all the world after the resurrection so *diakonia* was extended to all the world. They are parallel responsibilities. Thus in Galatians 6:10 the command to do good to all men is understood to set forth the general responsibility of the church while "especially the household of faith" is held to mean: first take care of the church's needs. So the church is responsible to help all the world to the degree we know about the needs and have funds to meet them. (3) Third, some argue that *diakonia* should be modeled after God's common grace. Just as God in common grace brings blessings upon all men so through the church's diaconal ministry he designs to bring diaconal blessings upon all men. Thus, the church should do good to all men but especially (first) to the household of faith.

Those who reject this view point out: (1) Does the parable of the good Samaritan set forth a new standard for benevolence? Do we now look to opportunity in general (e.g., any knowledge of human need) rather than helping the ungodly with whom we come into direct contact (proximity)? As we argued above it is not necessary to see in this parable a new rule since the parable conforms entirely with Old Testament teaching. There is nothing in the context of Jesus' teaching or in the parable itself that requires seeing such a shift in principle. On the contrary, the lawyer specifically cites Leviticus 19:18 in reply to Jesus' question and Jesus tells him that he has given a correct answer. This parable is presented as an exposition of Leviticus 19:18. Then, too, Jesus practised what the Old Testament teaches, that *diakonia* should be given primarily to covenant members, primarily to those in one's proximity, and even to non-covenant members in one's immediate presence (Matt. 15:21-28; cf. Mark 7:24-30). Jesus did not extend *diakonia* to the whole world. Indeed, he did not extend it to all Israel (the lost sheep to whom he had been sent; Matt. 15:24; cf. Luke 4:16-27). The Jews in Rome, Alexandria, not being where he was, received no *diakonia* from him. This was in spite of the fact that he, being omniscient, knew of every need of every man in the world. Surely there were Jews in Egypt or Italy who were hungry or suffering from serious illness. He had the knowledge of those pressing needs but he did not meet them. He was also omnipotent and, therefore, had all the necessary resources to meet those needs were he inclined to do so.

But Jesus did not practise universal benevolence toward the Jews. His message went out to all Judais because he preached to the pilgrims at the annual feasts (who took that message home with them); but his miracles (*diakonia*) only went where he went. If this parable teaches that *diakonia* is to be extended to all men about whose needs we know then Jesus taught what he did not do (cf. esp. Luke 4:23-27). Finally, he taught what the early church did not do. It is proper to assume that unless we are told otherwise the early church did what the Old Testament teaches and what Jesus did. There is no evidence in the biblical record dealing with the post-resurrection period stating that the church helped any unbelievers except those with whom they came into direct contact. Even then this aid was in the form of miracle. Non-miraculous aid was extended to saints only so far as what is recorded in Scripture. Were it not for Galatians 6:10 there would be little to indicate that the early church in conformity to the Old Testament and the practice of Jesus extended some *diakonia* to non-covenant members.

(2) Does the dimension of the Great Commission determine the dimension of benevolence? Those who answer negatively may offer the following rejoinders: (a) First, *diakonia* in the Old Testament is part of the entire socio-economic structure; it is part of the cultural mandate. As such it was the task of, and was administered by, society as such and/or by the state. It is altogether proper for society as a whole or for the state (and therefore, for individual Christians acting in such capacities) to care diaconally for the citizens of the state. Perhaps the issue would be more clearly drawn if we were to talk about restructuring the state or the system that produces oppression and poverty. After all, Old Testament law includes a governmental structure intended to produce peace and prosperity. Is it the task of the church's diaconate to seek to restructure society, government, etc. (if necessary by forcing everyone to conform to Christian standards)? If this was the task of the church, why did Jesus not set it more clearly before us either by his own example or by explicit instruction? Why did not Paul and others in the early church pursue this task? It is not the job of the church to restructure the state (although it is the job of individual Christians acting as citizens) to provide *diakonia* for all its citizenry. To
propose that the church is responsible for the whole world is to replace the state with the church.

(b) Second, the New Testament era as an initiatory period concerned itself primarily with initiating the kingdom of Christ, and focused on the evangelistic task and theology with brief (albeit highly instructive) flashes and indirect references to the cultural mandate. This is why the church must turn to the Old Testament for such things as instruction concerning Christian day schools, the definition of adultery and murder, and the basis for philosophical principles. Indeed, does not Paul mean to say that it is the Old Testament that is profitable for doctrine, reproof, correction, and instruction in righteous living (2 Tim. 3:16)? The absence (or near absence) of New Testament discussion of such cultural-mandate matters suggests that the evangelistic task was the cutting edge of the New Testament mandate, a task that carried in its wake the cultural mandate but that was not mixed or confused with it.

(c) Certainly the Great Commission itself as enunciated by Jesus in Matthew 28:19-20 joins together baptism (or inducting one into the covenantal community) and the cultural mandate (teaching everything Jesus had commanded). Therefore, the church of Jesus seeks both to evangelize and pursue the cultural mandate. But we must realize that, in dealing with the world (non-covenantal people) evangelism is the cutting edge in that one cannot reach people before they become disciples. (It does appear to be true that technically and officially one became a disciple of John the Baptist and of Jesus when one was baptized. Nonetheless, the commitment to become a disciple, i.e., the commitment that makes one a disciple, preceded baptism. In other words, being a disciple involves both i) heart commitment and ii) an official act and recognition.) The Christian community must live as Christ's kingdom, or the kingdom of God, as a witness to the world. Within that community biblical principles of diakonia must be applied as a witness, but there is no ground for separating one aspect of the cultural mandate (diakonia or covenantal blessing) and putting it on an equal footing with evangelism, as though it too were the cutting edge (or part of the cutting edge) of the church's relationship to the world. This is especially evident in view of Jesus' own approach to the covenantal community in whose midst he ministered.

(d) Jesus' preaching and his extending diakonia were not parallel ministries. Since he ministered almost exclusively among the "lost sheep of the house of Israel" he brought them diakonia in fulfillment of the legal (Deut. 7:12-16) and prophetic message (Isa. 61:1-3). Yet even within that covenant community diakonia was tied to obedience so that those who rejected his message forfeited the outpouring of covenantal blessings (Luke 4:23-27; Mark 1:37-38; 6:1-6). For Jesus diakonia was the blessing of the presence of the realized kingdom among the covenantal community. Rejection of the message was a rejection of diakonia. Again, let us note that although he sometimes initiated the extension of aid yet often the one in need had to ask and even beg for his help. This was not true with regard to his teaching which he extended even when it was rejected; he taught the Pharisees even though they rejected him. Therefore, his preaching and diakonia ministries were not parallel ministries. In general, preaching pointed the way into the kingdom or new covenant and diakonia was a result of being in the kingdom or being in direct contact with it. It is the difference between pointing someone to a door into a room and someone being in the room itself.

(e) Jesus, Paul, and others did so little to restructure human non-Christian society that modern readers informed by some of the implications of the cultural mandate are perplexed (e.g., why did not Paul command Philemon to free Onesimus?). Certainly they did not use diakonia as an evangelistic tool; i.e., they did not go about relieving the sick, etc., using (at their will) their miraculous powers to get people interested in hearing the gospel. If it is true that diakonia is to be used as evangelism was, viz., indiscriminately or universally toward all men, why did not Jesus, Paul, and others so use it?

(f) Paralleling the dimension of declaring the gospel and extending diakonia offers a false nature-grace dichotomy. The overall message of the Bible has to do with the creation, man's fall, and the redemption. That redemption, as we saw above, embraces nature and grace. The declaration of redemption does not automatically place the recipient in the state of redemption. It is precisely the state of redemption to which diakonia belongs. Diakonia is the temporal experience of the eternal restoration and perfection of Eden (Rev. 22:1-5). Therefore, to parallel the declaration of
the gospel and the giving of 
\textit{diakonia} is to take \textit{diakonia} out of the realm of salvation and put it into the realm of declaration. This is as wrong as saying that the mere declaration of the gospel automatically grants forgiveness of sin apart from the regenerating work of the Holy Spirit.

(3) Does common grace determine the dimension of \textit{diakonia}? This is not a very good argument for this third position since it removes the necessity of a clear verbal gospel witness accompanying the extension of \textit{diakonia}. In his common grace God gives rain, life, etc., to all men indiscriminately. Although those acts of goodness call all men to repentance they are not joined with a clear verbal gospel witness. To practise \textit{diakonia} with a common-grace pattern in mind would mean that the church takes offerings and distributes them without even telling the recipients that these gifts came in the name of the Lord. It would mean loading up trucks of food and dumping the food out of the back of the truck and letting the very giving attest to the gospel. Second, this argument ignores that in the Old Testament and in the life of Jesus and the early church \textit{diakonia} was covenantally contextualized, structured, and disciplined (ordinarily) - in short, it was done in the realm of special grace. Thus, this argument offers us a false nature-grace dichotomy by which one may enjoy the blessings of the covenant without being under or obedient to the covenant. This argument ignores the Eden-restored theme of Scripture as it relates to \textit{diakonia}, the practice and command of God in the Old Testament, the practice and command of Jesus, and the practice of the early church.

d. Why would one accept the stance that \textit{diakonia} is to be given first and primarily to covenantal members?

(1) First, let us note that throughout the Scripture God the Great Deacon (cf. Deut. 10:17-18; Prov. 22:22, 23), who has at his command infinite resources and who sees the material-social needs of mankind better than we do by means of modern technology, not only sent disasters but permitted poverty, etc., both within and without the covenantal community. The Edenic state wherein poverty, etc., did not exist was not restored among men, except by way of covenantal blessings, programs (Deut. 10:10; 15:7-11; 24:14-15; 14:28-29), and promises (e.g., Isa. 11:4). In other words, God's procedure for dealing with material-social poverty and/or oppression was his covenantal program. (If "kingdom" identifies God's people on earth as organized into a kingdom [cf. Deut. 19:5-6, where for the first time Israel is recognized to be a nation] then "covenant" preceded "kingdom" and therefore, since God's program to care for the poor and needy preceded Moses, biblical \textit{diakonia} is properly called covenantal \textit{diaconia} or benevolence.) Under that program the poor and oppressed were to be relieved, but that relief was extended only (1) those who were covenantal members (diaconal relief was covenantally contextualized; cf. Isa. 14:32; 58:1-9; 3:13-15) and (2) those who lived among or came into physical contact with a covenantal community or member. Hence, in the Old Testament there is no responsibility upon God's covenant people to relieve the poverty, etc., or the dwellers in Egypt, Babylon, China, etc. God could have provided the awareness of such needs, resources to relieve them, and a mandate and program for relieving them - but he did not. Therefore, Scripture teaches that God's diaconal ministries are covenantally contextualized - it was a covenantal program.

Furthermore, the words for poor and needy sustain a constant relationship to the idea "humble" and therefore, "godly." This is no accident of semantics. Scripture teaches that although the ultimate cause of poverty, social oppression, etc., is God (cf. Prov. 16:4; Isa. 45:7), its immediate cause is man's covenantal rebellion, and its purpose is to break man's rebellious pride causing him to bow before God (Deut. 30:1-2; Psalm 83:13-18).

Hence, a rich man is often an arrogant man (i.e., against God), but he may also be a humble or poor man as was King David (Psalm 25:16; 70:5). It is also true, as experience attests all to well, that poverty and social oppression do not always humble a man and lead him to true repentance. In the Old Testament, therefore, the ideal of the covenantal program was the removal of poverty, etc., among covenantal members inasmuch as these were not necessary to true humility and inasmuch as God created man to enjoy paradise and promised its restoration through his grace (Deut. 12:9; 15:4, 50). To that end God repeatedly (and therefore emphatically) and organi-
cally joined godliness (heart obedience to the covenant) and material-social blessings (Edenic paradise) (Deut. 11:17; 1 Kings 3:34; etc.). Quite crucial, too, is the recognition that the "poor will always be with you" (Deut. 15:11; Matt. 26:11; cf. Deut. 15:11. "For the poor will never cease to be in the land."); i.e., they will never achieve true humility (poverty) so as to practice perfect obedience and usher in Edenic paradise until the eschaton. At that time God will regenerate them cleansing them from all uncleanness, thus bringing them into perfect obedience which, in turn, will result in such an outpouring of divine blessings that all hunger and poverty will cease from their midst (Ezek. 36:25-30; Jer. 31:33-34; Ezek. 36:35).

The Messiah will relieve the needs of all the poor and needy. His will be a kingdom for the oppressed, a gospel for the poor, an eternal universal eschatalogical kingdom ( Isa. 11:4-5).

Therefore, material-social poverty and/or oppression was (is) not only result of the curse but also a teaching tool in God's hands. Its regular intention was (is) to produce repentance, and its relief was (is) to result from covenantal obedience (cf. above). (Of course, this general principle must be evaluated in view of the message of Job. This book tells us that not all suffering seen in poverty, social oppression, and illness was meant to be such a teaching tool or to produce repentance. (Cf. E. J. Young, Introduction to the Old Testament [London: Tyndale Press, 1964]. pp. 330-331.)

The alien enjoyed such relief temporarily (though he remained an alien and was susceptible to interest on loans [Deut. 23:20], slavery [ Lev. 25:44-46], etc.) as long as he remained among the covenantal community. Absence from the community meant forfeiture of covenantal blessings. The covenantal community state of blessings constituted (1) a declaration to non-covenantal communities that their sinful rebellion lay at the root of their "misery" and (2) an announcement of the goodness of God and the joy of being restored to fellowship with him.

Christ’s public ministry and teaching sustained the Old Testament emphasis as to the relationship between the relief of the poor and needy and covenant participation. In this initial period of realized eschatology (cf. Eph. 1:3) there was much emphasis on the "poor." His was a kingdom for the poor, the sick, etc., and therefore, a gospel to and for the the poor (Luke 4:18-19; Matt. 11:4-5).

Several things should be noted here. First, Christ like God (in the Old Testament; since Christ was and is God) had at his disposal all power and knowledge. He both knew the plight of every man and had the resources to relieve every man's need. Yet he did not do so. Secondly, like God’s benevolence in the Old Testament, Christ's benevolences were "signs" that he was fulfilling the covenantal (prophetic) promises (Luke 4:16-21). Sometimes benevolence was a means of gaining a hearing, not so much as a way to get on the good side of his audience as a means of announcing to covenantal members that the promise underlying all the old covenant (viz., the reestablishment of Edenic paradise) was now being fulfilled before their eyes. His benevolent work was not a prelude to the coming of paradise (salvation) or an evangelistic tool used to draw attention (sometimes he made no immediate reference to himself or his gospel), but a concrete evidencing that paradise (the kingdom of God) was present. It was to bring men to repentance (Matt. 11:20) to be sure, but these were already covenantal members. This explains why Jesus (1) focused his benevolent work or covenantal members and those (even non-covenantal members) with whom he came into direct contact (Matt. 15:21-28; cf. Mark 7:24-30) and (2) walked away from the needy even though he had sufficient resources to help them (Mark 1:37-38; Luke 4:23-27). Did Jesus lack compassion? Certainly not, even though it looks as though he did. Perhaps many would condemn him since he had the resources to heal, feed, etc., everyone who requested it of him. Yet he walked away. He did so because his activity was conditioned by the divine design for benevolence. Christ's action in passages such as Mark 1:37-38 (cf. Luke 4:23-27) shows that this divine design distinguished between evangelism and benevolence. They were not on an equal footing nor was benevolence used as a precursor to evangelism.

Finally, it seems as though the rest of the New Testament assumes and practices what Jesus had done before them. The crisis in Jerusalem brought on by the famine certainly touched more than covenantal members (now church members), yet the offerings were taken specifically for the "saints in Jerusalem" (Rom. 15:26; 2 Cor. 8:4;
9:1, 12; Acts 11:28-30). Diakonia toward those needing long-term help was also covenantally contextualized and disciplined as we saw above (cf. the discussion of 1 Tim. 5:9-16 and 2 Thess. 3:6-15).

Galatians 6:10 is an important passage in any discussion of Christian diakonia. That the phrase "do good" refers to benevolence is supported by several other New Testament passages (e.g., 2 Cor. 9:8; Acts 9:36; Rom. 2:5-10; 2 Thess. 3:13). The immediate context also establishes this point (cf. vss 6-9). "Especially" could bear the emphasis it might bear in 1 Tim. 4:10: "God is the Savior of all men, especially of believers." Here it may serve to introduce the definition of "all men" - so that "all men" is understood to mean only "believers." However, in view of the Old Testament teaching regarding the objects of benevolence and the practice of Jesus and the apostles (cf. Acts 3:1-10; 14:8-10; 16:16-18; 19:11-13) we see no compelling reason to understand it this way. We view this passage as an instruction to conceive the objects of benevolence as did the Old Testament, Jesus and the apostles and, therefore, to extend some (although not the primary part or amount of) benevolence to unbelievers and the major amount of benevolence to believers.

F. What about Social Reconstruction?

One noticeably missing refrain in Jesus' ministry was the relief of the socially oppressed (i.e., he did not practise and teach the Old Testament instruction regarding the structure or kind of benevolence to be given; there is no attack on the evils of the Roman government, etc.). Some Christians rightly observe that the Old Testament law structure was designed to relieve social oppression. It was the job of the king (and elders) to see that society obeyed God's law, i.e., to discipline benevolence (Psalm 72:2-3; Prov. 29:14; Deut. 17:18-19).

The messianic king foretold by the prophets was to establish social justice as well as material and spiritual relief (cf. Isa. 61:1-3). In this regard, we should emphasize that Jesus apparently avoided the social and structural implications of that Old Testament perspective except in eschatological references (cf. Matt. 19:28; John 14:1ff.). He pointedly refused to defend the kingdom by an exertion of military might but said that his kingdom was not of this world (John 18:36). In reality, this is not to be understood as a refusal to defend the kingdom, only a refusal to defend it in the terms set down in the Old Testament. In this statement Jesus radically redefined the kingdom in terms of a non-political (structural) entity. Surely this clear shift in benevolent social aspects cannot be disregarded in our consideration of how we seek to apply material and social relief, and our definition of the "poor" as objects of benevolence.

Because social equity was "enforced" in the Old Testament earthly kingdom, it is quite important to note the far-reaching implications of Christ's statement: "My kingdom is not of this world" (John 18:36). He did not and would not force social equality, even though he was the promised king (e.g., Luke 1:68ff.) with all power at his disposal. He declared freedom for captives and prisoners (Luke 4:18) but did not do away with Roman oppression and rule, slavery, etc. Men were freed within, even though imprisoned physically.

Therefore, blessedness is visiting prisoners and not blowing up prisons (e.g., Matt. 25:36). So with slaves (cf. Philemon) and the materially or socially deprived (James 2:2, 5, 6), the Lord instructs us to treat them as equal brothers. Changing their socio-economic position is not mandated as a first priority, although Christians in responsible positions are to work to the end that biblical justice be realized in the world.

CONCLUSIONS

Diakonia is the evidence and experience of Eden restored, of the kingdom of God introduced by Jesus Christ. Only in heaven will diakonia be perfected and experienced fully. It is the responsibility of Christians as citizens of the kingdom of God to see that within the covenantal community every need is met. To this end we are to give abundantly and cheerfully to genuine diaconal causes. To ignore this imperative is to deny the very nature of our confession of faith in Christ.

But the generosity of Christians should not end with the household of faith. We should do all we can both individually and corporately to manifest toward all men the abundant blessing of being in God's kingdom. Wherever practicable, wherever we have
opportunity and properly balancing our several covenantal responsibilities, *diakonia* should be manifest upon the world.

Our compassion, therefore, like that of Jesus and the disciples (early church), is to be focused on the covenantal community, but those outside that community in dire need and within the immediate proximity of that community may be temporarily helped (cf. Gal. 6:10; even an animal was to be helped in its time of need, cf. Deut. 22:4). This means that there is a close relationship between those who are being evangelized and those who receive *diakonia*, but the end of *diakonia* among both covenantal and non-covenantal people is that they may become self-supporting (i.e., as much as possible aid is temporarily and not permanently dispensed and diaconal programs should be so designed).

It is not entirely accurate to say that the objects of Christian benevolence are all the poor and needy in the world (non-covenantal people), but neither is it accurate to limit benevolence to church members only. We should remember the ultimate cause, immediate cause, and design of human suffering. We should not make a false dichotomy between the spiritual and physical (nature and grace), but seeing material or social deprivation as the least deprivation (does not God allow the righteous to suffer, deeming physical deprivation as no evil to be destroyed immediately? Cf. Job) and noting that true deprivation is that of the soul, we should focus on relieving that deprivation even as God teaches us by his own actions and command.

The covenantal community is obligated to help covenant members to the limit that one helps one's own natural family members, provided the recipients are faithful. There is no responsibility here to relieve all the material (social) needs of the world. As one becomes a covenantal member, the covenantal community assumes responsibility for that one, provided faithfulness is sustained by him. The degree of this provision is minimal and temporary with a view to relieving emergency needs and getting the brother back to work (self-supporting), and in the case of the disabled sustained benevolence was to be conditioned by covenantal faithfulness on the part of the recipient. Finally, emergency relief is to be extended so far as the community or individual is able.

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1 Cf., e.g., John 3:10 where Jesus tells Nicodemus that as a ruler in Israel, one schooled in the Old Testament, he should already understand the gospel message.


6 Ibid.


RECOMMENDATIONS

1. That the principles stated in section I be adopted as the working principles for the Committee on Diaconal Ministries and this be communicated to that Committee.

2. That the definition and elucidation of those principles stated in section II be sent to the Committee on Diaconal Ministries for their information.

3. That these actions be communicated to the Reformed Ecumenical Synod and that the report be sent to the RES for its study.

Respectfully submitted,
Leonard J. Coppes
REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions held two regular meetings during the year. The officers of the Committee are as follows: President, Garret A. Hoogerhyde; Vice-president, John P. Galbraith; Secretary, Edward A. Haug; Treasurer, Garret A. Hoogerhyde.

PENSIONS AND INSURANCE

The year 1983 marked the fifteenth year of the Plan under its present structure. The growth of the Plan during that period is shown in the following statistics.

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>Participants</th>
<th>Pensioners</th>
<th>Total Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>103</td>
<td>2</td>
<td>$325,893</td>
</tr>
<tr>
<td>1974</td>
<td>135</td>
<td>7</td>
<td>462,808</td>
</tr>
<tr>
<td>1979</td>
<td>154</td>
<td>21</td>
<td>903,997</td>
</tr>
<tr>
<td>1983</td>
<td>168</td>
<td>32</td>
<td>1,771,361</td>
</tr>
</tbody>
</table>

All of the investments of the Fund continue to be managed by the firm of W. H. Newbold's Son & Co., Philadelphia, Pennsylvania, under guidelines established by the Committee. The firm provides, in addition to portfolio management, custodial services for the securities owned by the Fund and regular accounting reports of its administration of these assets.

The net income for the year 1983, after expenses of the Fund, resulted in a 7.56% credit to each participant's account at the end of the year. Added to this was a credit of 7.55% representing the increase in market value of the Fund for the year. The total credit to each account amounted to 15.11%.

The overall increase in investment results over the years is indicated by the following:

- Average percentage of gain - the last 3 years: 14.28%
- Average percentage of gain - the last 5 years: 12.76%
- Average percentage of gain - the last 10 years: 9.89%

The term life insurance continues to be carried with the North American Life Assurance Company. The annual premium per individual, for $20,000 coverage, has been $132 for the last three years. The premium was increased as of March 1, 1984 to $142 per year.

Under present tax laws, participants in our Pension Plan may make additional contributions to their accounts, as with an Individual Retirement Account (I.R.A.). The Committee encourages all participants who can do so to take advantage of this provision, and to consult the Committee's treasurer as to how to begin such contributions.

PENSION SUPPLEMENT FUND

The contributions to the Pension Supplement Fund during the year 1983 amounted to $44,666, an increase of twenty-one percent (21%) over those received during 1982. While this is encouraging to the Committee, this amount was less than that contributed in 1981, and only half of the anticipated amount.

The assets of this fund are primarily invested in high-yielding short-term certificates of deposit and U. S. Treasury notes, in order to preserve liquidity for payments to retirees.

During the year 1983, payments were made to eligible participants at the rate of $100 per month. There were 29 pensioners receiving the supplement at the year's end.

Benefits from the fund are available to ministers (and their surviving spouses, unless they remarry) who have at least 20 years of service in the Orthodox Presbyterian Church, are at least 65 years of age prior to January 1, 1984, and are receiving regular pension benefits.

The pension supplement payments made to retired ministers have been designated as housing or rental allowance paid in recognition of, and as compensation for, their past services. These payments are, when so designated, not subject to federal income tax.

The complete financial report of the fund for the year 1983 is as follows:
Balance - January 1, 1983

$183,401.19

Receipts

Contributions $44,666.27
Interest 20,842.88
Dividends 108.03
Gains on sales - investments 1,695.75

Total Receipts 67,312.93

Disbursements

Pension supplements 35,400.00

Balance - December 31, 1983

$215,314.12

The Committee recommends that the Fifty-first General Assembly request a contribution of $7.00 per communicant member from the church for 1985 for the Pension Supplement Fund. The Committee is hopeful that with an increased response from the churches during 1984 and 1985, this request would enable the Committee to reach its goal of Fund balance of $300,000 by the end of 1985.

HOSPITALIZATION

During the latest twelve-month period for which we have statistics, the premiums paid to the insurance carrier exceeded the claims for the fourth straight year. As of the end of August 1983, our group plan had a premium stabilization fund balance of $81,086 with the insurance company, in addition to a current reserve balance of $62,976.

There were a total of 149 claims filed for the year. The average amount paid per claim for the period was $827.

