MINUTES
of the
FIFTY-THIRD GENERAL
ASSEMBLY

Meeting at St. Davids, Pennsylvania

June 10—18, 1986

and

YEARBOOK
of
THE ORTHODOX PRESBYTERIAN CHURCH

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

Moderator
The Rev. Robert B. Strimple, Th.D., 545 Howe Place, Escondido, CA 92025

Stated Clerk
The Rev. John P. Galbraith, 2345 Willow Brook Dr., Huntingdon Valley, PA 19006

Assistant Clerk

Statistician
Mr. Luke E. Brown, 1585 Bauman Dr., Maple Glen, PA 19002

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FOREWORD

This volume contains three main sections:

JOURNAL - the Minutes of the daily sessions of the Assembly. Though the Journal does not contain the documents that appear in the second section (Appendix) it does contain any recommendations made in those documents; they appear in the Journal at the point at which they were first considered. For ease of reference and cross-reference the Journal is divided into articles, denoted by the symbol §. In the Index the symbol is used in combination with bold-face type to set the references to the Journal clearly apart from references to the Appendix and Yearbook, which are not in bold-face. Journal references are thus to article numbers, not to pages.

APPENDIX - the documents submitted to the Assembly by presbyteries, committees of the Church, and by other bodies, for the Assembly's consideration. They appear in the Appendix in the order in which they were presented to the Assembly. One additional document, ordered by the Assembly, Advisory Committee Reports Referred to the 54th General Assembly, appears as the last page of the Appendix. References to these documents are by page number, in both the Journal and the Index.

YEARBOOK - general information about the denomination. References to this section are by page number.

The Clerk welcomes suggestions to increase the usefulness of these annual volumes.

Errata
Minutes of the 52nd (1985) General Assembly

Corrections of typographical and other errors in the Minutes of the 52nd (1985) General Assembly are to be found on the last page of this volume. It should be removed and placed in your copy of those Minutes.
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## JOURNAL

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1. OPENING WORSHIP. The Fifty-third General Assembly was called to order at 10.00 a.m. by the Rev. John R. Hilbelink, Moderator of the Fifty-second General Assembly. Mr. Hilbelink constituted the meeting with a worship service and delivered a sermon on the subject “God’s Solid Foundation,” based on 2 Timothy 2:19.

The sacrament of the Lord’s Supper was administered by Mr. Hilbelink, assisted by the Rev. Robert H. Graham, and Ruling Elders Robert M. Coie, Garret A. Hoogerhyde, David L. Neilands, Donald H. Potter, Arthur J. Schwab, James W. Van Dam, Ph.D., Ronald E. VandenBurg, and Earl E. Zetterholm.

The offering, which was designated for the General Assembly Travel Fund, amounted to $575.40.

2. RECESS. The Assembly recessed, following the pronouncement of the benediction by Mr. Hilbelink, at 11:37 a.m.

TUESDAY AFTERNOON, JUNE 10

3. RECONVENE. The Assembly reconvened at 1:16 p.m. with the reading of Galatians 6:12-18 by the Moderator, and the singing of the hymn, When I survey the wondrous cross. The Moderator led in prayer.

4. COMMISSIONERS, ROLL. The Roll of Commissioners, which includes those enrolled at this and all later points in the Assembly, follows:

Presbytery of the Dakotas
Ministers - Leonard J. Coppes, Lawrence R. Eyres, David W. King, Craig R. Rowe, Gerald I. Williamson
Ruling Elders - Cyril T. Nightengale, Ronald E. VandenBurg, Larry A. Woiwode

Presbytery of the Mid-Atlantic
Ministers - Everett C. DeVelde, Douglas A. Felch, George W. Hall, Jr., George E. Haney, Jr., Edward L. Kellogg, Thomas E. Tyson
Ruling Elders - Richard Hake, Richard Kochendarfer, Steve Larson, Donald Potter

Presbytery of the Midwest
Ruling Elders - Roy Ingvoldstadt, Steve Miller, William J. Vermeulen, Clarence Worst,
§4 cont. FIFTY-THIRD GENERAL ASSEMBLY

Earl E. Zetterholm

Presbytery of New Jersey

Presbytery of New York and New England
Ruling Elders - Russell W. Copeland, Jr., F. Kingsley Elder, Jr., Frank Emley, Richard L. Guido, Herbert R. Muether, Donald R. Richards