<table>
<thead>
<tr>
<th>Period 9/82 - 8/83</th>
<th>Claims Paid</th>
<th>Premiums Paid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>$36,241</td>
<td>$90,970</td>
</tr>
<tr>
<td>Dependents</td>
<td>87,054</td>
<td>131,522</td>
</tr>
<tr>
<td>Life Insurance</td>
<td>$123,295</td>
<td>$222,492</td>
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Present Premium Cost (Monthly)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Single participant</td>
<td>$65.51</td>
</tr>
<tr>
<td>Participant and family</td>
<td>156.73</td>
</tr>
<tr>
<td>Special 65 coverage - single</td>
<td>43.95</td>
</tr>
<tr>
<td>Special 65 coverage - husband and wife</td>
<td>83.95</td>
</tr>
</tbody>
</table>

At its meeting in April 1984, the Committee adopted a change in the hospitalization plan to take advantage of our claims experience of the last four years. This change involves new claim service and payment arrangements which permit our retention of claim reserves rather than the insurance company, improving cash flow and related benefits.

The adoption of this group program will utilize the administrative services of the Massachusetts Mutual Life Insurance Co. and carry stop-loss hospitalization insurance coverages through Boston Mutual Life Insurance Co.

The benefits provided under the present coverage with Lincoln National Life Insurance will be continued under the new program with one change. The major medical coverage will be increased to $500,000. The premium costs will also remain the same.

ELECTIONS

The terms of the following members of the Committee expire with this Assembly: Minister, John P. Galbraith; Ruling Elders, Garret A. Hoogerhyde and Harold R. Keenan.
REPORT OF THE TREASURER

The reports of the Treasurer for both the Pension Fund and the Hospitalization Account, as audited by Stephen P. Radics and Co., Certified Public Accountants, are as follows:

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

We have examined the balance sheet of the Orthodox Presbyterian Church Pension Fund as of December 31, 1983 and 1982 and the related statement of revenue and expense and changes in fund balance for the years then ended. 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.

In our opinion, the accompanying financial statements present fairly the financial position of the Orthodox Presbyterian Church Pension Fund at December 31, 1983 and 1982 and the results of its operations and changes in its fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Stephen P. Radics & Co.

March 5, 1984

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

Balance Sheet

<table>
<thead>
<tr>
<th>December 31,</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Assets</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash in banks - Schedule 1.</td>
<td>$14,019</td>
<td>$6,354</td>
</tr>
<tr>
<td>Accrued investment income</td>
<td>$14,783</td>
<td>$14,567</td>
</tr>
<tr>
<td>Investments - trust accounts (at market value) - Schedule 2.</td>
<td>$1,682,789</td>
<td>$1,444,007</td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$1,711,746</td>
<td>$1,465,083</td>
</tr>
</tbody>
</table>

| **Liabilities and Fund Balance** |       |      |
| Exchanges                    | $385  | $-   |
| Fund balance                 | 1,711,746 | 1,465,083 |
| **Total Liabilities and Fund Balance** | $1,711,746 | $1,465,083 |

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

Statement of Revenue and Expense and Changes in Fund Balance

For the Year Ended December 31, 1983

| Revenue:                        |       |      |
| Contributions                   | $99,708 | $91,666 |
| Investment income (Note 3)      | 116,125 | 108,866 |
| Realized gain on sale of investments | 30,425 | 6,676 |
| Transfer from supplemental fund | 35,400  | 24,975 |
| Unrealized appreciation investments | 80,380 | 180,035 |
| **Total Revenue**               | $362,038 | $412,218 |

Expenses:

| Premiums on life insurance    | $16,324 | $15,884 |
| Pension distributions         | 26,227  | 25,520  |
| Payments supplemental plan    | 35,400  | 24,975  |
APPENDIX

Withdrawals and transfers 318 1,188
General and administrative expenses 3,491 2,188
Annuity - purchases 34,000 ---

Total Expenses 115,760 69,755
Excess of revenue over expenses 246,278 342,463
Fund balance - beginning of period 1,465,083 1,122,620
Fund balance - end of period $1,711,361 $1,465,083

(See notes to financial statements.)

Note 1. General

The Orthodox Presbyterian Church Pension Fund was created in order to provide term life insurance during period of eligibility and retirement benefits at age 65 for the Church's ordained ministers, its permanent full-time employees, and the permanent full-time employees of a congregation or organization thereof. The normal retirement benefit is based on the participant's equity in the fund at the time of retirement and on the income option selected. The fund also provides death benefits.

Note 2. Significant Accounting Policies

The fund uses the accrual method of accounting.

Investments in U.S. Government and other marketable securities are valued at current market values.

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

The audited financial statements of the Orthodox Presbyterian Church Pension Fund and our report thereon for the period ended December 31, 1983 and 1982 are reflected in the preceding section. The financial information that follows was derived from the accountin records tested by us as part of the auditing procedures employed in our examination of the aforementioned financial statements. It is supplementary information and is not necessary for a fair presentation of the financial position and results of operations of the fund.

In our opinion, the accompanying supplementary information is stated fairly in all material aspects in relation to the financial statements taken as a whole, which are covered by our opinion in the forepart of this report.

Stephen P. Radics & Co.
March 5, 1984

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND

Schedule of Cash Receipts and Disbursements

<table>
<thead>
<tr>
<th></th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance - beginning of period</td>
<td>$ 6,354</td>
<td>$ 5,451</td>
</tr>
<tr>
<td>Cash receipts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sale of investments</td>
<td>---</td>
<td>35,000</td>
</tr>
<tr>
<td>Premiums received</td>
<td>99,708</td>
<td>91,666</td>
</tr>
<tr>
<td>Receipt - trust accounts</td>
<td>112,688</td>
<td>138,290</td>
</tr>
<tr>
<td>Receipts - pension supplement plan</td>
<td>35,400</td>
<td>24,975</td>
</tr>
<tr>
<td>Investment income</td>
<td>87,695</td>
<td>84,016</td>
</tr>
<tr>
<td>Exchanges</td>
<td>57,218</td>
<td>36,344</td>
</tr>
<tr>
<td>Total cash receipts</td>
<td>392,709</td>
<td>410,291</td>
</tr>
<tr>
<td>Cash disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Payments - trust accounts</td>
<td>212,451</td>
<td>303,289</td>
</tr>
<tr>
<td>Premiums - life insurance</td>
<td>16,324</td>
<td>15,884</td>
</tr>
</tbody>
</table>

Schedule 1
Pension payments  26,227  25,520
Withdrawals - vested interest  318 1,188
Exchanges  56,833  36,344
Payments pension supplement plan  35,400  24,975
Purchase of annuities  34,000 ---

381,553  407,200

Expenses - general fund:
Honorary - treasurer  800  800
Legal and accounting  625  625
Meeting expense  1,156  43
Stationery and printing  382  226
Postage  300  300
Telephone  63  46
Bonding expense  138  148
Safe deposit box  27 ---

3,491 2,188

Total cash disbursements  385,044 409,388
Cash balance - end of period  $14,019  $6,354

(See notes to financial statements.)

ORTHODOX PRESBYTERIAN CHURCH PENSION FUND
Schedule of Investments - Trust Accounts
December 31,

<table>
<thead>
<tr>
<th></th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cost</td>
<td>Market</td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>$123,884</td>
<td>$123,884</td>
</tr>
<tr>
<td>W. H. Newbold's Son &amp; Co.:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fund</td>
<td>50,499</td>
<td>50,499</td>
</tr>
<tr>
<td>Bonds</td>
<td>338,075</td>
<td>275,819</td>
</tr>
<tr>
<td>Common stock</td>
<td>706,403</td>
<td>961,148</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>279,876</td>
<td>271,439</td>
</tr>
<tr>
<td></td>
<td>1,374,853</td>
<td>1,558,905</td>
</tr>
<tr>
<td></td>
<td>$1,498,737</td>
<td>$1,682,789</td>
</tr>
</tbody>
</table>

(See notes to financial statements.)

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

We have examined the balance sheet of the Orthodox Presbyterian Church Hospitalization Account as of December 31, 1983 and 1982 and the related statement of revenue, expense and changes in fund balance for the years 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 accompanying financial statements present fairly the financial position of the Orthodox Presbyterian Church Hospitalization Account at December 31, 1983 and 1982 and the results of its operations and changes in its fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Stephen P. Radics & Co.
March 5, 1984

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION ACCOUNT

Balance Sheet

<table>
<thead>
<tr>
<th>Assets</th>
<th>December 31, 1983</th>
<th>December 31, 1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank - New Jersey Bank</td>
<td>$ 1,121</td>
<td>$ 1,046</td>
</tr>
<tr>
<td>Cash - Value Line Cash Fund</td>
<td>$ 8,595</td>
<td>$ 6,310</td>
</tr>
<tr>
<td>Total Assets</td>
<td>$ 9,716</td>
<td>$ 7,356</td>
</tr>
</tbody>
</table>

Liabilities and Fund Balance

<table>
<thead>
<tr>
<th></th>
<th>December 31, 1983</th>
<th>December 31, 1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums collected in advance</td>
<td>$ 5,618</td>
<td>$ 3,611</td>
</tr>
<tr>
<td>Fund balance</td>
<td>$ 4,098</td>
<td>$ 3,745</td>
</tr>
<tr>
<td>Total Liabilities and Fund Balance</td>
<td>$ 9,716</td>
<td>$ 7,356</td>
</tr>
</tbody>
</table>

(See accountant's report.)

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION ACCOUNT

Statement of Revenue and Expense and Changes in Fund Balance

For the Year Ended December 31, 1983

<table>
<thead>
<tr>
<th>Revenue:</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums - members</td>
<td>$214,432</td>
<td>$206,799</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,406</td>
<td>1,391</td>
</tr>
<tr>
<td>Interest</td>
<td>885</td>
<td>1,483</td>
</tr>
<tr>
<td>Total Revenue</td>
<td>$243,723</td>
<td>$209,673</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expenses:</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums - insurance companies</td>
<td>$241,432</td>
<td>$206,799</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>1,938</td>
<td>1,834</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$243,370</td>
<td>$208,633</td>
</tr>
</tbody>
</table>

Excess of revenue over expenses | 353             | 1,040           |
Fund balance - beginning of period | 3,745          | 2,705           |
Fund balance - end of period    | $ 4,098         | $ 3,745         |

(See accountant's report.)

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

The audited financial statements of the Orthodox Presbyterian Church Hospitalization Account and our report thereon for the period ended December 31, 1983 and 1982 are reflected in the preceding section. The financial information that follows was derived from the accounting records tested by us as part of the auditing procedures employed in our examination of the aforementioned financial statements.

In our opinion, the accompanying supplementary information is stated fairly in all material aspects in relation to the financial statements taken as a whole, which are covered by our opinion in forepart of this report.

Stephen P. Radics & Co.
**ORTHOODOX PRESBYTERIAN CHURCH HOSPITALIZATION ACCOUNT**

**Schedule of Cash Receipts and Disbursements**

**March 5, 1984**

<table>
<thead>
<tr>
<th>Years Ended</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance - beginning of period</td>
<td>$ 7,356</td>
<td>$ 15,212</td>
</tr>
</tbody>
</table>

**Cash receipts:**

<table>
<thead>
<tr>
<th>Description</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums received</td>
<td>243,439</td>
<td>197,903</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,406</td>
<td>1,391</td>
</tr>
<tr>
<td>Interest</td>
<td>885</td>
<td>1,483</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td>245,730</td>
<td>200,777</td>
</tr>
</tbody>
</table>

**Cash disbursements:**

<table>
<thead>
<tr>
<th>Description</th>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums paid, Lincoln National Bank</td>
<td>$241,432</td>
<td>$206,799</td>
</tr>
<tr>
<td>Expenses - general fund</td>
<td>1,200</td>
<td>1,200</td>
</tr>
<tr>
<td>Honorarium</td>
<td>225</td>
<td>255</td>
</tr>
<tr>
<td>Auditing</td>
<td>417</td>
<td>386</td>
</tr>
<tr>
<td>Supplies and postage</td>
<td>96</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td>243,370</td>
<td>208,633</td>
</tr>
</tbody>
</table>

**Cash balance - end of period**

<table>
<thead>
<tr>
<th>1983</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ 9,716</td>
<td>$ 7,356</td>
</tr>
</tbody>
</table>

(See accountant's report.)
REPORT OF THE COMMITTEE ON
REFORMED ECUMENICAL SYNOD MATTERS

The Committee held one meeting since the previous General Assembly, on October 19, 1983. The officers of the Committee are John P. Galbraith, Chairman, and Jack J. Peterson, Secretary.

The previous General Assembly authorized the Committee, in accordance with its request, to communicate to the RES member churches the concern of the Assembly and of our entire church "about the RES as a fellowship of Reformed churches now and in the future" and, further, directed the Committee "to continue pursuing ways of communicat-
ing to the churches of South Africa our grave concern regarding the practice and disci-
pline of the South African Reformed churches with respect to the outrage of racial
injustices in South Africa, acknowledging our openness to correction with respect to
our own ministry." The Committee has sought to discharge these duties as well as its
others.

I. COMMUNICATIONS

A. To RES Chicago 1984

As reported to the previous General Assembly the RES Interim Committee did not recommend to the RES Chicago 1984 that the membership of the Gereformeerde Kerken in Nederland (GKN) be terminated by RES Chicago 1984, and that the Committee would carry out the contingent instructions of the Forty-ninth (1982) General Assembly and send to the RES Chicago 1984 the Assembly's request that the RES "declare the GKN . . . to be
not eligible for continued membership in the RES" (Minutes, p.124, Recommendation 4). The Committee was not able to prepare and send its communication to the RES in time for inclusion in the printed Agenda as it had hoped to do. The communication will be included in the later Supplementary Agenda. In order for the RES member churches to have more time to consider it, copies were sent to those churches with an accompanying letter. The communication to RES Chicago 1984 is as follows:

February 28, 1984

The Reformed Ecumenical Synod Chicago 1984
c/o The Rev. Dr. Paul G. Schrotenboer, General Secretary
1677 Gentian Dr. SE, Grand Rapids, MI 49508

Dear brothers,

We greet you in the name of Jesus Christ, the risen Lord and head of the church. Our desire today, as it was when we joined the Reformed Ecumenical Synod in the 1940s, is to learn from you and to fellowship with you in the mission of the church. We joined the RES because of its ecumenical vision and with bright hopes for its service to the church universal and to the worldwide Reformed community; the fulfillment of some of our hopes over the years has encouraged us to continue to hope and strive for even greater service for the RES.

In recent years, however, our hopes have been dimmed as clouds have arisen and now hover immediately over us. The great majority of the RES member churches have become deeply and increasingly concerned about the present character and the future direction of our body. As we all know, some member churches have already concluded that the Reformed witness of the RES has been so compromised by its seeming toleration of serious departure from the Reformed creeds of the RES Constitution that it has lost its integrity as a Reformed institution, and that they have felt obliged to leave our fellowship. We are sure that that will not end such departures unless we are willing to banish the clouds, however painful that may be. The forthcoming RES Chicago 1984 will be crucial for the future of our Reformed fellowship.

We see threats to the Reformed integrity, fellowship, and witness of the RES coming from two directions: (1) from unchecked and increasing departures from the bibli-
cal faith and life that are expressed in the creeds of the RES Constitution, and to which our churches have vowed commitment; and (2) from the current effort by a member church to change the character of the RES by substituting an RES constitution that
would, among other things, remove specific commitment to specific creeds as summaries of the biblical truth to which the RES has been committed from its very beginning. We take these threats to the future of the RES with utmost seriousness. The RES as it was established furnishes its member churches with their only institutional avenue for seeking a worldwide Reformed counsel, correction, and consensus on contemporary issues. To lose or see diminished the testimony of the RES and its role as a gathering point for churches that seriously want to be Reformed is to lose or see diminished the testimonies of member churches. The benefits that we see accruing to our membership, and through that membership our ties with each member church, require us to speak with this kind of concern and candor.

We write this letter with heavy heart, and not at all out of a sense of superiority. Our own fellowship is not above criticism. But we bear in our own bodies the marks of our unique history and background, our own context which is not without its similarities to the present context of the RES. Our concern for the truth of the gospel has been forged through our departure in 1936 from a majority presbyterian denomination. That departure was a painful one for us, for the Presbyterian Church in the USA had been a great church in America for over 200 years, and it had been our home. Yet, by one step at a time it turned far away from the faith and life taught in the Bible. We learned something from that experience that most RES member churches have not previously been called upon to endure until now in the RES. The events of that day heightened our sensitivity to latitudinarianism in the church and the ease with which departures from Scripture are obscured in the name of differing "interpretations" of the Bible, and by which many of God's chosen people are deceived and lulled to sleep. We became aware that such conditions may not be allowed to be identified with the body and its members. Separation from unbelief has since then been very important to us, though we recognize that this has both its assets and its liabilities. All of this is simply to affirm to you what we have spoken of elsewhere as our painful awareness of some of our own flaws and of our failure to be the church we ought to be; there are aspects of our life where we need the admonition of other churches. We are well aware, too, that the RES itself has other problems than those of the GKN. Yet neither the shortcomings of our church nor of other churches in the RES may prevent the RES from dealing forthrightly with GKN problem on its own merits.

For many in our church, that aspect of correction has been one of the past benefits of membership in the RES and one of our present concerns is to preserve that membership. We feel that those who have left the RES have done so prematurely. It is a step that we hope that we ourselves shall not have to take.

However, the course that the GKN have been following for over two decades - since RES Grand Rapids 1963 - has now brought the RES and its member churches to a crisis that requires us all to make definitive decisions. Increasingly the GKN have forced us to focus our concerns for the RES on what we see to be the GKN's growing pattern oflatitude on theological and ethical issues. In such an atmosphere the confessional commitment of the body as a whole became suspect. After many years of sister-church relationship with the GKN, in 1973 we finally felt that the situation in that body had moved in a direction too familiar to us in our history as a church to continue the relationship. That relationship was severed at that time, and since then our ecumenical contacts with them have been through our mutual membership in the RES. We sorrowed when that step was taken and we sorrow now, after another ten years of developments, as we see their divergence from most of us continue to widen.

As a denomination, we have not been silent in our concern because we have tried to recognize the biblical injunctions to be concerned about our brothers. We suspect, however, that sometimes our expressions of anguish addressed to the GKN have been seen as overly judgmental and harsh. On March 22, 1982, we addressed those anxieties in a letter addressed to their Synod on behalf of the Forty-eighth (1981) General Assembly of our church. A second appeal was written on September 20, 1982, at the instruction of our Forty-ninth (1982) General Assembly. The Synod of the GKN responded to our appeals in a letter of March 22, 1983. We append these letters to this appeal for your benefit. We open ourselves to the judgment and wisdom of our brothers and sisters around the world within the Reformed community. We do so aware of the possibility of
misunderstanding and in sensitivity to the need for self-correction. "Let him who thinks he stands take heed lest he fall" (1 Corinthians 10:12). We are reminded in all this that in the way we judge, we shall be judged; and by the standard of measure it will be measured to us (Matthew 7:2). If we have spoken without grace or patience, we beg your forgiveness as those who have erred.

Now we write to the RES to express these concerns on a wider level. We do so at the direction of our General Assembly, which determined to request RES Chicago 1984 to declare that the GKN are "not eligible for continued membership in the RES."

This drastic conclusion was not reached hastily, nor on the basis of one or two issues. It must be observed that the GKN have taken, over this long period of more than twenty years, one step after another away from the RES Constitution and creeds, and from member churches. Some of those issues are

1. Membership in the World Council of Churches
2. Women in teaching and ruling office
3. Retention in teaching office of men who openly deny the central doctrines of the Reformed Confessions
4. The admission of homosexuals to the Lord's Supper and to ecclesiastical office
5. The report on Scripture ("God with us") that, in spite of stated intentions, undermines the inspiration and authority of Scripture
6. The coming reunion with the Hervormde Kerk.

Again we emphasize that these departures from Scripture are occurring in an unbroken line, synod after synod. The RES has clearly renounced the position of the GKN on the first of these matters at successive RES meetings - 1968, 1972, 1976, 1980.

Although the RES has not had opportunity to speak as a body on the latter two, the evidence that they are departures from biblical norms is obvious. "God with us" (number 5 above) has raised basic issues of scriptural inspiration and authority. With our sister body, the Reformed Churches of Australia, we must ask, "In how far do the Scriptures still function as the reliable Word of God and by which authority do you propose that we are to distinguish between the various layers of reliability in the Scriptures (Dr. H. Wiersinga) or between the wrappings and the content of the Word of God (Dr. H. M. Kuitert)? Where can Paul be trusted and where was he unenlightened about the truth?" ("Letter to the Dutch Churches," Trowel and Sword, June 1982, p.13).

More recently we have been informed that the reuniting of the GKN with the Hervormde Kerk (number 6 above) is progressing on schedule, to be finalized in 1986. This is extremely significant. As the Minority Report of the Interim Committee to RES Chicago 1984 states, "this is a church (the HK) that in 1949 was regarded as too theologically liberal to be invited to join in the formation of the RES, which ever since has been perhaps the most liberal church in the Netherlands, which has never shown any inclination to join the RES, and which the Interim Committee (including the present one) has always refused to invite even to send an observer to RES meetings. Without question, that church could not qualify for RES membership, yet by the RES rules it would be a member from 1986 to the next RES if and when they merge with the GKN."

It is this pattern of concerns, which continue to multiply, not simply certain isolated phenomena, over which we agonize. Linked to it is our realization that is a pattern carried on in spite of the extended and concerted advice by the RES and its churches.

That realization is important to us, and we believe that it should be to all member churches. We are not making judgments as to the soundness of the GKN in abstraction. It is, rather, the concrete and continuing events that follow one pattern that force us to the conclusion that the GKN no longer are in conformity with the constitutionalprovisions of the RES and are therefore not eligible for continued membership in our body. Further, it is not only the character of the GKN about which we are concerned; it is also the integrity and Reformed understanding of each of our member churches and of the RES itself as a body to which we draw attention. Can a church remain in such a fellowship over the years, continually receiving advice and counsel that it does not accept, and still not damage the reputation of the body and its mem-
bers as well as its own character? Several denominations have already left our fellowship in answer to that very question. Others may follow that path, depending on the action we take at Chicago 1984. Still others are refusing to join the RES while the GKN remain as members.

Our own body pleads for firm action at Chicago 1984 in order to preserve and witness to the RES's Reformed character, integrity, and witness with which we want to be associated and identified in accordance with the RES Constitution. We believe that the GKN have shown clearly and unambiguously that they do not wish to, nor will they, abide by the RES Constitution which has bound us all together for so many years.

As we have said before we again say that we very deeply regret having to bring this matter to you. How we have appreciated the past instruction and fellowship of the GKN that benefited us in earlier years! So we greatly deplore the necessity of bringing this presentation to you. Yet, having said all this, we must still, for the sake of both conscience and the future testimony of the RES, ask RES 1984 to recognize the multi-faceted pattern of the GKN's disagreement with the RES Constitution, and inform them, with all compassion and deep regret, that their departures from the RES Constitution render them no longer eligible for membership in this beloved body. For our own church we assure that our firmness in this matter is accompanied by unmeasurable pain and true compassion for a church that in the past contributed so much to our understanding of the Word of God. We continue to pray for them and for the RES and all its member churches. May he be with us all.

It is our understanding that this request letter will be included in the Supplementary Agenda. Also, in order for the member churches to be informed as much in advance of that meeting as possible, we are sending copies of this letter to each member church.

The General Assembly
The Orthodox Presbyterian Church
by the Committee on RES Matters
Jack J. Peterson, Secretary

NOTE: Text of the March 22, 1982 letter to the GKN, referred to above, appears in the Minutes of the 49th G.A., pp. 118f.

The texts of the September 20, 1982 letter to the GKN, and the March 22, 1983 response of the GKN are found in the report of this Committee to the 50th (1983) General Assembly (Minutes, pp. 108ff., 113ff.).

B. To the RES Member Churches

Following is the text of the letter sent to all the RES member churches:

February 28, 1984

Dear brothers in Christ,

We come to you in the name of our Savior, Jesus Christ. We come to you out of our love for you and for the church that Christ purchased with his own precious blood. We come also to you out of love and concern for the Reformed Ecumenical Synod that we have cherished for many years as a potential source of great blessing to the Reformed churches around the world, to the church universal, and to even the world itself.

For some years now that great potential has been endangered as departures from the Word of God crept in among us and, in spite of repeated counsel by one RES meeting after another, have become firmly established in our midst. The RES has had to deal with one new problem after another concerning the Gereformeerde Kerken in Nederland (GKN). Our united counsel to them time after time has not led to any substantial changes; one might even say that the counsel of the RES has been defied.

As matters have gone from bad to worse the witness of every member church, and of the RES itself, is so compromised that membership in the RES no longer means that member churches or the RES itself are faithful to the Reformed standards. Several churches have found that situation to be so intolerable that they could no longer remain as members, and have resigned from the RES.

The Orthodox Presbyterian Church has not, to date, gone that far. We think that
their leaving was premature. Our policy over these many years has been to try to deal with the GKN both directly and through the RES in these matters, and we have tried to do so patiently, in brotherly love, and in accordance with the Scriptures. But all has been to no avail. Obviously a course has been set in the GKN (detailed in the letter enclosed) that diverges from the Word of God, from the Reformed standards, and from the Constitution of the RES. If the GKN will not change its course - and they have proved that they will not - then the RES must. In a way, the choice is very simple: will the RES be a Reformed body, or will it not?

We find it impossible to find words that express adequately the hurt that we feel over these matters. We hurt because the GKN has departed in so many ways from the course that we once learned from their fathers and followed long together with them. We hurt also, perhaps even more, from having to speak now as we do. Yet for the sake of God's honor and the good of his church the point has been reached where we and the RES should do no other. All the evidence shows that the GKN will not go the RES's way. The RES cannot go the GKN's way.

To this end, since the RES Interim Committee has not recommended that the membership of the GKN in the RES be terminated, our General Assembly determined to request the RES Chicago 1984 to inform the GKN that they no longer qualify for membership in the RES. The General Assembly also directed this Committee to write you in this matter.

A letter has been written to the RES, as the General Assembly decided, for placement on the Agenda for RES Chicago 1984. That letter did not meet the time schedule for the printed Agenda but we want you to have that information as soon as possible. We therefore enclose a copy for your use, and also to save repetition of what otherwise we should have included in this letter to you.

May the love for God, devotion to his truth, and love for all the brethren lead and guide you as we prepare for the all-important meeting in Chicago this year.

The General Assembly of
The Orthodox Presbyterian Church
by the Committee on RES Matters
Jack J. Peterson, Secretary

Enclosed with the above letter was a copy of each of the following letters in addition to the letter to RES Chicago 1984 mentioned above: OPC to GKN - March 22, 1982; OPC to GKN - September 20, 1982; GKN to OPC - March 22, 1983.

C. From the Midlands Reformed Church of South Africa

A letter dated May 23, 1983 was received from this church, member of the Reformed Ecumenical Synod, seeking financial assistance especially for advanced studies for their ministers. This letter responded to our letter of September 20, 1982 to the RES members churches in South Africa, in which we assured them of our concern for them and of our desire to help as we might be able (see report to the 50th General Assembly, I, 3; Minutes, p. 110). Their letter says, in part,

"Our churches greatly appreciate your love and prayers for us. Your Christian concern for the wellbeing of our Churches and society is a great encouragement to us. . . . Since you asked us to let you know of our needs and the ways in which you may help, our Synod decided that the following needs be brought to your attention:

"1. Synod decided on a letter to be sent to you asking for financial aid. . . .

"2. Synod further decided to ask your Churches to consider helping in the further training of our ministers at your Seminary. With further training is meant studies in masters and doctorates. In these there is a great need in our Churches, as none of our ministers have been able to study for doctorates due to financial problems. Perhaps you can bear the costs of these studies of some of our students at your Seminary."

The Committee on RES Matters favors our seeking to provide help for advanced training of their ministers, and obtained information on costs of such training at Westminster Theological Seminary. That information indicated that the cost for a
single student for travel plus one year's tuition, lodging, food, books, medical care, and miscellaneous costs (but not including expenses during the summer) would be approximately $7,500. For a married student without children, costs for comparable provisions would be in a range between $9,800 and $11,650.

The Committee wishes to encourage our church to develop a concern for helping such churches improve the level of their ministers' training. The recommendation found below concerning this matter does not set a specific amount of aid but would offer aid on the basis of the amount received.

II. RACIAL INJUSTICE AND SOUTH AFRICA

This Committee was directed by our 1983 General Assembly "to continue pursuing ways of communicating to the churches of South Africa our grave concern regarding the practice and discipline of the South African Reformed churches with respect to the outrage of racial injustices in South Africa, acknowledging our openness to correction with respect to our own ministry." The Committee's response to this direction was prepared by a subcommittee which presented its work to the whole committee.

The Committee should draw the Assembly's attention to the fact that not since our church raised the question of the practice of apartheid in South Africa with the RES (1963) has an Assembly undertaken a major study of these issues. Perhaps we have taken the easier road by leaving these matters largely to study by the RES on our behalf and receiving and acting on its reports. Thus the Forty-fifth and Forty-sixth General Assemblies of our church (1978-1979) have received from this Committee reports and evaluations of the work of the Interpretative Commission appointed by the RES Cape Town 1976 and sent their evaluations to RES Nimes 1980. These same Assemblies continued to encourage the RES to continue its discussions with the South Africa member churches through that body's Interim Committee.

In addition, the Committee, in its report to the 1979 Assembly, included the text of the Koinonia Declaration (issued by a group of Afrikaners in 1977) which received widespread endorsement in the RES community. However no official action on the Declaration was ever recommended by this Committee and none was taken at subsequent Assemblies.

The only other substantive action by way of study was taken by that same 1979 Assembly. It consisted of reflections on "the South African situation" by the Committee on Race (Minutes, 46th G.A., pp. 172ff.). That report outlined five major areas of disagreement with the DRC report on Human Relations and the South African Scene in the Light of Scripture (1974). It anticipated presenting a fuller report on this document for presentation to the RES Nimes 1980. But no such report was ever issued before that Committee was dissolved by the Forty-ninth General Assembly in 1982. That 1979 Assembly did move to send the Report of the Committee on Problems of Race made to the Forty-first (1974) General Assembly and that Committee's report to the 1979 Assembly to the RES and its member churches as official communications of our position on matters of race (Minutes, 46th G.A., p. 175).

All of this we mention to stress the fact that we have not done as much work on these matters as is required for engaging in direct discussions with the RES-member churches in South Africa. We are endeavoring for ourselves and for the church to seek greater involvement in these serious matters, and we shall continue to do so within the limits of time permitted by the many other concerns of the Committee itself and of its members individually. A communication to the RES Chicago 1984 from the Reformed Churches in the Netherlands notes that "all member churches of the Reformed Ecumenical Synod are co-responsible for the failure to give . . . an unmistakable warning" on these questions (Agenda Chicago 1984, p. 103). With shame and regret we note our failure.

In the meantime, other factors make delay in initiating conversation most dangerous. The Reformed Churches in the Netherlands (CKN), in a communication to the forthcoming RES meeting, suggest a termination of their membership in the Synod unless the Chicago 1984 Synod acts unambiguously on South Africa. Further, as noted more fully
below, (IV, B of this report) the Dutch Reformed Mission Church of South Africa (DRMC) has asked for comment by the RES-member churches and by the RES on a resolution entitled "Racism and South Africa" by the World Alliance of Reformed Churches. They describe the requested comment as "crucial for them."

The language of our own mandate we also take to be urgent. The situation in South Africa is described by it as revolving around "the outrage of racial injustice." We have no desire to minimize this language or the underlying urgency of which it speaks.

At the same time, we have come to feel that our insufficient attention to this question in the past and its seriousness demand more care than we have given it before or, for that matter, than is expressed in the mandate. We seek direct communication as much as possible to avoid misunderstanding. The achievement of mutual correction and the proferring of help in the spirit of Christian love and understanding is not accomplished overnight nor by a simple exchange of anathemas hurled through the air across many miles. The dialogue between the Afrikaner churches and the Reformed Churches of the Netherlands has stretched over almost two decades. The decision of the World Alliance of Reformed Churches is the culmination of declarations over racism that began in 1964. By contrast the Orthodox Presbyterian Church has never participated in direct discussions with the RES-member churches of South Africa over these questions. Its actions have always been communicated by letters and through the RES. And those communications, as we have indicated, have been sporadic and intermittent. This also has been noted by some communions in the RES fellowship who have observed the vigor with which we have continued to press the GKN on theological issues. That same attention we must now devote, with the same persistence, to this issue in South Africa. Without such concern, our own consistency as a denomination could well be questioned.

We are also conscious as a Committee of a change in our present mandate from previous actions in the past. Past actions urged the South African churches to self-correction, thankful for the desire we saw in all the South African member churches for more biblical relationships. We spoke with encouragement of the report from the RES Interpretative Commission that met with the churches in 1978. The mandate before us now we see as more strident or angry in tone. We have reached the stage of "outrage." Although an angry tone is to be deplored, we see this change in mood as a calling to redouble the pastoral dimensions of our communication with those with whom we seek reconciliation.

We admit also to confusion and puzzlement in assessing the situation among the churches of South Africa, and particularly the Afrikaner denominations. And this too makes us reluctant to act precipitately. How do we understand what many of us take to be "heteropraxy" in fellowships of such impeccable theological orthodoxy? Are we to evaluate the situation as constituting a statuse confessionis, an issue on which it is not possible to differ without seriously jeopardizing the integrity of our common confession as Reformed churches? Is the theological support of apartheid a heresy of such magnitude that the church offering such support cannot be regarded as an authentic member of the body of Christ? The WARC Resolution condemns structural racism and the NGK which it is said to support. And yet the same NGK responds to the action of the WARC by rejecting "all racism as unscriptural and as sin (cf. the Heidelberg Catechism, Lord's Day 40), because it regards and treats some nations as superior and others as inferior" (John DeGruchy and Charles Villa-Vicencio, eds., Apartheid Is a Heresy, Grand Rapids: William B. Eerdmans Pub. Co., 1983, p. 184). We are alarmed at what may be the creation of an idolatrous ideology out of apartheid. And we are awed at the same time by the magnificent record of missionary work and church planting by those churches that seem to us to commend an idolatry. We remember with shame our own lackluster record of planting ethnic churches and producing an ethnic ministry. We are concerned about the complicity of the Afrikaner churches with the plans and policies of the South African state. And yet their constant appeals to the state for the maintenance of a sound balance between the security of the state and the rights and dignity of the individual, their studies on the right to protest, their demand for adequate opportunity for education as the ideal for each person in South Africa, are
also clearly before us. We reflect on the very few times in which our own church has taken similar actions on behalf of the racially oppressed.

All of this says to us that we must increase our efforts greatly to share and understand. Even as we say this, the urgency of the situation warns us not to waste time. Hopefully, the course of action outlined in our recommendations to the Assembly will spur us on. The measure of our seriousness as a church in dealing with these topics will be reflected in the time and money that we shall be prepared to invest in seeking the answers with our brothers and sisters in South Africa.

III. RES STUDY COMMITTEE REPORTS

A. On Ecumenical Relations

This Committee informed the church, through its report to the previous Assembly, of the availability of this report from the RES office. The Committee requested several individuals outside the Committee to serve as a special committee to review and evaluate that report. Since the request was made rather late they were asked to report, if time allows, either to the Committee or directly to the Assembly as they may choose.

B. On Homosexuality

The chairman of the study committee on this subject has reported to the RES that no study was made by the committee and none would be presented to RES Chicago 1984 as had been requested.

C. On Human Rights

This report has been published recently, under the title, "RES Testimony on Human Rights." It is a 157-page paperback booklet and is available from the RES office, 1677 Gentian Dr. SE, Grand Rapids, MI 49508, at $7.00 per copy.

The General Secretary of the RES states in a Foreword that the report "is to be submitted to RES Chicago 1984 for its consideration and action," that "it is being sent to the member churches prior to the Synod to enable the churches to prepare a serious response to this gripping challenge of our age," and that the Synod will be asked to adopt a four-page "Pastoral Statement" and a four-page series of eleven declarations on this subject.

Because of the length of this document, the breadth of the subject, and the relatively brief time available for the churches to study the report, this Committee has serious question as to the advisability of the RES Chicago's attempting to take definitive action at this time.

IV. RES CHICAGO 1984

RES Chicago 1984, for which the Christian Reformed Church and the Orthodox Presbyterian Church are co-hosts, is scheduled to meet at Trinity Christian College, Palos Heights, Illinois, from Monday, July 30 through Friday, August 10.

A. Pre-Synod Conference

The Synod will be preceded, from Wednesday, July 25 through Friday, July 27, by conferences on missions, theology, and youth work. On Saturday, July 28 the Back to God Hour, the radio and television ministry of the Christian Reformed Church, will give a multi-media presentation.

A keynote address for each conference will be given on the first day (Wednesday). On Thursday and Friday the three conferences will run simultaneously, but all will join in a plenary Bible study at the beginning of the day. The Bible studies will be led by the Rev. Arent I. de Graaf, of Australia, on the theme, "Facing the Future with Courage." The conferences will follow the format of addresses, discussions, and reports, in both small and plenary groupings.

A summary of the schedule follows:
WEDNESDAY, JULY 25

Keynote Address (Missions Conference): "Missions at the Crossroads of History" - Harvie M. Conn (USA)

Keynote Address (Theological Conference): "The Interpretation of Scripture Today" - Jan Veenhof (Netherlands)

Keynote Address (Youth Work Conference): "Integrating Youth into the Full Life and Work of the Church" - James Lont (USA)

THURSDAY, JULY 26

Missions Conference - Theme: "Mission and the Future - Charting New Strategies"
Address: "Mission Tomorrow - The Challenge Ahead" - W. Van Heest (Netherlands)
Panel Discussion: "Mission Tomorrow - Methods and Strategies"
Debate: "Mission Tomorrow - Interdependence at the Cutting Edge"

Theological Conference - Theme: "The Interpretation of Scripture Today"
Address: "Is Biblical Truth Relational as Stated in 'God With Us'?" - Conrad Wethmar (South Africa)
Question: "Is Scripture the Only Norm?"
Case study - "African Religion as a Prelude to the Gospel?" - J. D. Dzenda (Nigeria), E. Mataboge (South Africa)

Address: "How Is Scripture Normative in Christian Ethics?" - Gordon Spykman (USA)

Youth Work Conference - Theme: "Integrating Youth into the Full Life and Work of the Church"
Address: "Integrating Youth . . . in Worship" - Malan Nel (South Africa)
Address: "Integrating Youth . . . in Education" - Marion Snapper (USA)
Panel: "The Ministering Body of Christ in the Future World"

FRIDAY, JULY 27

Sectional Meetings
Preparation of reports
Presentation and discussion of reports
Closing Address: "The Reformed Churches Face the Future" - Klaas Runia (Netherlands)

B. Request of the Dutch Reformed Mission Church in South Africa

The Dutch Reformed Mission Church in South Africa (DRMC), a member of the World Alliance of Reformed Churches (WARC), has sent to all the RES-member churches, through the RES office, a resolution entitled "Racism and South Africa" that was adopted by the WARC. The DRMC requested the RES-member churches to comment on the paper and that "their comment be printed in the RES Agenda. The idea is to have a clear response of RES member churches, i.e., do they consider apartheid and racism contrary to the gospel, an idolatry and its theological implications a heresy. A response from the RES on the above stated questions will be crucial for the N.G. Sendingkerk (DRMC). The reaction of the RES member churches to our request will enable us to determine our own response to those of the RES."

This Committee has not yet been able to frame a formal response to the request of the DRMC, but the Committee plans to meet immediately prior to the RES Chicago to evaluate it and prepare for discussion of it at the RES meeting.

The text of the WARC "Resolution on Racism and South Africa" follows:

RESOLUTION ON RACISM AND SOUTH AFRICA

I

God in Jesus Christ has affirmed human dignity. Through his life, death and resurrection he has reconciled people to God and to themselves. He has broken down the wall of partition and enmity and has become our peace. He is the Lord of his church who has brought us together in the one Lord, one faith, one baptism, one God who is the father of us all (Eph. 4:5, 6).

The Gospel of Jesus Christ demands, therefore, a community of believers which transcends all barriers of race - a community in which the love of Christ and for one
another has overcome the divisions of race and colour.

The Gospel confronts racism, which is in its very essence a form of idolatry. Racism fosters a false sense of supremacy, it denies the common humanity of believers, and it denies Christ's reconciling, humanising work. It systematizes oppression, domination and injustice. As such the struggle against racism, wherever it is found, in overt and covert forms, is a responsibility laid upon the church by the Gospel of Jesus Christ in every country and society.

At the present time, without denying the universality of racist sin, we must call special attention to South Africa. Apartheid (or "Separate Development") in South Africa today poses a unique challenge to the Church, especially the churches in the Reformed tradition. The white Afrikaans Reformed Churches of South Africa through the years have worked out in considerable detail both the policy itself and the theological and moral justification for the system. Apartheid ("Separate Development") is therefore a pseudo-religious ideology as well as a political policy. It depends to a large extent on this moral and theological justification. The division of Reformed churches in South Africa on the basis of race and colour is being defended as a faithful interpretation of the will of God and of the Reformed understanding of the church in the world. This leads to the division of Christians at the table of the Lord as a matter of practice and policy, which has been continually affirmed save for exceptional circumstances under special permission by the white Afrikaans Reformed Churches. This situation brings a particular challenge to the WARC.

This is not the first time that the Alliance has dealt with this issue. In 1964 the General Council, meeting in Frankfurt, declared that racism is nothing less than a betrayal of the Gospel: "The unity in Christ of members, not only of different confessions and denominations, but of different nations and races, points to the fullness of the unity of all in God's coming kingdom. Therefore the exclusion of any person on grounds of race, colour or nationality, from any congregation and part of the life of the church contradicts the very nature of the church. In such a case, the Gospel is actually obscured from the world and the witness of the churches made ineffective." In 1970, the General Council held in Nairobi confirmed this stance: "The church must recognise racism for the idolatry it is. . . . The church that by doctrine and/or practice affirms segregation of peoples (e.g. racial segregation) as a law for its life cannot be regarded as an authentic member of the body of Christ." This strong language by the WARC was not heeded by the Nederduitse Gereformeerde Kerk and the Nederduitse Hervormde Kerk who were mentioned by name, and it was not given any follow-up by the WARC itself.

The General Council of the WARC meeting in Ottawa 1982 declares:

The promises of God for his world and for his church are in direct contradiction to apartheid ideals and practices. These promises, clearly proclaimed by the prophets and fulfilled in Christ, are peace, justice and liberation. They contain good news for the poor and deliverance for the oppressed, but also God's judgment on the denial of rights and the destruction of humanity and community.

We feel duty bound by the Gospel to raise our voice and stand by the oppressed. "None of the brethren can be injured, despised, rejected, abused, or in any way offended by us, without at the same time injuring, despising and abusing Christ by the wrongs we do. . . . We cannot love Christ without loving Him in the brethren" (Calvin).

In certain situations the confession of a church needs to draw a clear line between truth and error. In faithful allegiance to Jesus Christ it may have to reject the claims of an unjust or oppressive government and denounce Christians who aid and abet the oppressor. We believe that this is the situation in South Africa today.

The churches which have accepted Reformed confessions of faith have therefore committed themselves to live as the people of God and to show in their daily life and service what this means. This commitment requires concrete manifestation of community among races, of common witness to injustice and equality in society, and of unity at the table of the Lord. The Nederduitse Gereformeerde Kerk and the Nederduitse Hervormde Kerk, in not only accepting, but actively justifying the apartheid system by misusing the Gospel and the Reformed confession, contradict in doctrine and in action the promise which they profess to believe.

Therefore, the General Council declares that this situation constitutes a status
Confession of our churches, which means that we regard this as an issue on which it is not possible to differ without seriously jeopardizing the integrity of our common confession as Reformed churches.

We declare, with Black Reformed Christians of South Africa that apartheid ("separate development") is a sin, and that the moral and theological justification of it is a travesty of the Gospel, and in its persistent disobedience to the Word of God, a theological heresy.

II

1. The General Council of the WARC affirms earlier statements on the issue of racism and apartheid ("separate development") in 1964 and 1970, and reiterates its firm conviction that apartheid ("separate development") is sinful and incompatible with the Gospel on the grounds that:
   a. it is based on a fundamental irreconcilability of human beings, thus rendering ineffective the reconciling and uniting power of our Lord Jesus Christ;
   b. in its application through racist structures it has led to exclusive privileges for the white section of the population at the expense of the blacks; and
   c. it has created a situation of injustice and oppression, large-scale deportation causing havoc to family life, and suffering to millions.

Apartheid ("separate development") ought thus to be recognized as incurring the anger and sorrow of the God in whose image all human beings are created.

2. The General Council expresses its profound disappointment that despite earlier appeals by WARC General Councils, and despite continued dialogue between several Reformed Churches and the white Dutch Reformed Churches over twenty years, the Nederduitse Gereformeerde Kerk (in the Republic of South Africa) and the Nederduitse Hervormde Kerk van Afrika have still not found the courage to realize that apartheid ("separate development") contradicts the very nature of the Church and obscures the Gospel from before the world; the Council therefore pleads afresh with these Churches to respond to the promises and demands of the Gospel.

3. The General Council has a special responsibility to continue to denounce the sin of racism in South Africa as expressed in apartheid ("separate development"). It is institutionalized in the laws, policies and structures of the nation; it has resulted in horrendous injustice, suffering, exploitation and degradation of millions of black Africans for whom Christ died; and it has been given moral and theological justification by the white Dutch Reformed Churches in South Africa who are members of the WARC and with whom we share a common theological heritage in the Reformed tradition.

4. Therefore, the General Council, reluctantly and painfully, is compelled to suspend the Nederduitse Gereformeerde Kerk (in the Republic of South Africa) and the Nederduitse Hervormde Kerk van Afrika from the privileges of membership in the WARC (i.e. sending delegates to General Councils and holding membership in Departmental committees and commissions), until such time as the WARC Executive Committee has determined that these two Churches in their utterances and practice have given evidence of a change of heart. They will be warmly restored to the full privileges of membership when the following changes have taken place:
   a. Black Christians are no longer excluded from church services, especially from Holy Communion;
   b. Concrete support in word and deed is given to those who suffer under the system of apartheid ("separate development");
   c. Unequivocal synod resolutions are made which reject apartheid and commit the Church to dismantling this system in both church and politics.

The General Council pays respect to those within the Nederduitse Gereformeerde Kerk (in the Republic of South Africa) and Nederduitse Hervormde Kerk van Afrika who have raised their voices and are fighting against apartheid; the General Council further urges member Churches to pray that these efforts bearing witness to Christ, who frees and unites, may prevail within their Churches.

The General Council asks the Executive Committee of the WARC to keep this whole issue regularly under review.
III

Even as we say these things, we, the delegates at the General Council, confess that we are not without guilt in regard to racism. Racism is a reality everywhere and its existence calls for repentance and concerted action. And so, certain questions emerge for our Churches:

a. How do we combat racism in our own societies and our own churches?

b. How do we come to understand our complicity in the racist structures of South Africa through the economic involvement of especially Western European and North American countries and churches?

c. How do we remain sensitive to the insidious way in which racism and social injustice are so often excused in the name of economic interest and national security?

d. How can we give concrete manifestation to our concern for and solidarity with the victims of racism in South Africa and elsewhere in their struggle for justice, peace, reconciliation and human liberation?

e. Churches should endeavor to develop relationships with Black Reformed churches in South Africa and with churches and Christians (black and white) who are engaged in this struggle.

f. In expressing solidarity with those who struggle for justice in this situation, we also ask the churches to struggle with the painful and difficult questions of how to witness to the reconciling grace of God for those whom we see as oppressive and in error.

V. INTERNATIONAL CONFERENCE OF REFORMED CHURCHES (ICRC)

The Committee informed the previous General Assembly that the above-named Conference was in the process of formation, and that the Committee would try to report further to this Assembly.

The Constitution of the Conference was not adopted in final form at that first meeting but is scheduled to be adopted at a meeting planned for September 3-13, 1985 in Edinburgh, Scotland. At the present juncture the tentative Constitution includes the following "Basis" and "Membership" provisions:

BASIS

The basis of the Conference shall be the Holy Scriptures of the Old and New Testaments as confessed in the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms).

MEMBERSHIP

1. Those churches shall be admitted as members which:
   a. adhere and are faithful to the confessional standards in the Basis;
   b. furnish i. their confessional standards;
      ii. their form of government;
      iii. their form of subscription;
      iv. their declaratory acts (if applicable);
   c. are accepted by a two-thirds majority vote of the member churches, every member church having one vote;
   d. are not members of the World Council of Churches or any other organization whose aims and practices are deemed to be in conflict with the Basis.

2. Termination of membership shall be by a two-thirds majority whenever the Conference is of the opinion that the member church in its doctrine and/or practice is no longer in agreement with the Basis.

These articles would seem, on the basis of their words, to qualify the Orthodox Presbyterian Church for membership unless the last clause of the Membership article should be interpreted to include the Reformed Ecumenical Synod (RES), of which our
church is presently a member. In any case an invitation has not been issued to our church, as in the case of the first meeting, in 1982, to send delegates nor to participate in it as a member church. It may also be noted that the Canadian Reformed Churches declined to propose that our church be invited to join, though such action was proposed to their 1983 Synod by one of their committees.

This Committee believes that the interest of our church in membership in the ICRC would be influenced by whatever our relationship may be to the RES Chicago 1984. Possibly that future relationship will also affect the interest of the ICRC in us. The Committee believes that our church should evaluate the ICRC if it is to take permanent form in 1985 regardless of our relationship to the RES, and presents below a recommendation on that matter.

VI. INTERNATIONAL CHURCH RELATIONSHIPS

The previous General Assembly approved this Committee's studying, together with the Committee on Ecumenicity and Interchurch Relations, the refining of our relationships with other churches (see the Committee's report, Section VI, Minutes, 50th G.A., p. 117). The Committee is continuing its study.

VII. BUDGET

It is the view of the Committee that our church will be a member of the RES at least until the Fifty-second (1985) General Assembly, regardless of the actions of RES Chicago 1984, because only the General Assembly has authority in such matters. Underlying that view is the Committee's opinion that it would be extremely unwise and imprudent for this General Assembly to make any effort to prejudge possible actions that the RES might take, or to appear to threaten the RES with actions that the General Assembly might or might not take.

The Committee therefore estimates that a budget of $2,200 should be included in the General Assembly Budget Fund.

VIII. RECOMMENDATIONS

1. That RES Chicago 1984 be requested: That if there are churches applying to this Synod for membership in the RES that are members of the World Council of Churches, consideration of such application be postponed until after action has been completed on the report of the Study Committee on Ecumenical Relations.

   Grounds:
   a. To act on such applications would judge the issues dealt with in the Study Committee report.
   b. To approve a church for reception into the RES that is already a member of the WCC would constitute approval of membership of RES member churches in the WCC, which approval would be a reversal of the RES's oft-stated position against membership of RES member churches in the WCC.

2. That the RES Chicago 1984 be requested to place consideration of the membership of the Gereformeerde Kerken in Nederland in the RES as the first order of business on the second day of business of the Synod, and to that end the Interim Committee (of the RES 1980) be requested to arrange that this recommendation be considered by the Synod on its first day of business; and if the Synod approves that schedule the new Moderamen shall make the necessary arrangements for such consideration.

   Grounds:
   a. The question of the GKN's continued membership in the RES is of such prominence and importance to the future of the RES that it will hang over all the other business of the Synod until that question is settled.
   b. If that decision is delayed, decisions on other matters will inevitably be affected by the views of the delegates on this question, resulting in decisions being made partly on that basis rather than wholly on their own merits.

3. That the General Assembly authorize the Committee, in consultation with the Committee on Ecumenicity and Interchurch Relations to appoint a total of two persons
to attend the next meeting of an "International Conference of Reformed Churches" (ICRC) in Edinburgh, Scotland, September 3-13, 1985, now in the process of formation, as observers or some other non-delegate status acceptable to the ICRC.

**Grounds:**

a. Our church should enable itself to be as informed as possible on this development in international relationships of Reformed churches and to do so on a personal basis as much as possible.

b. Although our 1985 General Assembly may be expected to meet prior to the ICRC, persons who might be asked to attend the meeting should be enabled to make plans prior to the time of that General Assembly.

c. If at the time of our 1985 General Assembly the sending of observers seems unnecessary or undesirable the Assembly could cancel the authorization without harm or prejudice to the persons involved.

4. That the General Assembly ask the churches to take one offering per year to provide scholarship aid for South African students to study at the seminary level in the United States, that the funds be sent to the Committee on Foreign Missions designated for this purpose, and that the Committee on Foreign Missions be requested to develop a plan to administer the program.

5. That the General Assembly inform the RES-member churches in South Africa:

   a. that our church's concern for racial justice in South Africa, and for the witness to the gospel borne to the world and to the church in the world by the RES-member churches in South Africa, continues to run very deep;

   b. that it is our understanding from Scripture that the policy and practice of apartheid, as we understand it, is morally wrong and a grievous injustice to all peoples, and that Christian churches everywhere in the world, and RES churches in particular, should labor diligently for the elimination of such, and all other, injustices to those in the churches' sphere of influence;

   c. that we are appreciative of the fact that the RES-member churches in South Africa have been struggling to solve this many-faceted problem in their country for many years;

   d. that we recognize that there are many complicating factors in relation to South African government policy and in society that make the elimination of this injustice both difficult and a great burden; and

   e. since it is the obligation of all who are in Christ to "share one another's burdens," though we do not know how we may best do that in these matters, we humbly offer ourselves to them to serve them in whatever way they may suggest to us, including even the appointment of representatives to confer with them at our own expense.

6. That the General Assembly send to the RES Chicago 1984 the following as the response to the request of the Dutch Reformed Mission Church in South Africa:

   In response to the request of the Moderator of the DRMC in SA in its letter of November 2, 1983, forwarded to the other member churches of the RES by the General Secretary, the OPC affirms that, as it tries to understand the situation in South Africa in the light of Scripture, it finds no biblical support for the policies and practices of apartheid. To the contrary, we, from our viewpoint, believe that apartheid is unbiblical and morally wrong. It does grievous injustice to the majority, and is harmful to all of the citizens of South Africa. In brief, we believe that apartheid is contrary to the spirit of the gospel that calls upon us to have "the mind of Christ Jesus," and in the church to "consider others better than ourselves" (Philippians 2:3-5). We further believe that efforts to justify apartheid theologically seriously compromise the integrity of our common confession as Reformed churches.

   The WARC "Resolution on Racism and South Africa," however, does not provide requisite biblical, theological, and confessional support for its conclusion. We are hesitant, therefore, to declare that the theological justification of apartheid is a "heresy." It is for this reason that we are asking the RES to evaluate this charge.

7. That the General Assembly request the RES Chicago 1984 to appoint a study committee on Racial Injustice, with the following mandate to:

   a. study the charge that the ideology and policy of apartheid is in conflict
with the gospel of Jesus Christ, and evaluate the use of the word "heresy" in this matter;

b. study racial injustice in the countries of the RES-member churches;

c. prepare a pastoral statement on the issue of racial injustice for inclusion in its report; and

d. make recommendations to the RES 1988 which shall include suggested ways for RES-member churches to deal with this problem of racial injustice as it may exist in the churches of the RES and in their countries.

Grounds:

a. (In relation to "a" above). (1) This charge is basic to the witness of all of our member churches, and we should seek a response to it, especially with regard to South Africa where apartheid is an official government policy that has involved the RES-member churches in that country and has deeply troubled RES-member churches in other countries. (2) The RES Interim Committee has consulted at length with the RES-member churches in South Africa, and the RES in 1968, 1972, and 1976, in conformity with Holy Scripture and the confessions, has spoken out against important aspects of the policy of apartheid in South Africa. (3) The two white South African RES-member churches seem to have made only little visible and positive response to these decisions of the RES. (4) The RES Testimony on Human Rights (19481, prepared for RES Chicago 1984, repeatedly draws attention to the devastating effect of apartheid on the human dignity of Blacks, Coloured, and Asians in South African society. (5) There is a mistaken conception among some observers of the RES, as well as by some in member churches, that the RES and its churches are complacent to some degree with regard to this matter, and it is incumbent upon the RES to be unambiguous concerning it.

b. (In relation to "b" above). Racial injustice is purported to exist in one form or another in many, if not all, of the countries of RES-member churches. Not only can we learn from a multiplicity of lessons, but also justice to one another demands that we address this question for all our member churches.

c. (In relation to "c" above). All of our churches need the instructive, hortatory, and assuring Word of God spoken to us by our brethren in our shared and common faith.

d. (In relation to "d" above). This should enable the RES and its member churches to speak unambiguously and pastorally to one another on this grievous problem.

8. That the General Assembly instruct the Committee on RES Matters to

a. seek for as full collaboration as possible with the Christian Reformed Church in making an evaluation of Human Relations and the South African Scene in the Light of Scripture, published by the Dutch Reformed Church of South Africa, currently being revised, and in drafting a communique to the South African RES-member churches with respect to the way in which our churches observe the policy and practice of apartheid in relation to the peoples of South Africa; and

b. encourage and seek to assist the sessions of the Orthodox Presbyterian Church in becoming more familiar with the racial and human relations issues being faced in South Africa.

Respectfully submitted,
John P. Galbraith, Chairman

REPORT OF THE SPECIAL SUBCOMMITTEE ON RES ECUMENICAL RELATIONS

A valuable pamphlet by the study committee on the RES and Ecumenical Relations is available from the RES Secretariat for $2.00 (Dr. Paul G. Schrotenboer, 1677 Gentian Dr., S.E., Grand Rapids, MI 49508). The report is a response to the critical situation in the RES with respect to the question of dual membership in the RES and the World Council of Churches.

The report deals with the Reformed concept of the church by analyzing the biblical and confessional data. It then discusses the implications of the Reformed concept of the church for current and future ecumenical relations and then focuses in on the dual membership question.

The conclusion brings various observations and the following recommendations:
1. That the RES reaffirm its previous decisions on the World Council of Churches (e.g., Acts 1969, Arts. 95 and 105, with grounds).

2. That in the light of the scriptural and Reformed doctrine of the church and its implications for ecumenical relations, the Reformed churches maintaining their Reformed confessions should give priority to the RES in fulfilling their ecumenical responsibilities internationally (Constitution III, 1).

3. That in addition to a Reformed church's ecumenical responsibility to other Reformed churches within the RES (III, 1), RES churches have an ecumenical responsibility to all other churches according to the RES Constitution (III, 2), that is, "to give united testimony to the Reformed faith in the midst of the world living in error and groping in darkness, and to the churches which have departed from the truth of God's Holy Word."

4. That the ecumenical methodology or strategy by which a Reformed church and/or the RES carries out wider ecumenical responsibility (Constitution III, 2) is of great significance since membership in organizations involves co-responsibility while witness and contact do not necessarily do so.

5. That the RES has therefore correctly advised against membership of RES churches in the WCC and wisely warned against the possible negative influence of such membership.

6. That the RES, while advising against RES membership, has up to now not given adequate attention to how the RES Constitution III, 2 is to be carried out by member churches and/or by the RES itself.

7. That the RES Interim Committee be instructed to propose ways by which RES ecumenical responsibility to the WCC and its member churches may be carried out in more significant ways than is possible through the Interim Committee alone.

8. That the fact that some RES member churches in their particular situation have joined the WCC is perhaps understandable historically, although in regard to the advice of several RES synods, and proper ecumenical strategy or methodology, such membership is regrettable.

9. That the RES, while reaffirming its advice against WCC membership, decides not to terminate the RES membership of those churches now holding WCC membership on that ground alone.

10. That the RES once again call upon the RES churches holding membership in the WCC to reconsider that membership in the light of the above recommendations and the entire report of the Study Committee, and whatever their action be on that question, urge them to clearly give evidence that they are authentically Reformed both in faith and practice (Constitution, III, 1 and V, 2).

This subcommittee would call special attention to recommendation 9 as being crucial, and indicate that we cannot give advice contrary to this recommendation.

The subcommittee considers the question of dual membership in the RES and the WCC to be important, but the question of the faithfulness of the GKN to the Scriptures and the Reformed Confessions to be of greater importance for the matter of her eligibility for continued membership in the RES.

Respectfully submitted,
George E. Haney
Bernard J. Stonehouse
Thomas E. Tyson
REPORT OF THE COMMITTEE ON REVISIONS TO
THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP

The Committee has met twice since the last General Assembly. We have been working on some additional corrections to the newly adopted revised Book of Discipline. We have also worked on revising the Directory for Worship.

The Committee has received several letters and papers from individuals and from presbyteries concerning the Book of Discipline and the Directory for Worship. Some of these letters and papers have been in response to inquiries we had made. We now have over 165 pages of material sent to us or collected on the Directory for Worship. We would urge those who have an interest in any of the matters concerning the Directory for Worship to write to us.

The Committee presents the following recommendations:

1. That the Book of Discipline be amended as follows:
   (a) Chapter II, B, 2e: Change the first use of the word "members" to "children."
   (b) Chapter II, D, 1: Change "minister's, or both, from within the presbytery" to "minister's, or both, normally from within the same presbytery" (and thus conform to the Form of Government, XIII, 10).
   (c) Chapter VII, 5 and Chapter IX, 4: Delete "upon the request of the ... judicatory" in both locations.

2. That the Committee be continued.

Our estimated expenses for the coming year are $1500.

Respectfully submitted,
Donald J. Duff, Chairman
Glenn D. Jerrell
Jack J. Peterson
REPORT OF THE CHAPLAINS COMMISSION

The Chaplains Commission met with the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel in Atlanta, Georgia, on October 28, 1983.

The following OPC chaplains are on active duty: Thomas A. Foh (Army), Chong Y. Lee (Army), and Lyman M. Smith (Navy). In addition there are five reserve chaplains and four seminarians registered with the Joint Commission.

The plan of the Presbyterian Church in America, reported to the Fiftieth General Assembly, to phase out the ministry of the Joint Commission has been dropped. The OPC Commission has received assurances that if and when the Joint Commission is dissolved, the OPC will have no difficulty in endorsing our chaplains directly. There may be a supplementary report on this matter presented prior to the meeting of the Assembly or presented orally to the Assembly.

The Executive Secretary of the Joint Commission continues to be the Rev. William B. Leonard, Jr., 33625 Wapiti Circle, Buena Vista, CO 81211.

The term of Robert W. Eckardt expires with this Assembly.

The Commission requests $1,000 for expenses for 1984. It further requests that $450 be sent to the Joint Commission as the OPC's share of expenses for 1984; this is $150 per active-duty chaplain.

Robert W. Eckardt, Chairman

REPORT OF THE SEMICENTENNIAL COMMITTEE

The Committee met on December 7, 1983 and March 7, 1984. All members except Arthur J. Schwab were present at both meetings. Charles G. Dennison, the Assembly's Historian and ex officio member of the Committee, was also present.

The Committee reports that the Rev. John P. Galbraith has agreed to give "an address of encouragement and challenge" at the banquet scheduled for Wednesday evening, June 11, 1986, and the Rev. Wendell L. Rockey has agreed to be master of ceremonies.

The Committee suggests Eastern College, St. Davids, Pa., as the site for the Fifty-third General Assembly. We understand that the Committee on Date, Place and Travel may recommend this also as the site for the Fifty-second (1985) General Assembly. We also understand that that committee will recommend the same committee on arrangements for both the 52nd and 53rd Assemblies. Our Committee has designated Grace Mullen and Jean Gaffin as its liaisons with that committee.

Mr. Dennison will work with the Rev. Laurence C. Sibley, Jr. in publicizing the celebration.

The Committee reports the resignation of Arthur J. Schwab because of his inability to attend meetings. The Committee nominates Ada Galbraith as his replacement.

The Committee reminds the Assembly that the Fiftieth General Assembly adopted the Committee's recommendation "that $2,000 per year be accumulated for the expenses of the celebration, with the yearly expenses of the Committee to be deducted." We request an additional $800 in 1984 toward the preparation of a multi-media presentation by Cornelius Tolisma.

Recommendation: That the action of the Fiftieth General Assembly "that the Fifty-second General Assembly be requested to arrange for the Fifty-third General Assembly to meet in the Philadelphia area on dates that include Wednesday, June 11, 1986" be perfected to read as follows:

That the Fifty-second General Assembly be requested to arrange for the Fifty-third General Assembly to meet in the Philadelphia area and to convene on Tuesday, June 10, 1986, at 10:00 a.m., recess Tuesday night, reconvene Thursday at 1:15 p.m., with adjournment set for Wednesday, June 18.

Robert W. Eckardt, Chairman
REPORT OF THE STATISTICIAN

1. TOTAL MEMBERSHIP

Total membership at the end of 1983 was 17,602, comprised of 12,045 communicants members, 5,259 baptized children, and 298 ministers. The net increase from the end of 1982 was 259 or 1.5%. This compares with the following net increase for each of the last five years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Net Increase in Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1983</td>
<td>259</td>
</tr>
<tr>
<td>1982</td>
<td>41</td>
</tr>
<tr>
<td>1981</td>
<td>453</td>
</tr>
<tr>
<td>1980</td>
<td>387</td>
</tr>
<tr>
<td>1979</td>
<td>291</td>
</tr>
<tr>
<td>1978</td>
<td>381</td>
</tr>
</tbody>
</table>

Ten Largest Churches in Total Membership

At the end of 1983 a new leader appeared among the ten largest churches with New Life, Jenkintown, Pa., rising from third position the year before. The membership of the ten largest churches is shown below.

1. New Life, Jenkintown, Pa. 563
2. Bethel, Oostburg, Wis. 526
3. Calvary, Cedar Grove, Wis. 517
4. Bethel, Wheaton, Ill. 342
5. Second Parish, Portland, Me. 297
6. Calvary, Phillipsburg, N.J. 295
7. Covenant, Vineland, N.J. 279
8. New Life, San Diego, Cal. 276
10. Trinity, Hatboro, Pa. 246

The net increase of 255 for communicant members and baptized children (excluding ministers) during 1983 was distributed among the churches and chapels according to size in the following manner:

<table>
<thead>
<tr>
<th>Total of Communicant Members and Baptized Children</th>
<th>Aggregate Change in Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 50</td>
<td>182</td>
</tr>
<tr>
<td>50 to 99</td>
<td>134</td>
</tr>
<tr>
<td>100 to 149</td>
<td>-91</td>
</tr>
<tr>
<td>150 to 199</td>
<td>-24</td>
</tr>
<tr>
<td>200 and over</td>
<td>54</td>
</tr>
<tr>
<td>Total</td>
<td>255</td>
</tr>
</tbody>
</table>

The distribution of churches and chapels according to the change in the number of communicant members and baptized children during 1983 was as follows:

<table>
<thead>
<tr>
<th>Increase in Number</th>
<th>Percentage</th>
<th>Decrease in Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 5</td>
<td>17</td>
<td>1 to 5</td>
<td>13</td>
</tr>
<tr>
<td>6 to 10</td>
<td>21</td>
<td>6 to 10</td>
<td>9</td>
</tr>
<tr>
<td>11 to 25</td>
<td>12</td>
<td>11 to 25</td>
<td>6</td>
</tr>
<tr>
<td>26 and over</td>
<td>5</td>
<td>26 and over</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>Total</td>
<td>34</td>
</tr>
</tbody>
</table>

The remaining 11% showed no change.
At the end of 1970 there were 11 regional churches (governed by presbyteries) for the first time and these have continued to the end of 1983. The percentage change in total membership for each of these geographical units for the 13-year period (1970-1983) was as follows:

<table>
<thead>
<tr>
<th>Geographical Unit</th>
<th>Percentage Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-Atlantic</td>
<td>92%</td>
</tr>
<tr>
<td>Northwest</td>
<td>60</td>
</tr>
<tr>
<td>Midwest</td>
<td>53</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>52</td>
</tr>
<tr>
<td>Dakotas</td>
<td>26</td>
</tr>
<tr>
<td>N. California</td>
<td>25</td>
</tr>
<tr>
<td>Ohio</td>
<td>21</td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>19</td>
</tr>
<tr>
<td>S. California</td>
<td>3</td>
</tr>
<tr>
<td>New Jersey</td>
<td>-17</td>
</tr>
<tr>
<td>South</td>
<td>-22</td>
</tr>
<tr>
<td>Total OPC</td>
<td>22%</td>
</tr>
</tbody>
</table>

2. MINISTERS

The number of ministers at the end of 1983 was 298, a net increase of four over 1982, resulting from eight additions to the roll and four deletions. At the end of 1970 the number of ministers was 190.

3. CHURCHES

The number of churches increased by one during 1983 to a total of 166. This resulted from the addition of five churches to the denomination and the loss of four by dissolution and withdrawal. At the end of 1970 the number of churches was 116.

4. CONTRIBUTIONS FOR ALL CAUSES FROM ALL CHURCH ORGANIZATIONS

Benevolence contributions for 1983 were $1,755,169, an increase for the year of 22.7% compared with 3.4% for 1982. This result reversed a long-term downturn in the percentage increase in benevolence contributions as the following table shows.

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage Increase over Prior Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>23% increase</td>
</tr>
<tr>
<td>1982</td>
<td>3</td>
</tr>
<tr>
<td>1981</td>
<td>9</td>
</tr>
<tr>
<td>1980</td>
<td>10</td>
</tr>
<tr>
<td>1979</td>
<td>15</td>
</tr>
<tr>
<td>1978</td>
<td>22</td>
</tr>
</tbody>
</table>

The trend through 1982 suggests that about a 0% increase for 1983 might have been expected, making the magnitude of the reversal truly remarkable.

Also, the larger percentage increase in benevolence contributions during 1983 as compared with 1982 raised the proportion of benevolence to total contributions from 18.0% in 1982 to 20.3% in 1983.

In terms of contributions per communicant member, the marked upturn in benevolence giving during 1983 can be seen in the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Benevolence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>$716</td>
<td>$146</td>
</tr>
<tr>
<td>1982</td>
<td>664</td>
<td>119</td>
</tr>
<tr>
<td>1981</td>
<td>616</td>
<td>116</td>
</tr>
<tr>
<td>1980</td>
<td>560</td>
<td>110</td>
</tr>
<tr>
<td>1979</td>
<td>517</td>
<td>102</td>
</tr>
<tr>
<td>1978</td>
<td>479</td>
<td>104</td>
</tr>
</tbody>
</table>
Benevolence contributions per communicant member during 1983 are shown below for each regional church.

<table>
<thead>
<tr>
<th>Region</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-Atlantic</td>
<td>$194</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>172</td>
</tr>
<tr>
<td>S. California</td>
<td>152</td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>145</td>
</tr>
<tr>
<td>New Jersey</td>
<td>144</td>
</tr>
<tr>
<td>Ohio</td>
<td>137</td>
</tr>
<tr>
<td>South</td>
<td>134</td>
</tr>
<tr>
<td>Midwest</td>
<td>130</td>
</tr>
<tr>
<td>Dakotas</td>
<td>129</td>
</tr>
<tr>
<td>Northwest</td>
<td>120</td>
</tr>
<tr>
<td>N. California</td>
<td>108</td>
</tr>
<tr>
<td>Total OPC</td>
<td>$146</td>
</tr>
</tbody>
</table>

5. SUNDAY SCHOOL

Sunday School attendance is measured by the average weekly attendance in May, the month just before vacation season and in November, the month following Rally Day and other efforts to reclaim absent students. The following table shows a steady increase in each of these measures.

<table>
<thead>
<tr>
<th>Year</th>
<th>Average Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>May</td>
</tr>
<tr>
<td>1983</td>
<td>8,971</td>
</tr>
<tr>
<td>1982</td>
<td>8,516</td>
</tr>
<tr>
<td>1981</td>
<td>8,091</td>
</tr>
<tr>
<td>1980</td>
<td>7,836</td>
</tr>
<tr>
<td>1979</td>
<td>7,820</td>
</tr>
<tr>
<td>1978</td>
<td>7,664</td>
</tr>
</tbody>
</table>

Edward A. Haug, Statistician
### REGIONAL CHURCH OF THE DAKOTAS

Stated Meetings of the Presbytery - Fourth Tuesday of March and September

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Mem.</td>
<td>Total Mem.</td>
<td>Total Mem.</td>
</tr>
<tr>
<td>12-31-82</td>
<td>12-31-83</td>
<td>12-31-82-83</td>
</tr>
<tr>
<td>Death</td>
<td>Dismissal</td>
<td>Erasure or Discip.</td>
</tr>
<tr>
<td>Admission</td>
<td>Bapt. Child.</td>
<td>Gain of Loss</td>
</tr>
<tr>
<td>Comm. Mem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bapt. Child.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conf. Faith.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communicants</td>
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<tr>
<td>Glenn D. Jerrell</td>
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</table>

(A) Members are on roll of Regional Church.

### NORTH DAKOTA

<table>
<thead>
<tr>
<th>Location</th>
<th>Members</th>
<th>Cities</th>
<th>Women</th>
<th>Men</th>
<th>Value 1</th>
<th>Value 2</th>
<th>Value 3</th>
<th>Value 4</th>
<th>Value 5</th>
<th>Value 6</th>
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<tbody>
<tr>
<td>Carson, <em>Bethel</em></td>
<td>48</td>
<td>46</td>
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<td>9,290</td>
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<td>Lark, <em>First</em></td>
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<tr>
<td>Scranton, <em>Bowman County Fellowship</em></td>
<td>(included with First, Lark)</td>
<td>20</td>
<td>20</td>
<td>3,500</td>
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### OKLAHOMA

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<th>Value 5</th>
<th>Value 6</th>
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<tbody>
<tr>
<td>Bartlesville, <em>Westminster</em></td>
<td>45</td>
<td>53</td>
<td>38</td>
<td>15</td>
<td>3</td>
<td>0</td>
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<td>240 N. E. Fenway</td>
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<td>12</td>
<td>7</td>
<td>0</td>
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<td>0</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
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<tr>
<td>Norman, <em>Norman OPC</em></td>
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<td>1701 Cherrystone St. (William Doerfel)</td>
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<td>35</td>
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<td>Oklahoma City, <em>Knox</em></td>
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<td>3,500</td>
<td>1,200</td>
<td>22,700</td>
<td>649</td>
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<td>4511 N. Independence</td>
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<tr>
<td>Roger L. Gibbons</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>David W. Kiester (Assoc.)</td>
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<td></td>
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<tr>
<td>Sand Springs (Tulsa), <em>Grace</em></td>
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<td>37</td>
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<td>15</td>
<td>15</td>
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<tr>
<td>4107 S. Everett</td>
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<td>1,300</td>
<td>1,400</td>
<td>20,200</td>
<td>842</td>
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### SOUTH DAKOTA

<table>
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<th>Women</th>
<th>Men</th>
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<th>Value 2</th>
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<th>Value 4</th>
<th>Value 5</th>
<th>Value 6</th>
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<th>Total</th>
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<tr>
<td>Bancroft, <em>Murdock Memorial</em></td>
<td>46</td>
<td>45</td>
<td>28</td>
<td>17</td>
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<td>0</td>
<td>0</td>
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<td>1</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td>Edward A. Eppinger</td>
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<td></td>
<td></td>
<td></td>
<td>12,399</td>
<td>788</td>
<td>1,718</td>
<td>14,905</td>
<td>532</td>
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</table>

APPENDIX
### REGIONAL CHURCH OF THE DAKOTAS (Continued)

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
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<tbody>
<tr>
<td>62</td>
<td>62</td>
<td>45</td>
</tr>
<tr>
<td>Dismissal</td>
<td>Dismissal</td>
<td>Dismissal</td>
</tr>
<tr>
<td>Death</td>
<td>Death</td>
<td>Death</td>
</tr>
<tr>
<td>Special Receipts</td>
<td>Special Receipts</td>
<td>Special Receipts</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>Total Receipts</td>
<td>Total Receipts</td>
</tr>
</tbody>
</table>

**Bridgewater, Trinity**
2nd & Poplar
Richard A. Shaw

**Hamill, Westminster**
David W. King

**Manchester, OPC**
RR 1, Iroquois (No Mail)
Edward A. Eppinger

**Volga, Calvary**
3rd at Astrachan
Donald F. Ritsman

**Winner, OPC**
5th & Lincoln St.
Lawrence R. Eyres

**Texas**

**Abilene, OPC**
2742 Buffalo Gap Rd.
Neil J. Lodge
Timothy L. Bemo (Assoc.)

**Amarillo, Grace**
E. 29th St. at S. Grand
John R. Hibelink

**Austin, OP Chapel**
610 E. 45th St. (No Mail)
(Gerald S. Taylor)
Lubbock, OP Chapel
2601 Salem Ave. (No Mail)
(Timothy L. Bero)
San Antonio, Grace
5602 UTSA Blvd.
Jack J. Peterson
William J. Bomer (Assoc.)
Gerald S. Taylor (Assoc.)
Tyler, OPC
230 S. Broadway
John H. Johnson

WYOMING
Cheyenne, OPC
YMCA, 1401 Dunn St. (No Mail)
Craig R. Rowe

TOTALS
1,448 1,524 1,076 448 23 5 47 49 6 39 33 30 847 917 $652,925 $138,615 $26,589 $818,129 $760
Average Contribution per Communicant Member
$ 607 $ 129 $ 24 $ 760

Ministers Received: John H. Johnson, from Presbytery of Texas, Presbyterian Church in America, 9-28-83

Ministers Removed from Roll: Huibert J. Vandenbroek, deposed, 3-23-83
Russell E. Lane, deposed, 9-27-83
J. Anthony Blair, dismissed to Presbytery of the Midwest, 9-27-83
Reginald Voorhees, deceased, 11-4-83

Changes in Congregations: Norman Reformed Presbyterian Church, Norman, Okla., received as a particular congregation, 3-24-83
Tyler OPC, Tyler, Tex., received as a particular congregation, 11-4-83

Ministers not in Pastoral Charges (10):
Glenn T. Black
Richard G. Hodgson
Roswell Kamrath
Roy L. Kerns
Clarence R. Mays
V. Robert Nilson
Dennis J. Prutow
Roger A. Ramsey
Maurice A. Riedesel
C. Herbert Swanson

Total Number of Ministers: 32 Total Number of Churches: 24 Total Number of Chapels: 4
## Regional Church of the Mid-Atlantic

**Stated Meetings of the Presbytery - Third Friday and Saturday of April and September; First Friday and Saturday of December.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Baltimore, First</strong></td>
<td>68</td>
<td>25</td>
<td>22,459</td>
</tr>
<tr>
<td>3455 Erdman Ave.</td>
<td>67</td>
<td>25</td>
<td>$1,850</td>
</tr>
<tr>
<td>Stuart R. Jones</td>
<td>63</td>
<td>0</td>
<td>$24,759</td>
</tr>
<tr>
<td><strong>Burtonsville, Covenant</strong></td>
<td>145</td>
<td>10</td>
<td>56,937</td>
</tr>
<tr>
<td>4515 Sandy Spring Rd.</td>
<td>109</td>
<td>0</td>
<td>2,462</td>
</tr>
<tr>
<td>Mark D. Futato</td>
<td>84</td>
<td>0</td>
<td>654</td>
</tr>
<tr>
<td><strong>Columbia, Columbia</strong></td>
<td>174</td>
<td>183</td>
<td>122,834</td>
</tr>
<tr>
<td>Meeting Hse., Rbt. Oliver Pl.</td>
<td>142</td>
<td>41</td>
<td>865</td>
</tr>
<tr>
<td>Allen H. Harris</td>
<td>10</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td><strong>Frederick, Covenant</strong></td>
<td>174</td>
<td>186</td>
<td>8,556</td>
</tr>
<tr>
<td>80 Adventist Dr. (No Mail)</td>
<td>186</td>
<td>51</td>
<td>450</td>
</tr>
<tr>
<td>(Richard N. Ellis, Evang.)</td>
<td>186</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td><strong>Laytonsville, Puritan</strong></td>
<td>10</td>
<td>10</td>
<td>4,183</td>
</tr>
<tr>
<td>6325 Griffith Rd. (No Mail)</td>
<td>7</td>
<td>3</td>
<td>598</td>
</tr>
<tr>
<td>Robert H. Lucas (Supply)</td>
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<td>0</td>
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<tr>
<td><strong>Silver Spring, Knox</strong></td>
<td>256</td>
<td>237</td>
<td>117,444</td>
</tr>
<tr>
<td>Granville Dr., Sutherland Rd.</td>
<td>186</td>
<td>51</td>
<td>631</td>
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<tr>
<td>Thomas E. Tyson</td>
<td>8</td>
<td>2</td>
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**North Carolina**

<table>
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<th>Location</th>
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<th>Removed</th>
<th>Sunday Sch.</th>
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</thead>
<tbody>
<tr>
<td><strong>Matthews, OP Fellowship</strong></td>
<td>73</td>
<td>9</td>
<td>10,895</td>
</tr>
<tr>
<td>2701 Rice Rd.</td>
<td>79</td>
<td>56</td>
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</tr>
<tr>
<td>Douglas A. Felch</td>
<td>23</td>
<td>1</td>
<td>1,029</td>
</tr>
<tr>
<td><strong>Matthews, OP Fellowship</strong></td>
<td>73</td>
<td>9</td>
<td>10,895</td>
</tr>
<tr>
<td>2701 Rice Rd.</td>
<td>79</td>
<td>56</td>
<td>0</td>
</tr>
<tr>
<td>Douglas A. Felch</td>
<td>23</td>
<td>1</td>
<td>1,029</td>
</tr>
</tbody>
</table>

### Financial Data

- **Total Receipts**
  - Baltimore, First: $22,459
  - Burtonsville, Covenant: $56,937
  - Columbia, Columbia: $122,834
  - Frederick, Covenant: $8,556
  - Laytonsville, Puritan: $4,183
  - Silver Spring, Knox: $117,444
- **Average Contributions per Commissioned Member**
  - Baltimore, First: $393
  - Burtonsville, Covenant: $654
  - Columbia, Columbia: $865
  - Frederick, Covenant: $450
  - Laytonsville, Puritan: $598
  - Silver Spring, Knox: $631
Raleigh, Pilgrim
YWCA, 1012 Oberlin Rd. (No Mail)
Cromwell G. Boskamp (Mail)

VIRGINIA

Harrisonburg, Berea
609 W. Market St. (No Mail)
Timothy H. Gregson

Leesburg, Bethel
212 S. King St.
Edwin G. Urban

Lynchburg, Grace
1723 Ward's Ferry Rd.
Richard E. Knodel, Jr.

Manassas, Dayspring
6901 Sudley Dr. (No Mail)
George W. Hall, Jr.

Roanoke, Garet Mill
3739 Willetta Dr.
Richard L. Borner

Vienna, Grace
2381 Cedar Lane
George E. Haney

Williamsburg, Westminster
Jamestown Academy (No Mail)
(H. Morton Whitman)

WASHINGTON, D.C.

Washington, Kidane-Hiwot
22nd and P Sts. (No Mail)
(Hailu Mekonnen)

TOTALS

Average Contribution per Communicant Member $615 $194 $32 $841
ORDINATIONS: Mark D. Futato, 10-1-83
Richard Ellis, 12-16-83

Ministers Removed from the Roll: Barry R. Bofford, erased, 12-3-83

Changes in Congregations: Westminster, Williamsburg, Va., withdrew by congregational vote, 12-18-83

Ministers not in Pastoral Charges (10): Everette C. DeVelde
Richard Ellis
Mekonnen
Hailu Mekonnen
Richard M. Moore
Stephen R. Hake
Laurence N. Vail (in transit)
Robert M. Lucas
B. Morton Whitman

Total Number of Ministers: 22
Total Number of Churches: 13
Total Number of Chapels: 1
REGIONAL CHURCH OF THE MIDWEST

Stated Meetings of the Presbytery - Second Friday and Saturday of March; Second Monday and Tuesday after Labor Day.

<table>
<thead>
<tr>
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<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

**ILLINOIS**

**Decatur, Trinity**
1150 W. Pershing (No Mail)
John R. Wiers

| 44  | 29  | 19  | 10  | 0   | 0   | 0   | 0   | 0   | 11  | 0   | -4  | 23  | 20  | $25,250 | $900 | 0   | $26,150 | $1,376 |

**Hanover Park, Grace**
6931 Highland St. (No
David B. Cummings
Mail)

| 76  | 86  | 55  | 31  | 8   | 0   | 3   | 4   | 0   | 7   | 0   | 2   | 45  | 45  | 30,455 | 4,861 | 19,520 | 54,836 | 997   |

**Libertyville, Hope**
356 Brainerd Ave. (No Mail)
Robert Evans

| 112 | 76  | 49  | 27  | 0   | 0   | 4   | 0   | 1   | 1   | 30  | -8  | 30  | 30  | 26,504 | 3,814 | 0   | 30,328 | 619   |

**Tinley Park, Forest View**
15460 S. Oak Park Ave.
Dennis W. Smith, Jr.

| 51  | 51  | 29  | 22  | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 25  | 25  | 19,700 | 1,400 | 0   | 21,100 | 728   |

**Westchester, Westminster**
2418 S. Wolf Rd.
Ivan J. DeMaster

| 131 | 140 | 94  | 46  | 0   | 0   | 2   | 3   | 0   | 3   | 1   | 8   | 84  | 71  | 55,411 | 4,704 | 0   | 60,115 | 640   |

**Wheaton, Bethel**
1401 S. Naperville Rd.
Robert W. Harvey

| 299 | 342 | 271 | 71  | 8   | 4   | 24  | 2   | 1   | 3   | 0   | 9   | 128 | 145 | 117,456 | 50,322 | 17,419 | 185,197 | 683   |

**TERRE HAUTE, OPC CHAPEL**
YWCA, 951 Dresser Dr.
(Larry E. Wilson)

(A) 0   12  8  4  5  1  0  2  0  0  0  4  0  10  7,515  49  0  7,564  946

(A) Members are on roll of Regional Church.

203
<table>
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<tr>
<td><strong>IOWA</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Cedar Falls,</td>
<td>Cedar Falls, Cedarloo</td>
<td>64</td>
<td>73</td>
<td>54</td>
<td>19</td>
<td>1</td>
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<td>7</td>
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<td>4710 Cedar Hts, Dr.</td>
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<tr>
<td></td>
<td>Robert W. Eckardt</td>
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<tr>
<td><strong>MICHIGAN</strong></td>
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<tr>
<td>Gowen, Spencer</td>
<td>Gowen, Spencer Mills</td>
<td>180</td>
<td>183</td>
<td>107</td>
<td>76</td>
<td>2</td>
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<td>1</td>
<td>2</td>
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<tr>
<td></td>
<td>17 Mile &amp; Lincoln Lake Rds.</td>
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</tr>
<tr>
<td></td>
<td>Donald F. Stanton</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Grand Rapids,</td>
<td>Grand Rapids, Griggs Street</td>
<td>95</td>
<td>89</td>
<td>58</td>
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<th>Av. Contr. per Comm. Member</th>
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<tr>
<td>Gresham, Old Stockbridge</td>
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<td>Janesville, Christ</td>
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<td>Menominee Falls, Falls</td>
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<tr>
<td>Oostburg, Bethel</td>
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<tr>
<td>Sheboygan, Grace</td>
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<td>Zoar, Menominee</td>
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<td><strong>TOTALS</strong></td>
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</table>

Average Contribution per Communicant Member: $403 $130 $61 $595

Licensures: William Dennison, 3-11-83
Carl Howell, 3-11-83

Ministers Received:
- J. Anthony Blair, from Presbytery of the Dakotas, 3-11-83
- James F. Stewart, Jr., from Presbytery of the Great Lakes, Presbyterian Church in America, 9-20-83

Ministers Removed from the Roll:
- John N. Fikkert, dismissed to Presbytery of the South, 4-20-83
- Henry Buikema, dismissed to Presbytery of the South, 4-15-83

Roll of Licentiates: William Dennison

Ministers not in Pastoral Charges (11):
- Victor B. Atallah
- Leslie A. Dunn
- Henry D. Phillips
- J. Anthony Blair
- Eugene Grille
- James F. Stewart, Jr.
- Vincent L. Crossett
- Arthur O. Olson
- Larry E. Wilson
- Karl G. Dortzbach
- Donald M. Parker

Total Number of Ministers: 28
Total Number of Churches: 19
Total Number of Chapels: 1
### Regional Church of New Jersey

**Stated Meetings of the Presbytery** - Fourth Saturday of February; Fourth Tuesday of April; Fourth Saturday of September; First Tuesday of December.

#### Added

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<td>12-31-35</td>
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#### Removed

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<td>May 1982</td>
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<td>Nov. 1982</td>
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#### Sunday School

<table>
<thead>
<tr>
<th></th>
<th>Av. Comm. Mem.</th>
<th>Total Receipts</th>
</tr>
</thead>
</table>

#### New Jersey

**Bellmawr, Immanuel**
- 11 Park Drive
- Robert H. Tanzie
- Members: 75
- Sunday Sch.: 81
- Renewed: 55
- Added: 26
- Mem. Chld.: 4
- Mem. Conf.: 0
- Adult Dty.: 1
- Conf. By Faith: 2
- Conf. By Reaffirmation: 3
- Bapt.: 3
- Death: 0
- Dismissal: 3
- For Disgr.: 5
- Gain Or Loss: 30
- Bapt. Or Chld.: 25
- Av. Attend.: $32,037
- General Receipts: $982
- Benevolence Receipts: 0
- Special Receipts: 0
- Total Receipts: $600

**Bridgeton, Calvary**
- Hitchner Ave. at Osborn
- Robert A. Gramp
- Members: 97
- Sunday Sch.: 96
- Renewed: 69
- Added: 27
- Mem. Chld.: 1
- Mem. Conf.: 0
- Adult Dty.: 0
- Conf. By Faith: 1
- Conf. By Reaffirmation: 0
- Bapt.: 6
- Death: 0
- Dismissal: 0
- For Disgr.: 3
- Gain Or Loss: 54
- Bapt. Or Chld.: 47
- Av. Attend.: $27,694
- General Receipts: $15,122
- Benevolence Receipts: 3,476
- Special Receipts: 46,292
- Total Receipts: 671

**Fair Lawn, Grace**
- E. Amsterdam Ave. at Ryan
- Kenneth J. Campbell
- Members: 101
- Sunday Sch.: 108
- Renewed: 72
- Added: 36
- Mem. Chld.: 6
- Mem. Conf.: 0
- Adult Dty.: 0
- Conf. By Faith: 5
- Conf. By Reaffirmation: 0
- Bapt.: 3
- Death: 0
- Dismissal: 2
- For Disgr.: 9
- Gain Or Loss: 52
- Bapt. Or Chld.: 55
- Av. Attend.: $33,105
- General Receipts: $11,260
- Benevolence Receipts: 0
- Special Receipts: 44,365
- Total Receipts: 616

**Garfield, Community**
- 39 Marsellus Place
- Kenneth J. Campbell
- Members: 103
- Sunday Sch.: 0
- Renewed: 0
- Added: 0
- Mem. Chld.: 0
- Mem. Conf.: 0
- Adult Dty.: 0
- Conf. By Faith: 0
- Conf. By Reaffirmation: 0
- Bapt.: 0
- Death: 0
- Dismissal: 0
- For Disgr.: 0
- Gain Or Loss: 73
- Bapt. Or Chld.: 0
- Av. Attend.: 0
- General Receipts: $5,000
- Benevolence Receipts: 0
- Special Receipts: 0
- Total Receipts: 5,000

**Hackettstown, Covenant**
- 7th Day Adv. Church, Rt. 517
- Ronald E. Pearce
- Members: 70
- Sunday Sch.: 86
- Renewed: 69
- Added: 17
- Mem. Chld.: 0
- Mem. Conf.: 0
- Adult Dty.: 1
- Conf. By Faith: 1
- Conf. By Reaffirmation: 2
- Bapt.: 0
- Death: 0
- Dismissal: 0
- For Disgr.: 6
- Gain Or Loss: 40
- Bapt. Or Chld.: 40
- Av. Attend.: $32,711
- General Receipts: $5,550
- Benevolence Receipts: 0
- Special Receipts: 38,261
- Total Receipts: 556

**Hamonton, New Life**
- Central Ave. at Peach St.
- (Steve G. Bohnenberger)
- Members: 16
- Sunday Sch.: 23
- Renewed: (incl. with Faith, Pitts grove)
- Added: 34
- Mem. Chld.: 41
- Mem. Conf.: 34
- Adult Dty.: 15,526
- Conf. By Faith: 4,158
- Conf. By Reaffirmation: 0
- Bapt.: 19,684
- Death: 5,000
- Dismissal: 0
- For Disgr.: 0
- Gain Or Loss: 1,230
- Bapt. Or Chld.: 1,200
- Av. Attend.: 0
- General Receipts: 19,684
- Benevolence Receipts: 0
- Special Receipts: 1,200
- Total Receipts: 1,230

**Neptune, Good Shepherd**
- 3508 Asbury Ave.
- Douglas Rogers
- Members: 62
- Sunday Sch.: 52
- Renewed: 35
- Added: 17
- Mem. Chld.: 2
- Mem. Conf.: 0
- Adult Dty.: 0
- Conf. By Faith: 0
- Conf. By Reaffirmation: 0
- Bapt.: 5
- Death: 3
- Dismissal: 3
- For Disgr.: 3
- Gain Or Loss: 34
- Bapt. Or Chld.: 20
- Av. Attend.: 24,540
- General Receipts: 4,645
- Benevolence Receipts: 1,257
- Special Receipts: 30,442
- Total Receipts: 870

**Phillipsburg, Calvary Community**
- Belvidere Rd., Harmony
- Donald H. Taws
- Members: 287
- Sunday Sch.: 295
- Renewed: 183
- Added: 112
- Mem. Chld.: 5
- Mem. Conf.: 2
- Adult Dty.: 4
- Conf. By Faith: 2
- Conf. By Reaffirmation: 2
- Bapt.: 5
- Death: 3
- Dismissal: 0
- For Disgr.: 167
- Gain Or Loss: 168
- Bapt. Or Chld.: 62,845
- Av. Attend.: 35,785
- General Receipts: 0
- Benevolence Receipts: 98,630
- Special Receipts: 539
- Total Receipts: 539
<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>Percentage</th>
<th>Total</th>
<th>Average Contribution per Communicant Member</th>
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<td>Pittsgrove, Faith</td>
<td>161</td>
<td>19%</td>
<td>$40,123</td>
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<td>Daretown Rd., Elmer</td>
<td>180</td>
<td>22%</td>
<td>$16,440</td>
<td>$199,891</td>
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<td>Craig T. Lins</td>
<td>112</td>
<td>14%</td>
<td>$417</td>
<td>$144</td>
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<td>Ringoes, Calvary of Amwell</td>
<td>76</td>
<td>9%</td>
<td>$28,300</td>
<td>$582,549</td>
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<tr>
<td>Rts. 31 &amp; 202</td>
<td>83</td>
<td>10%</td>
<td>$1,512</td>
<td>$144</td>
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<td>George S. Kostas</td>
<td>5</td>
<td>1%</td>
<td>0</td>
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<td>Stratford, OPC</td>
<td>179</td>
<td>21%</td>
<td>$41,718</td>
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<td>41 Warwick Road</td>
<td>191</td>
<td>23%</td>
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<td>Martin L. Dawson</td>
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<td>13%</td>
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<td>Trenton, Grace</td>
<td>76</td>
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<td>$7,218</td>
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<td>Richard A. Nelson</td>
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<td>W. Collingswood, Immanuel</td>
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<td>Elm &amp; Calvert Aves.</td>
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<td>Gordon S. Miller (Supply)</td>
<td>69</td>
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<td>Westfield, Grace</td>
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<td>1100 Boulevard</td>
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<td>Mack F. Harrell</td>
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<td>15%</td>
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<td>Whippany, Emmanuel</td>
<td>142</td>
<td>17%</td>
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<td>119 E. Rio Grande Ave.</td>
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<td>David W. Cole</td>
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<td>TOTALS</td>
<td>2,105</td>
<td>100%</td>
<td>$582,549</td>
<td>$582,549</td>
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* Includes one on roll of Regional Church
Ministers Received: Harry W. Warner, from Reformed Presbyterian Church, Evangelical Synod, 3-27-83
   John H. Arnold, from Presbytery of Philadelphia, 9-24-83 (without rights of Presbytery)

Ministers Removed from Roll: Albert W. Steever, Jr., dismissed to Presbytery of Philadelphia, 1-23-83
   George C. Scipione, dismissed to Presbytery of Southern California, 2-4-83

Changes in Congregations: Community, Garfield, removed from roll at its own request, 6-2-83

Roll of Licentiatees: Kuldip S. Ganger, D. Craig Hickey, Gordon S. Miller

Ministers not in Pastoral Charges (19): Jay E. Adams
   W. Lee Benson
   Leonard F. Chanoux
   George S. Christian
   Edmund P. Clowney
   Harvie M. Conn
   Allen D. Curry
   John Davies
   David F. Elmer
   W. Ralph English
   Richard B. Gaffin, Sr.
   Lewis J. Grotenhuis
   Theodore Hard
   (John H. Arnold without rights of Presbytery)

Total Number of Ministers: 34  Total Number of Churches: 15  Total Number of Chapels: 1
# REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

## Stated Meetings of the Presbytery - Spring and Fall

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<th>MAINE</th>
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<tbody>
<tr>
<td><strong>Danbury, Covenant</strong>&lt;br&gt; Brookfield Library (No Mail) James W. Campbell</td>
<td><strong>Augusta, Grace</strong>&lt;br&gt; 70 State Street (No Mail) John W. Mallin, III</td>
</tr>
<tr>
<td><strong>Hamden, Westminster</strong>&lt;br&gt; 565 Shepard Ave. Richard R. Gerber</td>
<td></td>
</tr>
<tr>
<td><strong>Bangor, Pilgrim</strong>&lt;br&gt; 375 Mt. Hope Ave. Richard J. Wirth</td>
<td><strong>Houlton, Bethel</strong>&lt;br&gt; Randall Street Vacant</td>
</tr>
<tr>
<td><strong>Lewiston, Trinity</strong>&lt;br&gt; 91 College St. Donald R. Miller</td>
<td><strong>Maple Grove, Emmanuel</strong>&lt;br&gt; Rt 1A, Fort Fairfield Charles E. Stanton</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
<th>Avg. Contr. per Comm. Member</th>
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</thead>
<tbody>
<tr>
<td>CONNECTICUT</td>
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<tr>
<td>Danbury, Covenant</td>
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<td>Augusta, Grace</td>
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<td>70 State Street (No Mail) John W. Mallin, III</td>
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<td>(incl. with Second Parish, Portland)</td>
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<tr>
<td>Bangor, Pilgrim</td>
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<td>Lewiston, Trinity</td>
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<tr>
<td>Maple Grove, Emmanuel</td>
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**APPENDIX**
### Regional Church of New York and New England (Continued)

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<th>Sunday Sch.</th>
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<tr>
<td>266</td>
<td>297</td>
<td>195</td>
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<tr>
<td>46</td>
<td>59</td>
<td>42</td>
</tr>
<tr>
<td>25</td>
<td>30</td>
<td>22</td>
</tr>
</tbody>
</table>

### Massachusetts

- **Portland, Second Parish**
  - 32 Neal Street
  - Stanford M. Sutton, Jr.
  - Added: 266, Removed: 297, Sunday Sch.:

- **Rockport, Lakeview**
  - Rt. 17 & Rockville St.
  - Randolph H. Patterson
  - Added: 46, Removed: 59, Sunday Sch.: 42

- **Skowhegan, OPC**
  - 50 North Ave. (No Mail)
  - Harold L. Dorman
  - Added: 25, Removed: 30, Sunday Sch.: 22

### Cape Cod, Freeby. Chuch of, Conservatory of Music (No Wendell L. Rockey, Jr. Mail)

- **Fall River, Grace**
  - 190 Cherry St.
  - Mark T. Harrington
  - Added: 45, Removed: 45, Sunday Sch.: 26

- **Hamilton, First**
  - 121 Railroad Ave.
  - James P. Kern
  - Added: 94, Removed: 99, Sunday Sch.: 74

### New Hampshire

- **Concord, Grace**
  - 14 Knight St.
  - Malcolm L. Wright
  - Added: 9, Removed: 1, Sunday Sch.:

...
### NEW YORK

<table>
<thead>
<tr>
<th>Location</th>
<th>Contributions</th>
<th>Average Contribution per Communicant Member</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amsterdam, Covenant Chapel</td>
<td>25 23 (incl. with Calvary, Schenectady)</td>
<td>$462 $145 $35 $642</td>
</tr>
<tr>
<td>Franklin Square, OPC</td>
<td>142 112 73 39 15 0 0 1 1 27 8 -10 40 40 53,620 15,834 0 69,454 951</td>
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<tr>
<td>Lisbon, OPC</td>
<td>76 62 46 16 0 0 0 0 2 0 1 -11 27 39 21,648 20,044 0 41,692 906</td>
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<tr>
<td>New Rochelle, OPC</td>
<td>0 41 27 14 2 0 1 27 2 0 1 14 34 40 38,056 2,180 16,295 56,531 2,094</td>
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<tr>
<td>Rochester, Covenant</td>
<td>114 120 84 36 0 1 0 1 0 0 0 4 63 58 49,756 25,518 3,721 78,995 940</td>
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<tr>
<td>Rochester, Memorial</td>
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<tr>
<td>Schenectady, Calvary</td>
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### VERMONT

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<tr>
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<td>50 52 36 16 2 2 0 0 0 2 2 2 15 20 15,905 4,446 0 20,351 565</td>
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</tr>
<tr>
<td>TOTALS</td>
<td>1,640 1,724 1,203 521 48 14 25 54 11 56 18 28 771 818 $556,104 $174,057 $42,627 $772,788 $ 642</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
<td>$ 462 $ 145 $ 35 $ 642</td>
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REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND (Continued)

Licensures: Andrew H. Selle, 10-14-83

Ordinations: Mark T. Harrington, 5-20-83

Kenneth A. Ironside, dismissed to Presbyterian Church in America, 8-15-83

Changes in Congregations: OPC, Franklin Square, N.Y., divided to form OPC, New Rochelle, N.Y., 2-5-83

Ministers Removed from Roll: Kenneth A. Ironside, dismissed to Presbyterian Church in America, 8-15-83

Roll of Licentiates: William C. Blodgett, III, John K. Pederson, Andrew H. Selle


Total Number of Ministers: 28

Total Number of Churches: 19

Total Number of Chapels: 3
### REGIONAL CHURCH OF NORTHERN CALIFORNIA

**Stated Meetings of the Presbytery - Fourth Friday and Saturday of March; Third Friday and Saturday of September**

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<td>Downtown YMCA (No Mail)</td>
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<td>1</td>
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<td>718</td>
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<td>23</td>
<td>(incl. with First, Sunnyvale)</td>
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<tr>
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### Regional Church of Northern California (Continued)

#### Added

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<tbody>
<tr>
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<td>71</td>
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#### Removed

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<tr>
<th></th>
<th>Death</th>
<th>Dismissal</th>
<th>Emigration</th>
<th>End of Pastoral Charge</th>
<th>By Exchange</th>
<th>By Other Causes</th>
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<tbody>
<tr>
<td><strong>Total</strong></td>
<td>35</td>
<td>32</td>
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#### Sunday Sch.

<table>
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<tbody>
<tr>
<td><strong>Total</strong></td>
<td>35,408</td>
<td>9,721</td>
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<td>882</td>
<td>882</td>
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#### Income Details

- **Sonora, Calvary**
  - 14892 Peaceful Valley Rd.
  - Vacant
  - Members: 71
  - Total Income: $35,408
  - Average Contribution per Communicant Member: $725

- **S. San Francisco, Brentwood**
  - 186 Country Club Dr.
  - Carl E. Erickson
  - Members: 91
  - Total Income: $47,493

- **Sunnyvale, First**
  - 1210 Brookfield Ave.
  - Salvador M. Solis
  - Members: 152
  - Total Income: $47,493

#### Ordinations
- **Lyman M. Smith**, 3-25-83

#### Ministers Removed from the Roll
- **Jim West**, dismissed to Reformed Church in the U.S. (Eureka Classis), 3-18-83
- **Roger Wagner**, dismissed to Presbytery of Southern California, 10-23-83
- **Rollin P. Keller**, dismissed to Presbytery of Southern California, 11-6-83

#### Ministers not in Pastoral Charges
- **Donald G. Buchanan**, Chong Y. Lee
- **William J. Fredericks**, Melvin B. Nonhof
- **Robert H. Graham**, Arthur G. Riffel
- **Gerald G. Latal**, Lyman M. Smith
## Regional Church of the Northwest

### Stated Meetings of the Presbytery - Fourth Friday and Saturday of April and September

<table>
<thead>
<tr>
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<th>Sunday Sch.</th>
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<table>
<thead>
<tr>
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<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Added</th>
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<th>Sunday Sch.</th>
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<tbody>
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### Appendix

<table>
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<tr>
<th>Location</th>
<th>Conference</th>
<th>Avenue</th>
<th>Street Address</th>
<th>Address Details</th>
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<td>Albert G. Edwards</td>
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<tr>
<td>Kalispell, Faith Covenant</td>
<td>Harold S. Kellem</td>
<td>2526</td>
<td>Sunset Lane</td>
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<tr>
<td>Missoula, Cornerstone</td>
<td>Russell D. Piper</td>
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<td>123 Main St.</td>
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<tr>
<td>Ronan, Mission Valley</td>
<td>Jay M. Milojevich</td>
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<tr>
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<td>Ronald J. McKenzie</td>
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<td>Eugene, Oak Hill</td>
<td>M. Wayn McAlister</td>
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<tr>
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<td>Ronald L. Mckenie</td>
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### Contributions

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<th>Location</th>
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</tr>
<tr>
<td>Kalispell, Faith Covenant</td>
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<tr>
<td>Missoula, Cornerstone</td>
<td>$2,933</td>
<td>10</td>
</tr>
<tr>
<td>Ronan, Mission Valley</td>
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<tr>
<td>Bend, Westminster</td>
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<tr>
<td>Eugene, Oak Hill</td>
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</tr>
<tr>
<td>Portland, First</td>
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</tr>
<tr>
<td>Eugene, Oak Hill</td>
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</tr>
<tr>
<td>Portland, First</td>
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### Special Contributions

<table>
<thead>
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<th>Location</th>
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<tbody>
<tr>
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<td>Portland, First</td>
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<tr>
<td>Eugene, Oak Hill</td>
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<tr>
<td>Portland, First</td>
<td>$25,680</td>
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### Special Contributions

<table>
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<th>Location</th>
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<tbody>
<tr>
<td>Billings, Rocky Mtn. Community</td>
<td>$1,013</td>
<td>$2,677</td>
</tr>
<tr>
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<td>$340</td>
<td>10</td>
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<tr>
<td>Missoula, Cornerstone</td>
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<tr>
<td>Ronan, Mission Valley</td>
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<tr>
<td>Bend, Westminster</td>
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<tr>
<td>Eugene, Oak Hill</td>
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</tr>
<tr>
<td>Portland, First</td>
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<tr>
<td>Eugene, Oak Hill</td>
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<tr>
<td>Portland, First</td>
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### Special Contributions

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<th>Location</th>
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<tbody>
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<tr>
<td>Kalispell, Faith Covenant</td>
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### Regional Church of the Northwest (Continued)

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**WASHINGTON**

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**TOTALS**

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**Average Contribution per Communicant Member**

| $644 | $120 | $10 | $774 |
Changes in Congregations: OPC, Southern Oregon, divided into particular congregations of "Beth, Grants Pass, Ore., and Trinity, Medford, Ore., 5-1-33."

Roll of Licensiates: William Willsford, William Willsford

Ministers not in Pastoral Charges (5): Harold L. Bauer, Thomas D. Church, W. L. Eddleman, C. A. Moore, George E. Williams

Total Number of Ministers: 17
Total Number of Churches: 13
Total Number of Chapels: 1
### OHIO

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### PENNSYLVANIA

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Licensures: Kenneth A. Smith, 5-27-83
Bryan J. Weaver, 10-21-83
Peter J. Steen, 12-2-83

Ordinations: Michael F. Frangipane, 1-28-83

Ministers Received: Leo A. Frailey, ordained 12-7-79; installed as home missionary 1-21-83 (not previously counted)

Changes in Congregations: Christ Reformed, N. Canton, Ohio, dissolved, 10-30-83

Roll of Licentiates: Kenneth A. Smith  Peter J. Steen  Bryan J. Weaver

Ministers not in Pastoral Charges (4): Robert L. Atwell  Everett C. DeVelde, Jr.
Marven O. Bowman, Jr.  Leo A. Frailey

Total Number of Ministers: 13  Total Number of Churches: 8  Total Number of Chapels: 1
### Delaware

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<th>Adult By Faith</th>
<th>Comm. Conf.</th>
<th>Faith</th>
<th>Comm. by Transfer</th>
<th>Death</th>
<th>Dismissal</th>
<th>Removal</th>
<th>Gain or Loss</th>
<th>Bapt. or Child.</th>
<th>Benevolence Receipts</th>
<th>Special Receipts</th>
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### Pennsylvania

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<th>Comm. Conf.</th>
<th>Faith</th>
<th>Comm. by Transfer</th>
<th>Death</th>
<th>Dismissal</th>
<th>Removal</th>
<th>Gain or Loss</th>
<th>Bapt. or Child.</th>
<th>Benevolence Receipts</th>
<th>Special Receipts</th>
<th>Total Receipts</th>
<th>Average Contrib. per Member</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blue Bell, OPC of Blue Bell</td>
<td>61</td>
<td>72</td>
<td>51</td>
<td>21</td>
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<td>30</td>
<td>30</td>
<td>16,179</td>
<td>854 4,906 21,939 430</td>
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<tr>
<td>Union &amp; Hoover Rds. (No Mail) Vacant</td>
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</tr>
<tr>
<td>Easton, New Life</td>
<td>55</td>
<td>57</td>
<td>39</td>
<td>18</td>
<td>1</td>
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<td>1</td>
<td>1</td>
<td>-1</td>
<td>35</td>
<td>35</td>
<td>23,823 410 0 24,233 621</td>
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<td>41 N. 3rd St.</td>
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<tr>
<td>Jack D. Kinneer</td>
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<tr>
<td>Fawn Grove, Faith</td>
<td>107</td>
<td>116</td>
<td>90</td>
<td>26</td>
<td>3</td>
<td>7</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>-4</td>
<td>65</td>
<td>70</td>
<td>32,139</td>
<td>13,859 2,554 48,552 539</td>
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<tr>
<td>Douglas C. Winward, Jr.</td>
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<tr>
<td>Gettysburg, OPC</td>
<td>25</td>
<td>32</td>
<td>26</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>50</td>
<td>48</td>
<td>28,771</td>
<td>2,730 918 32,419 1,247</td>
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<tr>
<td>108 N. Stratus St.</td>
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</tr>
<tr>
<td>Richard M. Craven</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Glenside, Calvary  
Church Rd., Willow Grove Ave.  
Steven F. Miller

Hatboro, Trinity  
151 W. County Line Rd.  
George R. Cottenden

Jenkintown, New Life  
1220 Greenwood Ave.  
C. John Miller  
Ronald E. Lutz  
D. Clair Davis (Assoc.)

Kirkwood, OPC  
Maple Shade Rd.  
Samuel B. Bacon

Lansdowne, Knox  
311 N. Lansdowne Ave.  
Karl A. Hubenthal

Lewisburg, Tri-County  
203 S. 14th St.  
Sherman Isbell

Mansfield, OPC Chapel  
61 N. Main St.  
(Thomas Fischer)

Mechanicsville, OPC  
Rt. 413, N. of Doylestown  
George F. Morton

Middletown, Calvary  
Spruce & Emaus Sts.  
Albert W. Steever, Jr.

Oxford, Bethany  
8602 Baltimore Pike  
Peter A. Lillback

Philadelphia, Ch. of the City  
42nd St. & Baltimore Ave.  
Thomas M. Corey  
James C. Petty, Jr. (Assoc.)

---

180 174 127 47 1 0 4 4 4 8 6 3 63 58 $50,739 $46,599 $0 $97,338 $766
234 246 178 68 3 2 5 16 0 9 3 -2 187 167 75,291 32,694 0 107,985 607
502 563 405 158 13 5 25 9 0 12 1 22 482 394 181,048 101,335 0 282,383 826
61 57 39 18 0 0 0 1 2 0 4 1 20 18 15,731 1,367 808 17,906 459
63 67 43 24 4 0 0 0 0 2 0 2 30 30 22,685 53 4,057 26,795 623
27 20 12 8 0 0 0 1 2 1 -3 17 18 19,932 3,312 4,752 27,996 2,333
(A) 0 0
138 121 83 38 2 0 0 3 0 7 15 0 35 50 43,085 4,506 0 47,591 573
182 187 142 45 1 2 2 5 2 4 1 2 55 79 49,638 26,455 12,106 88,199 621
248 264 173 91 3 3 1 2 0 1 0 8 128 130 66,306 23,328 9,994 99,628 576
111 126 93 33 1 0 11 1 0 2 3 7 25 25 40,975 9,490 0 50,465 343

APPENDIX
### REGIONAL CHURCH OF PHILADELPHIA (Continued)

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>105</td>
<td>119</td>
<td>72</td>
</tr>
<tr>
<td>63</td>
<td>42</td>
<td>(incl. with New Life, Jenkintown)</td>
</tr>
<tr>
<td>58</td>
<td>64</td>
<td>32</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>49</td>
<td>55</td>
</tr>
<tr>
<td>32</td>
<td>31</td>
<td>18</td>
</tr>
</tbody>
</table>

### Philadelphia, Emmanuel
1127 S. Broad St.
Wilson L. Cummings

### Phila., New Life Northeast
Cedar Grove Chr. Academy
John C. Julieme

### Phila., Southwest Ref. Fellow.
7014 Elmwood Ave.
(Edward J. McGovern)

### Phoenixville, OPChapel
Main & Church Sts.
(Mark Holler)

### Reading, Covenant
Lackawanna & Snyder Sts. (No David J. O'Leary Mail)

### Wilkes-Barre, Covenant Chp.(A)
40 W. Northampton St.
(H. Leverne Rosenberger)

### TOTALS
2,504 2,606 1,535 771 52 21 58 55 16 52 65 49 1,459 1,508 8857,660 $316,052 $43,347 $1,217,059 $663

### Average Contribution per Communicant Member
$ 467 $ 172 $ 24 $ 663

(A) Members are on roll of Regional Church
REGIONAL CHURCH OF PHILADELPHIA (Continued)

Licenses: Alan Lee, 1-23-83  Mark Holler, 9-17-83  Jack Sawyer, 9-17-83  Jonathan C. Gibbs, 10-8-83

Ordinations: Peter A. Lillback, 2-12-83

Ministers Received: Moises Silva, from Presbytery of Southern California, 1-23-83
Albert W. Steever, Jr., from Presbytery of New Jersey, 1-23-83
John N. Arnold, from United Presbyterian Church, 1-23-83 (without rights of Presbytery)

Ministers Removed from the Roll: James R. Payton, Jr., dismissed to Christian Reformed Church, Stratford, Ont., Can., 1-23-83
John H. Arnold, dismissed to Presbytery of New Jersey, 5-7-83 (without rights of Presbytery)
Stephen M. Reynolds, renounced jurisdiction of Orthodox Presbyterian Church, 5-7-83
Robert R. Drake, dismissed to Presbyterian Church in America, 10-8-83

Changes in Congregations: Covenant, Seaford, Del., dissolved, 1-30-83
OPC, Gettysburg, Pa., received as a particular congregation, 10-13-83

Roll of Licentiates: Charles C. Angert  Jonathan C. Gibbs  Alan Lee
Wayne S. Arndt  Mark Holler  Jack Sawyer
W. Scott Emery  Stewart E. Lauer  William P. Scott

Ministers not in Pastoral Charges (22): Lester R. Bachman  Robert D. Knudsen  Young J. Son
John F. Bettler  William C. Krispin  Arthur J. Steltzer
Calvin K. Cummings, Jr.  Arthur W. Kuschke, Jr.  Leslie W. Sloat
F. Clarke Evans  L. Craig Long  Bernard J. Stonehouse
Richard B. Gaffin, Jr.  David J. Miller  Cornelius Van Til
John P. Galbraith  John J. Mitchell  Douglas A. Watson
A. LeRoy Greer  Moises Silva  Paul Woolley
Bruce F. Hunt

Total Number of Ministers: 44  Total Number of Churches: 18  Total Number of Chapels: 6
### REGIONAL CHURCH OF THE SOUTH

Stated Meetings of the Presbytery - April and October

<table>
<thead>
<tr>
<th>FLORIDA</th>
<th></th>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ft. Lauderdale, Bethel</td>
<td>1551 N.W. 47th Ave.</td>
<td>John Smith</td>
<td></td>
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</tr>
<tr>
<td>106</td>
<td>104</td>
<td>79</td>
<td>25</td>
<td>1</td>
</tr>
<tr>
<td>Hialeah (1)</td>
<td>675 W. 68th St.</td>
<td>84</td>
<td>72</td>
<td>55</td>
</tr>
<tr>
<td>66% Sharon</td>
<td>Jeffrey K. Boer</td>
<td>(42)</td>
<td>(12)</td>
<td></td>
</tr>
<tr>
<td>16% Iglesia Presbyteriana</td>
<td>Jose Vera-Acevedo</td>
<td>(13)</td>
<td>(5)</td>
<td></td>
</tr>
<tr>
<td>Melbourne, Christ</td>
<td>3701 N. Wickham Blvd.</td>
<td>Gary K. Edwards</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>24</td>
<td>15</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Miami, Int'l Community</td>
<td>Killian High School (David Seivright)</td>
<td>43</td>
<td>52</td>
<td>39</td>
</tr>
<tr>
<td>Ocala, Faith</td>
<td>600 S.W. 58th Ave.</td>
<td>John Fikkert</td>
<td>Gordon T. Woolard (Assoc.)</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>43</td>
<td>28</td>
<td>15</td>
<td>0</td>
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</table>

(1) Two congregations with one session constituting one church.
<table>
<thead>
<tr>
<th>City</th>
<th>Church Name</th>
<th>Ministers Received</th>
<th>Changes in Congregations</th>
<th>Total Number of Ministers</th>
<th>Total Number of Churches</th>
<th>Total Number of Chapels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orlando, Lake Sherwood</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>8200 Balboa Dr. (No Mail)</td>
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<tr>
<td>Larry G. Mininger</td>
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<tr>
<td>Sarasota, Presbyterian</td>
<td></td>
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<tr>
<td>2100 E. Laurel St.</td>
<td></td>
<td></td>
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<tr>
<td>John C. Grady</td>
<td></td>
<td></td>
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<tr>
<td>Tallahassee, Calvary</td>
<td></td>
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</tr>
<tr>
<td>814 N. Gadsden St. Vacant</td>
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</tr>
<tr>
<td>Titusville, OPCapel</td>
<td>Henry Buikema</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>GEORGIA</td>
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<tr>
<td></td>
<td>Atlanta, Redeemer</td>
<td></td>
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<tr>
<td></td>
<td>3930 Chamblee-Tucker Rd.</td>
<td>Thomas S. Champness, Jr.</td>
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<tr>
<td></td>
<td>TENNESSEE</td>
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<tr>
<td></td>
<td>Chattanooga, Covenant</td>
<td></td>
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<tr>
<td></td>
<td>Hixson Pike</td>
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<tr>
<td></td>
<td>Barry Henning</td>
<td></td>
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<tr>
<td></td>
<td>TOTALS</td>
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<td></td>
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<tr>
<td></td>
<td>Average Contribution per Communicant Member</td>
<td></td>
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Ministers not in Pastoral Charges (11): Calvin K. Cummings, Sr. Elmer M. Dortzbach
                                            David Freeman
                                            Louis Kickasola

Ordinations: John P. Smith, 5-24-83
                                      John C. Grady, 5-29-83

Ministers Received: Henry Buikema, from Presbytery of the Midwest, 4-15-83
                                      John K. Fikkert, from Presbytery of the Midwest, 4-20-83
                                      Gary K. Edwards, from Louisiana Presbytery, Presbyterian Church in America, 9-18-83

Changes in Congregations: Lake Sherwood, Orlando, Fla., divided to form Christ Presbyterian, Melbourne, Fla.
### Stated Meetings of the Presbytery

- **First Friday and Saturday of February**
- **Third Friday and Saturday of April, June and October**

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<thead>
<tr>
<th>Added</th>
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<th>Sunday Sch.</th>
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<tbody>
<tr>
<td><strong>CALIFORNIA</strong></td>
<td></td>
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</tr>
<tr>
<td><strong>Artesia, Cerritos Valley</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18611 Alburtis Ave. (No Mail)</td>
<td>Dominic A. Aquila</td>
<td>Stephen R. Williams (Assoc.)</td>
</tr>
<tr>
<td>140</td>
<td>151</td>
<td>92</td>
</tr>
<tr>
<td><strong>Bonita, OPC</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>511 Central Ave. (No Mail)</td>
<td>F. John Toews</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>101</td>
<td>72</td>
</tr>
<tr>
<td><strong>Carson, Grace</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22511 S. Figueroa</td>
<td>Rollin P. Keller</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>83</td>
<td>62</td>
</tr>
<tr>
<td><strong>Chula Vista, Bayview</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>505 E. Naples St.</td>
<td>Roger Wagner</td>
<td>Mark E. Maliepaard (Assoc.)</td>
</tr>
<tr>
<td>159</td>
<td>166</td>
<td>100</td>
</tr>
<tr>
<td><strong>Escondido, New Life</strong></td>
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<td></td>
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<tr>
<td>4th &amp; Broadway</td>
<td>Richard P. Kaufmann</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>129</td>
<td>95</td>
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<tr>
<td><strong>Garden Grove, OPC</strong></td>
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<tr>
<td>9881 Trask Ave. (No Mail)</td>
<td>William E. Warren</td>
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<tr>
<td>156</td>
<td>169</td>
<td>115</td>
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<tr>
<td><strong>Goleta, El Camino</strong></td>
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<tr>
<td>7526 Calle Real</td>
<td>Robert W. Newsom</td>
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<tr>
<td>117</td>
<td>107</td>
<td>71</td>
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<tr>
<td>Church Name</td>
<td>15786</td>
<td>15786</td>
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<td>-----------------------------------</td>
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</tr>
<tr>
<td>Hacienda Heights, OPC</td>
<td></td>
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<tr>
<td>15786 E. La Subida Dr. Vacant</td>
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<tr>
<td>Irvine, Church of the Servant</td>
<td>24</td>
<td>17</td>
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<tr>
<td>Walnut &amp; Yale (No Mail)</td>
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<tr>
<td>Jack L. Smith</td>
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<td></td>
</tr>
<tr>
<td>La Mirada, Calvary</td>
<td>128</td>
<td>127</td>
</tr>
<tr>
<td>12120 La Mirada Blvd. Jay Fluck</td>
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<tr>
<td>Long Beach, First</td>
<td>284</td>
<td>240</td>
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<td>500 E. San Antonio Dr.</td>
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<tr>
<td>Daniel H. Overduin</td>
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</tr>
<tr>
<td>Los Angeles, Beverly</td>
<td>67</td>
<td>87</td>
</tr>
<tr>
<td>345 S. Woods Ave.</td>
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<tr>
<td>Stephen A. Larson</td>
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<tr>
<td>Josue' Balderas (Assoc.)</td>
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<td></td>
</tr>
<tr>
<td>Manhattan Beach, First</td>
<td>144</td>
<td>151</td>
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<tr>
<td>500 Manhattan Beach Blvd.</td>
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<tr>
<td>Mark A. House</td>
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</tr>
<tr>
<td>Oxnard, Covenant of Grace</td>
<td>56</td>
<td>43</td>
</tr>
<tr>
<td>Gonzales at Gallitin, Port</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donald J. Duff Hueneme</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Placentia, Covenant Community</td>
<td>48</td>
<td>51</td>
</tr>
<tr>
<td>2106 Fremont Ave.</td>
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<tr>
<td>Gregory L. Bahnsen</td>
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</tr>
<tr>
<td>San Diego, New Life</td>
<td>239</td>
<td>276</td>
</tr>
<tr>
<td>4425 Valeta St.</td>
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<tr>
<td>George E. Miladin</td>
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<tr>
<td>Andrew E. Wikholm (Assoc.)</td>
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<td></td>
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<tr>
<td>Santee, OPC</td>
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<td>62</td>
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<tr>
<td>10333 Mast Blvd.</td>
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<tr>
<td>Kenneth J. Meilahn</td>
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<tr>
<td>South Pasadena, OPC</td>
<td>43</td>
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<tr>
<td>TOTALS</td>
<td>1,945</td>
<td>1,977</td>
</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td>$647</td>
<td>$152</td>
</tr>
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</table>
Licenses: Douglas Swagerty, 2-12-83

Ordinations: David A. Crum, 11-27-83

Ministers Received: George C. Scipione, from Presbytery of New Jersey, 2-4-83
Roger Wagner, from Presbytery of Northern California, 10-23-83
Rollin P. Keller, from Presbytery of Northern California, 11-6-83

Ministers Removed from Roll: Arthur G. Ames, dismissed to Siouxland Presbytery of Presbyterian Church in America, 7-7-83
Robert D. Raglin, demitted, 2-11-83

Changes in Congregations: OPC, South Pasadena, dissolved, 3-20-83

Roll of Licentiates: Douglas Swagerty

Bruce A. Coie John W. Garrisi Lewis A. Ruff, Jr.
Thomas M. Cooper Dennis E. Johnson Michael D. Stingley
Henry W. Coray Louis E. Knowles George C. Scipione
David A. Crum George W. Marston Robert B. Strimple
Stephen D. Doe Robert E. Nicholas Daniel van Houte
Thomas A. Foh Dwight H. Foundstone William E. Welmers

Total Number of Ministers: 41 Total Number of Churches: 16 Total Number of Chapels: 1
### SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th></th>
<th>Added</th>
<th>Removed</th>
<th>Sunday Sch.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>1,945</td>
<td>1,977</td>
<td>1,648</td>
</tr>
<tr>
<td><strong>Region</strong></td>
<td></td>
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<tr>
<td><strong>Dakotas</strong></td>
<td>1,448</td>
<td>1,524</td>
<td>1,076</td>
</tr>
<tr>
<td><strong>Mid-Atlantic</strong></td>
<td>1,269</td>
<td>1,163</td>
<td>871</td>
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<tr>
<td><strong>Midwest</strong></td>
<td>2,795</td>
<td>2,837</td>
<td>1,934</td>
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<tr>
<td><strong>New Jersey</strong></td>
<td>2,105</td>
<td>2,049</td>
<td>1,387</td>
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<tr>
<td><strong>N.Y. &amp; N.E.</strong></td>
<td>1,640</td>
<td>1,724</td>
<td>1,203</td>
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<td><strong>N. California</strong></td>
<td>750</td>
<td>746</td>
<td>531</td>
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<td><strong>Northwest</strong></td>
<td>822</td>
<td>781</td>
<td>554</td>
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<td><strong>Ohio</strong></td>
<td>992</td>
<td>1,005</td>
<td>689</td>
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<tr>
<td><strong>Philadelphia</strong></td>
<td>2,504</td>
<td>2,606</td>
<td>1,835</td>
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<td><strong>South</strong></td>
<td>779</td>
<td>782</td>
<td>537</td>
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<tr>
<td><strong>S. California</strong></td>
<td>1,945</td>
<td>1,977</td>
<td>1,648</td>
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</table>

**Total - 1983**: 17,049 17,304 12,045 5,259 361 148 428 425 108 593 539 133 8,971 9,273 6,373,992 1,755,169 500,730 8,629,891 298 166 21

**Total - 1982**: 318 190 354 560 95 805 421 47 8,516 8,898 6,059 127 1,430,061 452,998 7,942,186 294 165 18

**Total - 1981**: 397 168 590 503 111 764 434 182 8,091 8,595 5,461,667 1,382,451 478,316 7,322,434 298 157 28

**Average Contribution per Communicant Member - 1983**: $ 529 $ 146 $ 41 $ 716

**Average Contribution per Communicant Member - 1982**: 507 119 38 664

**Average Contribution per Communicant Member - 1981**: 460 116 40 616

*Does not include bequests received in the amount of $301,400 in 1983; $127,521 in 1982; $76,253 in 1981.*
YEARBOOK
1983

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### SUMMARY OF MEMBERSHIP STATISTICS

**1965 - 1983**

As of December 31, 1983

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers*</th>
<th>Comm. Members</th>
<th>Bapt. Children</th>
<th>Total Membership</th>
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<tr>
<td>1983</td>
<td>298</td>
<td>12,045</td>
<td>5,259</td>
<td>17,602</td>
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<tr>
<td>1982</td>
<td>294</td>
<td>11,956</td>
<td>5,186</td>
<td>17,436</td>
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<tr>
<td>1981</td>
<td>288</td>
<td>11,884</td>
<td>5,219</td>
<td>17,302</td>
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<tr>
<td>1980</td>
<td>272</td>
<td>11,553</td>
<td>5,037</td>
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<td>1979</td>
<td>256</td>
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<td>4,964</td>
<td>16,662</td>
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<tr>
<td>1978</td>
<td>248</td>
<td>10,939</td>
<td>4,867</td>
<td>16,171</td>
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<td>1977</td>
<td>237</td>
<td>10,683</td>
<td>4,962</td>
<td>15,645</td>
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<tr>
<td>1976</td>
<td>230</td>
<td>10,372</td>
<td>4,934</td>
<td>15,290</td>
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<tr>
<td>1975</td>
<td>224</td>
<td>10,129</td>
<td>4,874</td>
<td>15,003</td>
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<tr>
<td>1974</td>
<td>220</td>
<td>10,186</td>
<td>4,912</td>
<td>15,098</td>
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<tr>
<td>1973</td>
<td>210</td>
<td>9,940</td>
<td>4,893</td>
<td>15,033</td>
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<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>14,666</td>
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<td>1971</td>
<td>198</td>
<td>9,536</td>
<td>4,890</td>
<td>14,426</td>
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<tr>
<td>1970</td>
<td>190</td>
<td>9,401</td>
<td>4,898</td>
<td>14,298</td>
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<tr>
<td>1969</td>
<td>180</td>
<td>9,276</td>
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<td>14,125</td>
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<tr>
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<td>170</td>
<td>9,197</td>
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<tr>
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<td>163</td>
<td>8,975</td>
<td>4,848</td>
<td>13,823</td>
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<tr>
<td>1966</td>
<td>154</td>
<td>8,789</td>
<td>4,790</td>
<td>13,579</td>
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<tr>
<td>1965</td>
<td>150</td>
<td>8,285</td>
<td>4,582</td>
<td>12,867</td>
</tr>
</tbody>
</table>

Note: Total membership in each year was revised in the following year's report and the revised figures are shown above. Figures for communicant members and baptized children were not revised so that their totals differ slightly from the revised total membership.

*Ministers were included in Total Membership beginning December 31, 1972. Figures given above for earlier years are for comparative purposes.

### APPORTIONMENT OF COMMISSIONERS FROM PRESbyterIES

**FOR THE 52ND GENERAL ASSEMBLY**

In accordance with Chapter I of the Standing Rules of the General Assembly, voting commissioners to the Fifty-first General Assembly are apportioned as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Midwest</td>
<td>9</td>
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<td>New Jersey</td>
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<td>New York and New England</td>
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<td>Northern California</td>
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<td>3</td>
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<td>Northwest</td>
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<td>Ohio</td>
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<td>Philadelphia</td>
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<td>South</td>
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</tr>
<tr>
<td>Southern California</td>
<td>12</td>
<td>7</td>
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<tr>
<td>Moderator, 51st G. A.</td>
<td>1</td>
<td>--</td>
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<tr>
<td>Stated Clerk, 51st G. A.</td>
<td>1</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>93</strong></td>
<td><strong>60</strong></td>
</tr>
</tbody>
</table>
STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

Class of 1987--MINISTERS: David J. O'Leary, Dennis J. Prutow, Thomas E. Tyson
RULING ELDERS: Robert L. Ayres, Edward P. Hardesty

Class of 1986--MINISTERS: Robert W. Eckardt, Wendell L. Rockey, Jr., William E. Warren
RULING ELDERS: Robert A. Kramm, Leonard W. Schmurr

Class of 1985--MINISTERS: Ronald E. Lutz, Salvador M. Solis, Donald F. Stanton
RULING ELDERS: Garret A. Hoogerhyde, Lyman M. Smith

General Secretary: The Rev. Lewis A. Ruff, Jr., 7401 Old York Rd., Phila., PA 19126

FOREIGN MISSIONS

RULING ELDERS: Russel W. Copeland, Jr., Ronald E. Vanden Burg

Class of 1986--MINISTERS: Donald J. Duff, Harold S. Kellam, John W. Mahaffy
RULING ELDERS: Charles C. Angert, David Winslow, Jr.

Class of 1985--MINISTERS: George R. Cottenden, David A. George, Edwin C. Urban
RULING ELDERS: Newman de Haas, Herbert R. Meuther, Ph.D.

General Secretary: The Rev. Donald G. Buchanan, 7401 Old York Rd., Phila., PA 19126

CHRISTIAN EDUCATION

Class of 1987--MINISTERS: Dennis E. Johnson,* Samuel T. Logan, Jr.,* Donald M. Poundstone
RULING ELDERS: F. Kingsley Elder, Jr., Ph.D., Paul S. MacDonald

Class of 1986--MINISTERS: James L. Bosgraf, Allen H. Harris, Jr.,* Larry G. Mininger
RULING ELDERS: Donald R. Arvin, Jack DeTroye*

Class of 1985--MINISTERS: Calvin R. Malcor,* Charles G. Schauffele, G. I. Williamson
RULING ELDERS: Peyton H. Gardner, Paul Heidebrecht*

General Secretary: The Rev. Roger W. Schmurr, 7401 Old York Rd., Phila., PA 19126

*Members of subcommittee on ministerial training

COORDINATION

Class of 1987--MINISTER: Steven F. Miller, Chairman; RULING ELDER: Howard A. Porter
Class of 1986--MINISTER: Peter A. Lillback; RULING ELDER: Arthur J. Schwab
Class of 1985--MINISTER: Jonathan D. Male; RULING ELDER: Mark T. Bube

Representative, Christian Education: Peyton H. Gardner
Roger W. Schmurr, Gen. Sec., ex officio

Representative, Foreign Missions: Russel W. Copeland, Jr.
Donald G. Buchanan, Jr., Gen. Sec., ex officio

Representative, Home Missions and Church Extension: Robert A. Kramm
Lewis A. Ruff, Jr., Gen. Sec., ex officio
DIACONAL MINISTRIES

Class of 1987—MINISTER: Lester R. Bachman; RULING ELDER: Cyril T. Nightengale
Class of 1986—MINISTER: David W. King; RULING ELDER: Jerold W. Barnett
Class of 1985—MINISTER: Leonard J. Coppes, Th.D., President
DEACONS: John A. Fluck, Edward Humbertson

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1987—John P. Galbraith (Chairman), Jack J. Peterson
Class of 1986—Richard A. Barker, Glenn D. Jerrell
Class of 1985—LeRoy B. Oliver, Bernard J. Stonehouse

PENSIONS

Class of 1987—MINISTER: John P. Galbraith
RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan
Class of 1986—MINISTER: Douglas A. Watson
RULING ELDERS: John E. Dowling, Vernon Seklemian
Class of 1985—MINISTER: Marven O. Bowman, Jr.
RULING ELDERS: Edward A. Haug, Roger W. Huibregtse

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1987—MINISTER: John J. Mitchell; RULING ELDER: Willard E. Neel
Class of 1986—MINISTER: Steven F. Miller, President; RULING ELDER: Howard A. Porter
Class of 1985—MINISTER: LeRoy B. Oliver; RULING ELDER: Bert L. Roeber

DATE, PLACE AND TRAVEL

Class of 1987—Lyman M. Smith
Class of 1986—C. Tom Fincher
Class of 1985—Thomas M. Corey
SPECIAL COMMITTEES OF THE
FIFTY-FIRST GENERAL ASSEMBLY

COMMITTEE ON APPEALS AND COMPLAINTS

Class of 1987—Thomas E. Tyson
Class of 1986—Robert H. Tanzie
Class of 1985—John J. Mitchell

COMMITTEE ON ARRANGEMENTS FOR THE 52nd
AND 53rd GENERAL ASSEMBLIES

Howard A. Porter, Chairman; Laurence C. Sibley, Jr.

CHAPLAINS COMMISSION

Class of 1987—Lyman M. Smith
Class of 1986—Elmer M. Dortzbach, Ph.D.
Class of 1985—Dennis J. Prutow

COMMITTEE TO STUDY EMERITATION

Kenneth J. Campbell, Convener; F. Kingsley Elder, Jr., Ph.D.; William A. Haldeman

COMMITTEE ON HERMENEUTICS

Charles G. Dennison, Convener; Richard B. Gaffin Jr., Th.D.; Moises Silva, Ph.D.

COMMITTEE ON HERMENEUTICS OF WOMEN IN OFFICE

George R. Cottenden, Chairman; Harvie M. Conn, Litt.D.; Moises Silva, Ph.D.

HISTORIAN

Charles G. Dennison

HISTORIAN'S COMMITTEE

Charles G. Dennison, John Deliyannides, Raymond Gilliland

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

Donald G. Buchanan, Jr.

COMMITTEE ON A PRE-ASSEMBLY CONFERENCE

Jay E. Adams, Ph.D.; D. Clair Davis, Th.D.; Roger Wagner, Convener
COMMITTEE ON R.E.S. MATTERS
Harvie M. Conn, Litt.D., Richard B. Gaffin, Jr., Th.D., John P. Galbraith (Chairman)
Jack J. Peterson, Robert B. Strimple, Th.D., Laurence N. Vail

DELEGATES TO THE REFORMED ECUMENICAL SYNOD 1984
Voting Delegates: Richard B. Gaffin, Jr., Th.D., John P. Galbraith
Nonvoting delegates: Jack J. Peterson, Laurence N. Vail
Advisors: Harvie M. Conn, Litt.D., Robert B. Strimple, Th.D.

COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND
THE DIRECTORY FOR WORSHIP
Donald J. Duff (Chairman), Glenn D. Jerrell, Jack J. Peterson

SEMICENTENNIAL COMMITTEE
Robert W. Eckardt (Chairman), Jean Gaffin, Grace Mullen, Ada M. Galbraith,
Leslie W. Sloat, Cornelius Tolisma; Ex Officio: Charles G. Dennison
1st alternate—Larry D. Conard; 2nd alternate—Henry W. Coray
## MODERATORS OF GENERAL ASSEMBLY

<table>
<thead>
<tr>
<th>Assembly</th>
<th>Year</th>
<th>Place of Assembly</th>
<th>Name</th>
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<tbody>
<tr>
<td>2nd 1936</td>
<td></td>
<td>Philadelphia, Pa.</td>
<td>J. Oliver Buswell, Jr., D.D.</td>
</tr>
<tr>
<td>4th 1938</td>
<td></td>
<td>Quarryville, Pa.</td>
<td>R. B. Kuiper</td>
</tr>
<tr>
<td>6th 1939</td>
<td></td>
<td>Glenside, Pa.</td>
<td>Everett C. DeVelde</td>
</tr>
<tr>
<td>7th 1940</td>
<td></td>
<td>Glenside, Pa.</td>
<td>Paul Woolley</td>
</tr>
<tr>
<td>9th 1942</td>
<td></td>
<td>Rochester, N.Y.</td>
<td>John F. Clelland</td>
</tr>
<tr>
<td>10th 1943</td>
<td></td>
<td>Willow Grove, Pa.</td>
<td>Oscar Holkeboer</td>
</tr>
<tr>
<td>11th 1944</td>
<td></td>
<td>Glenside, Pa.</td>
<td>Edwin H. Rian</td>
</tr>
<tr>
<td>12th 1945</td>
<td></td>
<td>Glenside, Pa.</td>
<td>Robert S. Mareden</td>
</tr>
<tr>
<td>13th 1946</td>
<td></td>
<td>Cedar Grove, Wis.</td>
<td>Ned B. Stonehouse, Th.D.</td>
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<td>14th 1947</td>
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<td>Los Angeles, Cal.</td>
<td>John F. Galbraith</td>
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<td>15th 1948</td>
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<td>Edward L. Kellogg</td>
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<td>16th 1949</td>
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<td>Dwight H. Poundstone</td>
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<td>Denver, Col.</td>
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<td>18th 1951</td>
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<td>Lawrence R. Eyres</td>
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<td>Calvin K. Cummings</td>
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<td>John H. Skilton, Ph.D.</td>
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<td>22nd 1955</td>
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<td>Robert L. Vining</td>
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<td>23rd 1956</td>
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<td>Denver, Col.</td>
<td>Edward J. Young, Ph.D.</td>
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<td>24th 1957</td>
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<td>W. Collingswood, N.J.</td>
<td>Bruce F. Hunt</td>
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<td>25th 1958</td>
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<td>Leslie A. Dunn</td>
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<td>LeRoy B. Oliver</td>
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<td>Robert W. Eckardt</td>
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<td>33rd 1966</td>
<td></td>
<td>Oostburg, Wis.</td>
<td>Richard A. Barker</td>
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<tr>
<td>34th 1967</td>
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<td>Henry W. Coray</td>
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<td>35th 1968</td>
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<td>Arthur O. Olson</td>
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<td>36th 1969</td>
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<td>Silver Spring, Md.</td>
<td>Ralph E. Clough</td>
</tr>
<tr>
<td>38th 1971</td>
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<td>Wilmington, Del.</td>
<td>George W. Knight, III, Th.D.</td>
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<tr>
<td>39th 1972</td>
<td></td>
<td>Oostburg, Wis.</td>
<td>Jack J. Peterson</td>
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<tr>
<td>40th 1973</td>
<td></td>
<td>Manhattan Beach, Cal.</td>
<td>Charles H. Ellis</td>
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<tr>
<td>41st 1974</td>
<td></td>
<td>Palos Heights, Ill.</td>
<td>Laurence N. Vail</td>
</tr>
<tr>
<td>42nd 1975</td>
<td></td>
<td>Beaver Falls, Pa.</td>
<td>George R. Cottenden</td>
</tr>
<tr>
<td>43rd 1976</td>
<td></td>
<td>Beaver Falls, Pa.</td>
<td>Garret A. Hoogerhyde</td>
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<tr>
<td>44th 1977</td>
<td></td>
<td>Oostburg, Wis.</td>
<td>Wendell L. Rockey, Jr.</td>
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<tr>
<td>45th 1978</td>
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<td>Grand Rapids, Mich.</td>
<td>Larry D. Conard</td>
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<tr>
<td>47th 1980</td>
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<td>Beaver Falls, Pa.</td>
<td>Thomas E. Tyson</td>
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<tr>
<td>49th 1982</td>
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<td>Grand Rapids, Mich.</td>
<td>Dennis E. Johnson</td>
</tr>
<tr>
<td>Assembly</td>
<td>Year</td>
<td>Stated Clerks</td>
<td>Assistant Clerks</td>
</tr>
<tr>
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<td>------</td>
<td>---------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>1st</td>
<td>1936</td>
<td>Paul Woolley</td>
<td>Edward L. Kellogg</td>
</tr>
<tr>
<td>2nd</td>
<td>1936</td>
<td>Leslie W. Sloat</td>
<td>LeRoy B. Oliver</td>
</tr>
<tr>
<td>3rd</td>
<td>1937</td>
<td>Leslie W. Sloat</td>
<td>Charles H. Ellis</td>
</tr>
<tr>
<td>5th</td>
<td>1939</td>
<td>Leslie W. Sloat</td>
<td>Robert L. Vining</td>
</tr>
<tr>
<td>6th</td>
<td>1939</td>
<td>Leslie W. Sloat</td>
<td>Raymond M. Meiners</td>
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<tr>
<td>7th</td>
<td>1940</td>
<td>John P. Galbraith</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>8th</td>
<td>1941</td>
<td>Paul Woolley</td>
<td>LeRoy B. Oliver</td>
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<td>51st</td>
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<td>John P. Galbraith</td>
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Y E A R B O O K

C L E R K S O F S E S S I O N
(as of October 1, 1984)

Numbers of
Ruling Elders
On
Total Session

REGIONAL CHURCH OF THE DAKOTAS

COLORADO

2 2 Aurora, Grace--Michael E. Johnson, 810 Zion St., 80011
6 5 Denver, Park Hill--Cyril T. Nightengale, 2878 Ash St., 80207
2 1 Grand Junction, Bethel--Dr. Charles Wagner, 2657 Paradise Way, 81501
3 3 Thornton, Immanuel--Richard Travis, 696 Buckley Way, Aurora 80011

KANSAS

2 2 Caney, OPC--Jene W. Dewey, Route 1, 67333

NEBRASKA

2 2 Lincoln, Faith--Kenneth E. Wimmer, Sr., 2342 W. Washington, 68522

NEW MEXICO

2 2 Roswell, OPC--c/o Glenn D. Jerrell, Rt. 1, Box 32, 88201

NORTH DAKOTA

2 1 Carson, Bethel--Larry Woiwode, Mott, 58646
2 2 Lark, First--Ronald E. Vanden Burg, 58550

OKLAHOMA

3 2 Bartlesville, Westminster--Robert L. Ayres, Rt. 1, Box 67, Wann 74083
3 3 Norman, Reformed Presbyterian--c/o Wm. H. Doerfel, 1129 S. Timberlane Dr., 73069
1 1 Oklahoma City, Knox--E. Myers Bearden, 2104 Churchill Way, Village 73120
3 2 Sand Springs Grace--

SOUTH DAKOTA

4 3 Bancroft, Murdock Memorial--W. Don Wilkins, R.R. 1, 57316
3 3 Bridgewater, Trinity--Calvin D. Hofer, R.R. 1, Box 14A, 57319
7 4 Hamill, Westminster--Duane Blare, R.R., 57534
4 2 Manchester, OPC--Kenneth Strickler, R.R. 1, Iroquois 57353
9 4 Volga, Calvary--Donald Mehl, Samara Ave., 57071
5 4 Winner, OPC--Wesley Frantz, Box 79, Ideal 57541

TEXAS

6 5 Abilene, OPC--Dr. Lawrence C. Hardwicke, 1625 Westwood, 79603
2 2 Amarillo, OPC--Mike T. Mahon, 6204 Oxbow, 79106
3 3 San Antonio, Grace--Alvoyd C. Fails, 130 Nocturne, 78216
4 4 Tyler, Grace--Kenneth Turman, 2225 Suannie, 75701

WYOMING

4 4 Cheyenne, OPC--Dale Vosler, 2924 Iron Mountain Rd., 82009

84 66
### REGIONAL CHURCH OF THE MID-ATLANTIC

#### MARYLAND

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- **Baltimore, First** — L. Fred Baum, Jr., 425 Haslett Rd., Joppa 21085
- **Burtonsville, Covenant** — Dr. Lawrence A. Johnson, 12576 O'Fallon St., Silver Spring, 20904
- **Columbia, Presbyterian** — Allan Bjerkas, 4922 Snowy Reach, 21044
- **Gaithersburg, Puritan** — Edward L. Gummel, 1016 Neal Dr., Rockville 20850
- **Silver Spring, Knox** — Dr. Leonard E. Miller, 4310 Puller Dr., Kensington 20895

#### NORTH CAROLINA

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- **Matthews, OP Fellowship** — Joseph T. Allford, Jr., 6918 Saddle Ridge Rd., Charlotte, 28212
- **Raleigh, Pilgrim** — Charles Van Devanter, P.O. Box 776, Bailey, 27807

#### VIRGINIA

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- **Harrisonburg, Berea** — Leon Lucas, 104 Breezewood, Bridgewater 22812
- **Leesburg, Bethel** — Dr. C. Rae, 7 Belmont Pl., 22075
- **Lynchburg, Grace** — Richard Kochendarfer, Rt. 1, Box 452, Goode 24556
- **Manassas, Dayspring** — Donald H. Potter, 268 Glen Ave. SW, Vienna 22180
- **Roanoke, Garst Mill** — James F. Horner, 3822 Chesterton St. SW, 24018
- **Vienna, Grace** — Edward Spiva, 12508 Kings Dr., Reston 22091

#### REGIONAL CHURCH OF THE MIDWEST

#### ILLINOIS

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- **Decatur, Trinity** — Dana Shinneman, 889½ W. North, 62521
- **Hanover Park, Grace** — John Baldwin, 6860 Juniper St., 60103
- **Libertyville, Hope** — Robert Evans, 129 N. 4th St., 60048
- **Tinley Park, Forest View** — Robert Ooms, 2166 Ridge Rd., Homewood 60430
- **Westchester, Westminster** — Guy Lundvall, 21 Spinning Wheel Rd., Hinsdale, 60521
- **Wheaton, Bethel** — Donald Brinks, 28W 308 Indian Knoll Trail, W. Chicago, 60185

#### IOWA

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- **Cedar Falls, Cedarloo** — Harold P. Roskamp, 1917 Sunnyside Dr., 50613

#### MICHIGAN

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- **Gowen, Spencer Mills** — Robert Keegstra, 12810 Gregware, Sand Lake 49343
- **Grand Rapids, Griggs St.** — Jonas Chupp, 7205 Bradfield SE, Ada 49301
- **Kalamazoo, First** — Henry Mejeur, 8889 Angling Rd., Kalamazoo 49002

#### WISCONSIN

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- **Cedar Grove, Calvary** — Mark Hilbelink, R.R. 1, 53013
- **Green Bay, New Hope** — Mark C. Voskuil, Sr., 130 Winchester Way, 54302
- **Gresham, Old Stockbridge** — Wayne Hapke, Route 2, Wittenberg, 54499
- **Janesville, Christ** — Mike Canik, 515 Glen Street, 53545
- **Menomonie Falls, Falls** — Donald A. Kernwein, 2957 Rolaine Pkwy., Hartford 53027
YEARBOOK

Numbers of
Ruling Elders

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REGIONAL CHURCH OF NEW JERSEY

2  1  Bellmawr, Immanuel--c/o the Rev. Robert H. Tanzie, 11 Park Dr., 08030
6  5  Bridgeton, Calvary--Russell S. Lodge, 28 Institute Pl., 08302
2  2  Fair Lawn, Grace--Garret A. Hoogerhyde, 326 Squaw Brook Rd.,
     N. Haledon, 07508
3  3  Hackettstown, Church of the Covenant--Edward L. Walsh, P.O. Box 118,
     Schooley's Mt., 07870
5  3  Neptune, Good Shepherd--Kuldip S. Gangar, 564 S. Main St., Hightstown,
     08520
6  4  Phillipsburg, Calvary Community--Mark Laubach, 59 Raymond St., 08865
4  4  Pittsgrove, Faith--Alfred E. Borth, Rt. 6, Box 359, Williamstown, 08094
2  2  Ringoes, Calvary of Amwell--Jesse J. Denton, Jr., RD 1, Box 462, 08551
5  4  Stratford, OPC--Gordon H. Singer, 107 Parkview Rd., 08084
3  3  Trenton, Grace--Perley J. Allen, 452 Lehigh Ave., 08619
9  5  Vineland, Covenant--John C. Shepherd, 1773 Magnolia Rd., 08360
6  2  W. Collingswood, Immanuel--Willard E. Neel, 311 Sloan Ave., 08107
8  7  Westfield, Grace--Donald T. Robb, 138 Ferris Pl., Rm 307, 07090
8  5  Whippany, Emmanuel--John Dishman, 14 Harwich Rd., Morristown, 07960
3  3  Wildwood, Calvary--Thomas A. Jorgensen, 136 W. Lavender Rd., 08260
72  52

REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

CONNECTICUT

3  3  Danbury, OPC--Bertram R. Robinson, 11 Greenridge Dr.,
     Brookfield Center 06805
5  4  Hamden, Westminster--Frank Emley, 79 Squire Lane, 06518

MAINE

4  4  Bangor, Pilgrim--Paul S. MacDonald, RFD 1, Box 182, Carmel 04419
1  1  Houlton, Bethel--Allen Moody, RFD 1, 04730
2  2  Lewiston, Trinity--William F. Cutler, 8 Towe St., Auburn, 04210
1  1  Mapke Grove & Presque Isle, Emmanuel--Allen Moody, RFD 1, Houlton 04730
10  8  Portland, Second Parish--Stephen A. MacDonald, 85 South St., Gorham 04038
3  3  Rockport, Lakeview--Donald R. Richards, RR 1, Box 1338, Rockland, 04841
2  1  Skowhegan, OPC--Fremont A. Moody, RFD 3, Box 8860, 04976

MASSACHUSETTS

4  4  Cape Cod, Presbyterian of Cape Cod--Alfred Klaasen, 32 Junes Lane,
     E. Sandwich, 02537
1  0  Fall River, Grace--William S. Ramsey, 16 Chappaquoit Way, R.D. 2,
     E. Sandwich, 02537
8  8  Hamilton, First--William B. Mercaldi, 470 Essex St., Beverly, 01915

NEW YORK

7  5  Franklin Square, OPC--Herbert R. Muether, Ph.D., 25 Blinker Light Rd.,
     Stony Brook 11790
5  5  Lisbon, OPC--Delmar Putney, R.D. 2, 13658
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<td>New Rochelle, OPC</td>
<td>John E. Dowling, 316 Washington Blvd., Sea Girt, NJ 08750</td>
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<td>Rochester, Covenant</td>
<td>Carl N. Schauffele, c/o Covenant O. P. Church, 55 Hoover Dr., 14615</td>
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<td>Rochester, Memorial</td>
<td>John R. Schumacher, 59 Arrowhead Lane, Penfield 14526</td>
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<td>Schenectady, Calvary</td>
<td>Arthur L. Comstock, 11 Berwyn St., 12304</td>
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<td>Burlington, Church of the Servant</td>
<td>Jonathan A. Landell, R.D. 2, Box 349-1, Vergennes, 05491</td>
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**REGIONAL CHURCH OF NORTHERN CALIFORNIA**

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<td>Berkeley, Covenant</td>
<td>David L. Neilands, 1601 Cedar St., 94703</td>
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<td>Modesto, Grace</td>
<td>Richard Nielson, 3324 John Lee Lane, 95350</td>
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<td>Novato, Trinity</td>
<td>Jeffrey A. Hibbitts, 8 Jeffrey Ct., 94947</td>
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<td>Sacramento, Church of the Redeemer</td>
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<td>San Francisco, First</td>
<td>John C. Hendrickson, 2521 Gramercy Ave., Union City, 94587</td>
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<td>San Jose, Covenant</td>
<td>James Huizinga, 5935 Hosta Lane, 95124</td>
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<td>Santa Cruz, Westminster</td>
<td>Kenneth Kitts, 488 Carr Ave., Aromas, 95004</td>
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<td>Sonora, Calvary</td>
<td>Harold Bird, 1080 Mono Way, 95370</td>
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<td>S. San Francisco, Brentwood</td>
<td>Robert P. Santo, 222 Del Monte Ave., 94080</td>
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**REGIONAL CHURCH OF THE NORTHWEST**

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<td>Kalispell, Faith Covenant</td>
<td>Daniel Wassink, 1045 Conrad Dr. #70, 59901</td>
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<td>Missoula, Cornerstone</td>
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<td>Ronan, Mission Valley</td>
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**OREGON**

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<td>Eugene, Oak Hill</td>
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<td>Grants Pass, Faith</td>
<td>Dr. Julian Holman, 437 Cumberland Dr., 97526</td>
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<tr>
<td>Medford, Trinity</td>
<td>David A. Van Den Berg, 1108 Mt. Pitt, 97501</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Milwaukie, Faith</td>
<td>Dr. Eric Long, 1660 SW Maple, Lake Oswego, 97034</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
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</tr>
<tr>
<td>Newberg, Trinity</td>
<td>Marinus Vander Hoek, Rt. 4, Box 149D, 97132</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Portland, First</td>
<td>Gerrit Schouten, 2396 N.E. Liberty St., Gresham, 97030</td>
<td></td>
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</tbody>
</table>

**WASHINGTON**

<p>| | | |</p>
<table>
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<tr>
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<tbody>
<tr>
<td>Bothell, Trinity</td>
<td>Edward L. Volz, 415 240th SW, 98001</td>
<td></td>
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<tr>
<td></td>
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</tr>
<tr>
<td>Yakima, Hope</td>
<td>Roy Van Gorkom, 3203 Clinton Way, 98902</td>
<td></td>
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<tr>
<td></td>
<td>46</td>
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### Numbers of Ruling Elders On Total Session (continued)

#### REGIONAL CHURCH OF OHIO

<p>| | | | | | | | |</p>
<table>
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</tbody>
</table>

**OHIO**

- Columbus, Grace—William F. Shaw, 826 Doherty Rd., Galloway, 43119
- Dayton, Redeemer—Eugene Olivetti, 190 Teakwood Lane, Springboro, 45056

**Pennsylvania**

- Edinburg, Nashua—James T. Cover, R.D. 1, Pulaski, 16143
- Grove City, Covenant—Donald L. Dailey, RD 1, Chestnut Ridge Rd., 16127
- Harrisville, Calvary—William H. Kiester, R.D. 1, Boyers, 16020
- Hollidaysburg, Westminster—Donald B. Shumaker, 2314 11th Ave., Altoona, 16601
- Pittsburgh, Covenant—Stephen E. Gabrielse, 1181 Joan Drive, 15235
- Sewickley, Grace—Arthur J. Schwab, 212 New England Place, 15143

#### REGIONAL CHURCH OF PHILADELPHIA

**Delaware**

- Middletown, Grace—W. R. Weldon Burge, 11 E. Redding St., 19709
- Wilmington, Emmanuel—Peter Veenema, 111 Norbee Dr., 19803

**Pennsylvania**

- Blue Bell, OPC in Blue Bell—c/o P.O. Box 40, 19422
- Easton, New Life—Allen Lewis, 4110 Kesslerville Rd., 18042
- Fawn Grove, Faith—Harold Brown, R.D. 3, Delta, 17314
- Gettysburg, OPC—Clarence den Dulk, 1480 W. Lisbon Rd., Mechanicsburg, 17055
- Glenside, Calvary—Howard A. Porter, 329 Oak Road, 19038
- Hatboro, Trinity—Robert A. Kramm, 703 Beverly Rd., Holland, 18966
- Jenkintown, New Life—William E. Viss, 473 Roberts Ave., Glenside, 19038
- Kirkwood, OPC—Paul R. Propst, 101 N. Third St., Oxford, 19363
- Lansdowne, Knox—Robert H. English, 116 W. Millcrest Ave., Havertown, 19083
- Lewisburg, Tri-County—John K. Hogg, Jr. (Acting), S. 14th St. & Adams Ave., 17837
- Mechanicsville, OPC—Lawrence L. Lyford, Delaware Valley College, Doylestown, 18901
- Middletown, Calvary—David F. Rundle, 8 Palmer Dr., Camp Hill, 17011
- Oxford, Bethany—Ralph Trout, 3100 Barnside-Chrome Rd., 19363
- Philadelphia, Church of the City—Joseph Formica, 6602 Chestnut St., Upper Darby, 19082
- Philadelphia, Emmanuel Chapel—Dwaine Whitley, 1162 S. 15th St., 19146
- Philadelphia (Roxborough), Pilgrim—Ralph T. Angstadt, 4542 Manayunk Ave., 19128
- Philadelphia, S.W. Phila. Reformed Fellowship—The Rev. Edward J. McGovern, 2550 S. Franklin St., 19148
- Reading, Covenant—Dr. Robert M. Brackbill, 810 Farr Place, 19611

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**Notes:**

- The page contains a list of regional churches, including their locations and contact information.
- The list is organized by region, with Ohio on the top and Pennsylvania and Delaware following.
- Each entry includes the name of the church, the city, and contact details.

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**Additional Information:**

- The page is part of a larger document, likely a yearbook or church directory.
- The content is formatted in a tabular structure for easy readability.
- The page number is 243 in the Yearbook.
### Regional Church of the South (continued)

**Florida**

<table>
<thead>
<tr>
<th>Region</th>
<th>Church</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fort Lauderdale</td>
<td>Bethesda</td>
<td>833 Fairway Dr., Plantation, 33317</td>
</tr>
<tr>
<td>Hialeah</td>
<td>Sharon</td>
<td>13820 Kendale Lakes Dr., Miami, 33183</td>
</tr>
<tr>
<td>Melbourne</td>
<td>Christ</td>
<td>c/o 3701 Wickham Blvd., 32935</td>
</tr>
<tr>
<td>Miami</td>
<td>Int'l Community</td>
<td>12965 S.W. 185 St., 33177</td>
</tr>
<tr>
<td>Ocala</td>
<td>Faith</td>
<td>Fred Woolard, 341 SE 54th Ave., 32671</td>
</tr>
<tr>
<td>Orlando</td>
<td>Lake Sherwood</td>
<td>J. D. Phillips, 12436 Summerport Beach Way, Windemere, 32786</td>
</tr>
<tr>
<td>Sarasota</td>
<td>Sarasota Presby</td>
<td>James W. Grady, 2103 Ivy Place, 33580</td>
</tr>
<tr>
<td>Tallahassee</td>
<td>Calvary</td>
<td>Michael Andrews, 417 Margaret Ct., 32301</td>
</tr>
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**Georgia**

<table>
<thead>
<tr>
<th>Region</th>
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<th>Address</th>
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<tbody>
<tr>
<td>Atlanta</td>
<td>Redeemer</td>
<td>1986 Crescent Dr., Snellville, 30278</td>
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**Tennessee**

<table>
<thead>
<tr>
<th>Region</th>
<th>Church</th>
<th>Address</th>
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<tbody>
<tr>
<td>Chattanooga</td>
<td>Covenant</td>
<td>Kenneth Garner, 928 Kennington Hills, Hixson, 37343</td>
</tr>
</tbody>
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**Regional Church of Southern California**

**California**

<table>
<thead>
<tr>
<th>Region</th>
<th>Church</th>
<th>Address</th>
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<tbody>
<tr>
<td>Artesia</td>
<td>Cerritos Valley</td>
<td>William R. Letson, 362 Ultimo Ave., Long Beach, 90814</td>
</tr>
<tr>
<td>Bonita</td>
<td>OPC</td>
<td>Hyglen Toliver, 3045 Windy Lane, 902002</td>
</tr>
<tr>
<td>Carson</td>
<td>Grace</td>
<td>Dr. Norman E. Byer, 3601 Paseo Del Campo, Palos Verdes Estates, 90274</td>
</tr>
<tr>
<td>Chula Vista</td>
<td>Bayview</td>
<td>Garry R. Potsma, 1525 Melrose Ave., 92011</td>
</tr>
<tr>
<td>Escondido</td>
<td>New Life</td>
<td>Douglas E. Swagerty, 1751-225 W. Citracado Pkwy., 92025</td>
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<tr>
<td>Garden Grove</td>
<td>OPC</td>
<td>Donald C. Zeller, 14342 Riverton Circle, Westminster, 92683</td>
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<tr>
<td>Goleta</td>
<td>El Camino</td>
<td>A. M. Laurie, 909 Chelam Way, Santa Barbara, 93108</td>
</tr>
<tr>
<td>Hacienda Heights</td>
<td>OPC</td>
<td>Peter Van Ginkel, 1560 S. Otterbein Sp.179, Rowland Heights, 91748</td>
</tr>
<tr>
<td>La Mirada</td>
<td>Calvary</td>
<td>Thomas R. Gault, 16024 Janine Dr., Whittier, 90603</td>
</tr>
<tr>
<td>Long Beach</td>
<td>First</td>
<td>W. C. Gekler, 3252 Quail Run Rd., Los Alamitos, 90720</td>
</tr>
<tr>
<td>Manhattan Beach</td>
<td>First</td>
<td>Vernon Seklemian, 2333 Via Acolones, Palos Verdes Estates, 90274</td>
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<tr>
<td>Oxnard</td>
<td>Covenant of Grace</td>
<td>Wilbert Suwyn, 1753 7th St., Port Hueneme, 93041</td>
</tr>
<tr>
<td>San Diego</td>
<td>New Life</td>
<td>Robert Osburn, 3708 Crown Point Dr., 92109</td>
</tr>
<tr>
<td>Santee</td>
<td>Valley</td>
<td>Jacob Van de Molen, 8712 Magnolia Ave., 92071</td>
</tr>
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Grand Totals: 765 567
STATED CLERKS OF PRESBYTERY
(as of October 1, 1984)

Dakotas
The Rev. Neil J. Lodge
2426 Buttonwillow Pkwy.
Abilene, TX 79606

Mid-Atlantic
The Rev. Stuart R. Jones
3846 Emley Avenue
Baltimore, MD 21213

Midwest
The Rev. Donald M. Parker
R. R. 1, Box 68 D-1
Grand Park, IL 60940

New Jersey
Mr. Richard A. Barker
639 Shadowlawn Drive
Westfield, NJ 07090

New York and New England
The Rev. Stephen L. Phillips
42 Beresford Road
Rochester, NY 14610

Northern California
The Rev. Richard C. Miller
8 Doris Drive
Novato, CA 94947

Northwest
The Rev. Donald M. Poundstone
624 N.E. 63rd Avenue
Portland, OR 97213

Ohio
Mr. William H. Kiester
R. D. 1
Boyers, PA 16020

Philadelphia
The Rev. A. Leroy Greer
R. D. 1, Box 88
Kirkwood, PA 17536

South
The Rev. Thomas S. Champness, Jr.
2907 Townley Circle
Doraville, GA 30340

Southern California
The Rev. William E. Warren
9826 Luders Avenue
Garden Grove, CA 92644
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH
(as of October 1, 1984)

Statues:
CE - Christian Education staff
FM - Foreign Missionary
HM - Home Missionary
P - Pastor
AP - Associate Pastor
PI - Pastor, non-Orthodox Presbyterian Church
Prof. - Professor
Ret. - Retired
Tea. - Teacher
SS - Stated Supply
P-n - indicates number of churches served

Abbreviations (as used in parentheses below):
D - Dakotas
MA - Mid-Atlantic
MW - Midwest
NJ - New Jersey
NY - New York & New England
NC - Northern California
NW - Northwest
O - Ohio
Ph - Philadelphia
S - South
SC - Southern California

Adams, Jay E., Ph.D. (NJ) - The Millhouse, R.D. 1, Juliette, GA 31046
Albright, H. Wilson (Ret., SC) - 2805 S. La Plata Ave., Hacienda Heights, CA 91745
Aquila, Dominic A. D.Min., (Prof., SC) - 1212 Canterbury, Clinton, MS 39056
Arnold, John H. (NJ) -
Atallah, Victor B. (FM, MW) - P.O. Box 869, Larnaca, CYPRUS
Atwell, Robert L. (Ret., 0) - 421 Summit St., Grove City, PA 16127

Bachman, Lester R. (Ret., Ph) - 806 Dorsea Road, Lancaster, PA 17601
Bacon, Samuel H. (P, Ph) - R.D. 1, Box 37, Kirkwood, PA 19356
Bahnsea, Gregory L. (P, SC) - 2244 East Grove Ave., Orange, CA 92667
Balders, Josue' (AP, SC) - P.O. Box 3333, La Puente, CA 91744
Baurer, Harold L. (NW) - 2543 Harris St., Eugene, OR 97405
Benson, W. Lee (Ret., NJ) - 9048B Waltham Woods Road, Baltimore, MD 21234
Bero, Timothy L. (AP, D) - 3205 35th St., Apt. B, Lubbock, TX 79413
Bettler, John F. D.Min., (FM) - 2435 Oaks Circle, Huntington Valley, PA 19006
Black, Glenn L. (HM, D) - 3704 41st St., Lubbock, TX 79413
Blair, J. Anthony (NW) - 1429 Louise SE, Grand Rapids, MI 49507
Boer, Jeffrey K. (P, S) - 6270 W. 6th Ave., Hialeah, FL 33012
Bomer, William J. (AP, D) - 10506 Bounty Dr., San Antonio, TX 78245
Borton, Robert J. (P, NW) - 1829 Darwin Ave. SW, Grand Rapids, MI 49507
Boeser, James L. (P, MW) - 827 Ontario Ave., Oostburg, WI 53070
Bowman, Marvin O. Jr. (Ret., 0) - 194 Cochran Road, Pittsburgh, PA 15228
Brown, Mark R. (P, O) - 807 Peachdale Lane, Duncansville, PA 16635
Buchanan, Donald G., Jr. (Gen. Sec., NC) - 164 Pebble Woods Dr., Doylestown, PA 18901
Buikems, Henry (Ret., S) - 202 Windmere Ct., Lampighter Vill., Melbourne, FL 32935
Busch, Calvin A. (Tea., NJ) - 123 Park Ave., Convent Station, NJ 07061

Campbell, James W. (P, NY) - 104-G N. Turnpike Road, Wallingford, CT 06492
Campbell, Kenneth J. (P, NJ) - 151 S. Broadway, Fair Lawn, NJ 07410
Champness, Thomas S., Jr. (P, S) - 2907 Townley Circle, Doraville, GA 30340
Chanous, Leonard F. (Tea., NJ) - 104 N. Lincoln Drive, Wenonah, NJ 08090
Christian, George S. (NJ) - 11 Ramapo Road, Pompton Plains, NJ 07444
Church, Thomas D. (HM, NW) - 1418 Garfield Ave., Yakima, WA 98902
Coie, Bruce A. (Ret., SC) - 4328 S. Elm St., Apt. 2, Long Beach, CA 90807
Cole, David W. (P, NC) - 19249 Rockridge Way, Sonora, CA 95370
Commeret, Raymond E. (NY) - Box 156, East Barre, VT 05649
Conard, Larry D. (NW) - 2301 Van Ness St., Eugene, OR 97403
Conn, Harvie M. Litt., (Prof., NJ) - 5144 Wayne Ave., Philadelphia, PA 19144
Cook, Gordon H., Jr. (PI, NY) - P.O. Box 2, West Fairlee, VT 05083
Cooper, Thomas M. (Ret., SC) - 908 E. Hampton St., Tucson, AZ 85719
Gaffin, Richard B., Jr., Th.D. (Prof., Ph) - 2330 Pleasant Ave., Glenside, PA 19038
Galbraith, John P. (Gen. Sec. Emer., Ph) - 2345 Willow Brook Dr., Huntingdon Valley, PA 19006
Garrisi, John W. (SC) - 12224 Wendy Drive, Cerritos, CA 90701
George, David A. (P, MU) - 160 Lau Street, Green Bay, WI 54302
Georgan, Theodore J. (P, NY) - 65 Hoover Drive, Rochester, NY 14615
Gerber, Richard R. (P, MU) - 565 Shepard Ave., Hamden, CT 06154
Gibbons, Roger L. (P, D) - 1716 Rolling Ridge, Bethany, OK 73006
Goddard, Burton L., Th.D. (Bet., NY) - 163 Chebacco Rd., S. Hamilton, MA 01982
Grady, John C. (P, S) - 3668 Schwalbe Drive, Sarasota, FL 33580
Graham, Robert H. (Bet., NC) - 308 High Street, Bridgewater, VA 22812
Gramp, Robert A. (P, NJ) - 65 Hitchner Ave., Bridgeton, NJ 08302
Greer, A. LeRoy (Ph) - 2817 May Ave., Redondo Beach, CA 90278
Hake, Steven R. (FM, MA) - 99 Alley 20 Lane, 89 Chin Shan Rd., San Min District, Kaohsiung 800, TAIWAN
Hall, George W., Jr. (P, MA) - 8895 Sweet briar St., Manassas, VA 22110
Haney, George E., Jr. (P, MA) - 2416 Cedar Lane, Vienna, VA 22189
Hard, Theodore (FM, NJ) - P.O. Box 184, Pusan, KOREA 600
Harrell, Mack F. (P, NJ) - 1125 Summit Ave., Westfield, NJ 07090
Harrington, Mark T. (P, NY) - 154 Haskins Ave., Tiverton, RI 02878
Harris, Allen H., Jr. (P, MA) - 6305 Tamar Drive, Columbia, MD 21045
Harting, Robert P., Jr. (P, Ph) - 202 N. Broad St., Middletown, DE 19709
Haven, Robert W. (P, NW) - 1522 E. Harrison St., Wheaton, IL 60187
Henning, Barry F. (P, S) - 1340 Cenora Lane, Hixson, TN 37343
Hibelink, John R. (FM, D) - 6206 Oxbow Trail, Amarillo, TX 79106
Hodgson, Richard G. (Prof., D) - 912 Second Ave. NE, Sioux Center, IA 51250
Hoekstra, Ronald J. (P, NW) - 308 Center Ave., Janesville, WI 53545
Hohenberger, Steve G. (Ph, NJ) - R.D. 1, Box 88, Kirkwood, PA 17536
Horner, Richard L. (HM, MA) - 5522 Lynn Dell Road, Roanoke, VA 24018
House, Mark A. (P, SC) - 2817 May Ave., Redondo Beach, CA 90278
Hubenthal, Karl A. (P, Ph) - 311 N. Lansdowne Ave., Lansdowne, PA 19050
Hunt, Bruce F. (P, Ph) - 1624 Rockwell Road, Abington, PA 19001
Jerrell, Glenn D. (P, D) - Rt. 1, Box 32A, Roswell, NM 88201
Johnson, Dennis E. (Prof., SC) - 1413 York Ave., Escondido, CA 92027
Johnson, John H. (P, NY) - 908 Pinkerton, Tyler, TX 75701
Johnson, John J. (HM, NY) - R.D. 5, Manny's Corners Rd., Amsterdam, NY 12010
Jones, Stuart R. (P, MA) - 3846 Emley Ave., Baltimore, MD 21213
Julien, John C. (P, Ph) - 5924 N. Seventh St., Philadelphia, PA 19120
Kamrath, Roswell (Ret., D) - 103 New Jersey St., Bismark, ND 58501
Kaufman, Richard P. (P, SC) - 803 Omar Drive, Escondido, CA 92025
Kellam, Harold S. (P, NW) - 28 Dale Drive, Kalispell, MT 59901
Keller, Rollin P. (P, SC) - 1040 Jay Street, Carson, CA 90745
Kellogg, Edward L. (Ret., MA) - 3 Belmont Place, Leesburg, VA 22075
Kern, James F. (P, NY) - 117 Railroad Ave., S. Hamilton, MA 01982
Kerns, Roy L. (D) - 45 E. 54th St., Tulsa, OK 74105
Kicksasola, Louis (Ret., S) - 27415 S.W. 143 Ave., CT63, B2, Naranja, FL 33032
Kieser, David W. (AP, D) - 5407 N.W. 36th, Oklahoma City, OK 73122
King, David W. (P, D) - Box 385, Hamill, SD 57534
Kinneer, Jack D. (Ph, D) - 1342 Lehigh St., Easton, PA 18042
Kline, Meredith G. (Ph, NJ) - 36 Martel Rd., S. Hamilton, MA 01982
Knodel, Richard E., Jr. (P, MA) - 61 Village Road, Lynchburg, VA 24502
Knowles, Louis E. (Ret., SC) - 3247 Roxanne Ave., Long Beach, CA 90808
Knudson, Robert D., Ph.D. (Prof., Ph) - 1341 Osbourne Ave., Roslyn, PA 19001
Kostas, George S. (P, NJ) - 308 E. Rand Ave., Wildwood, NJ 08260
Krabbenb, Hendrik, Th.D. (Prof., s) - 1301 Aladdin Lane, Lookout Mtn, TN 37350
Krispin, William C. (Admin., Ph) - 4916 Greene St., Philadelphia, PA 19144
Kuschke, Arthur W., Jr. (Ret., Ph) - 3263 Ashton Road, Dresher, PA 19025
Lanious, Chester - 419 S. Quapaw, Bartlesville, OK 74003
Larson, Stephen A. (P, SC) - 2382 Roscommon Ave., Montgomery Park, CA 91754
Latal, Gerald G., Th.D. (Ret., NC) - 1581 Spruce Ave., #C, Anderson, CA 96007
Lee, Charles Y. (Chap., NC) - USA ECT-Signal Bn, Box 245, APO, San Francisco, CA 96331
Latham, Robert W. A. (P, NJ) - 120 Park Ave., Convent Station, NJ 07961
Lewis, Richard M. (P, NC) - 1623 Tacoma Ave., Berkeley, CA 94707
Lillback, Peter A. (P, Ph) - 264 Mt. Vernon St., Oxford, PA 19363
Lins, Craig T. (P, NJ) - R.D. 3, Elmer, NJ 08318
Lodge, Neil J. (P, Ph) - 2426 Buttonwillow Pkwy., Abilene, TX 79606
Logan, Samuel T., Jr., Ph.D. (Prof., NW) - 430 Montier Rd., Glenside, PA 19038
Long, L. Craig, Ph.D. (Ret., Ph) - 406 University Ave., Sallingsgrove, PA 17870
Lucas, Robert (P, MA) - P.O. Box 212, Odenton, MD 21113
Lutz, Ronald E. (P, Ph) - 355 Roslyn Ave., Glenside, PA 19038

Mahaffy, John W. (P, NW) - 611 E. Sheridan St., Newberg, OR 97132
Malcol, Calvin R. (P, NW) - 906 S. Holly St., Medford, OR 97501
Male, Jonathan D. (P, NC) - 5283 Rucker Drive, San Jose, CA 95124
Maliepaard, Mark (P, SC) - 9 Connooley Circle, Chula Vista, CA 92011
Mallin, John W., III (P, NY) - 65 E. Main St., E. Williamson, NY 14449
Marshall, Robert L. (FM, NJ) - P.O. Box 1285, Kaoshiung 800, TAIWAN
Marston, George W. (Ret., SC) - 161 E. Orangethrop, Sp. 129, Placentia, CA 92670
Mays, Clarence R. (D) - 2105 Custer Pkwy., Richardson, TX 75080
McGovern, Edward J. (P, Ph) - 2550 S. Franklin St., Philadelphia, PA 19148
McIlhenny, Charles A. (P, NC) - 1350 Lawton St., San Francisco, CA 94122
McIlwaine, R. Heber (Ret., NW) - 3106 Ori Place, Dresher, PA 19025
McKenzie, Harold A. (P, SC) - 2152 Keith Rd., Abington, PA 19001
McKenzie, Ronald J. (P, NW) - 504 Cedar Ave., Auburn, ME 04210
McKenzie, Ronald J. (P, NW) - 118 N.W. Newport, Bend, OR 97701
McKenna, Henry (NM, MA) - 4515 Sandy Spring Rd., Burtonsville, MD 20866
McLain, George C. (P, SC) - 2355 Evergreen St., San Diego, CA 92106
Miller, C. John, Ph.D. (P, Ph) - 415 Walnut St., Jenkintown, PA 19046
Miller, David J. (Ph) - 8007 Flourtown Ave., Wyndmoor, PA 19118
Miller, Donald R. (P, NW) - 18 Cleaves St., Auburn, ME 04210
Miller, Richard C. (P, NC) - 8 Doris Drive, Novato, CA 94947
Miller, Steven F. (P, Ph) - 2239 Fairhill St., Glenside, PA 19038
Milojevic, Jay M. (P, NW) - 1345 NW Prospect, Grants Pass, OR 97526
Mininger, Larry G. (P, S) - 3716 Westgate Road, Orlando, FL 32808
Minnig, Robert A. (S) - 1585 Dillon Road, Maple Glen, PA 19002
Mitchell, John J. (Ph) - 3106 Ori Place, Dresher, PA 19025
Moore, David M. (FM, MA) (on furlough) - 2192 Keith Rd., Abington, PA 19001

After 7/31/85: 5-3-26 Kojirakawa Machi, Yamagata shi 990, JAPAN

Moore, Lardner W. (Ret., NW) - 29601 Ogden Road, Troutdale, OR 97060
Moran, Allen P., Jr. (P, NC) - 2285 Byer Road, #4, Santa Cruz, CA 95062
Moreau, William E. (NY) - RFD 1, Box 10, Jonesboro, ME 04648
Morison, Patrick H. (P, NW) - 106 219th St. SE, Bothell, WA 98010
Morton, George F. (P, Ph) - 246 Surrey Road, Warminster, PA 18974

Newcomb, Robert W. (P, SC) - 163 Alpine Drive, Goleta, CA 93117
Nicholas, Robert E. (Ret., SC) - 421 Mission St., Apt. A, S. Pasadena, CA 91030
Wilson, V. Robert (D) - 3500 N. 68th St., Lincoln, NE 68507
Nonhoff, Melvin B. (Ret., NC) - 2324 Mattison Lane, Santa Cruz, CA 95062

O'Leary, David J. (P, Ph) - 344 Spring St., Reading, PA 19601
Oliver, LeRoy B. (Admin., NJ) - 1074 Wynwood Ave., Abington, PA 19001
Strimple, Robert B., Th.D. (Prof., SC) - 545 Howe Place, Escondido, CA 92025
Sutton, Stanford M., Jr. (P, NY) - 23 Neal St., Portland, ME 04102
Swagerty, Douglas E. (P, SC) - 1759 Yourell Ave., Carlsbad, CA 92008
Swanson, C. Herbert (D) - 1201 NW 105th Terrace, Oklahoma City, OK 73114

Tanzie, Robert B. (P, NJ) - 11 Park Drive, Bellmawr, NJ 08030
Taws, Donald H. (P, NJ) - R.D. 2, Box 301, Phillipsburg, NJ 08865
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