Presbytery of Northern California
Ruling Elders - James J. Johnson, Russell M. Johnson, David L. Neilands

Presbytery of Northwest
Ministers - Glenn T. Black, Thomas D. Church, Albert G. Edwards, II, Jay M. Milojevich, Donald M. Poundstone
Ruling Elders - Mark T. Bube, Terry M. Gray, Leonard W. Schmurr

Presbytery of Ohio
Ministers - Mark R. Brown, Charles G. Dennison, Leo A. Frailey, Lawrence Semel
Ruling Elders - Thomas F. Armour, Arthur J. Schwab, Craig E. Wargo

Presbytery of Philadelphia

Presbytery of the South
Ministers - Elmer M. Dortzbach, Gary K. Edwards, Robert Evans, John C. Grady, Roger W. Schmurr, Robert L. Vining
Ruling Elders - John Berrios, Cooper Kirk, J. Donald Phillips

Presbytery of Southern California
Ministers - Dominic A. Aquila, Dana W. Casey, Henry W. Coray, John M. Frame, Mark A. House, Dennis E. Johnson, Mark E. Maliepaard, Robert E. Nicholas, Dwight H. Poundstone, Lewis A. Ruff, Jr., Robert B. Strimple, Douglas E. Swagerty
Ruling Elders - Mitchell J. Brittnacher, Robert M. Coie, Richard Jones, A. M. Laurie, Steven Lindsey, Gerald Neumair, Herbert F. Pink
Presbytery of the Southwest

Ministers - Glenn D. Jerrell, David W. Kiester, Neil J. Lodge, Jack J. Peterson, Gerald S. Taylor
Ruling Elders - Gary W. Davenport, James W. Van Dam
Ex Officio - John R. Hilbelink (Southwest), John P. Galbraith (Philadelphia)

5. CORRESPONDING MEMBERS.
   a. Committee Representatives - The Rev. Messrs. Lester R. Bachman (Philadelphia), Committee on Diaconal Ministries; Donald G. Buchanan, Jr. (Northern California), Committee on Foreign Missions; Donald J. Duff (Southern California), Committee on Revisions to the Book of Discipline and the Directory for Worship; Allen H. Harris, Jr. (Mid-Atlantic), Committee on Christian Education

   b. Fraternal Delegates - Ruling Elder W.H.F. Kuykendall, Ph.D. (Associate Reformed Presbyterian Church), the Rev. Messrs. Jelle Faber, Th.D. (Canadian Reformed Churches), Marten H. Woudstra, Th.D. (Christian Reformed Church), Clement Graham (Free Church of Scotland), Byung Do Kim (Korean American Presbyterian Church), Morton H. Smith, Th.D. (Presbyterian Church in America), Leon F. Wardell (Presbyterian Church in America), Chwe, Eegu (Presbyterian Church in Korea (Kosin), Noel F. Weeks, Ph.D. (Reformed Churches of Australia), Shigeru Yoshioka (Reformed Church in Japan), Vernon Pollema (Reformed Church in the United States), David C. Coon (Reformed Presbyterian Church of North America)

6. APPORTIONMENT AND ENROLLMENT OF COMMISSIONERS.

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td>Dakotas</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>6</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Midwest</td>
<td>8</td>
<td>8</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>New Jersey</td>
<td>11</td>
<td>11</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>New York and New England</td>
<td>10</td>
<td>10</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Northern California</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Northwest</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>3</td>
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<tr>
<td>Philadelphia</td>
<td>13</td>
<td>13</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>South</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Southern California</td>
<td>12</td>
<td>12</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Southwest</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Moderator, 52nd G.A.</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
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<tr>
<td>Stated Clerk, 52nd G.A.</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>92</strong></td>
<td><strong>92</strong></td>
<td><strong>60</strong></td>
<td><strong>53</strong></td>
</tr>
</tbody>
</table>

Total enrollment of minister/ruling elder commissioners - 145

7. SURVEY OF COMMISSIONERS’ LENGTH OF SERVICE. A survey of the commissioners and corresponding members present yielded the following information as to their dates of ordination:
**Dates of Ordination**

<table>
<thead>
<tr>
<th>Dates</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 1980</td>
<td>25</td>
</tr>
<tr>
<td>Jan. 1, 1970 to Dec. 31, 1979</td>
<td>46</td>
</tr>
<tr>
<td>Jan. 1, 1950 to Dec. 31, 1959</td>
<td>22</td>
</tr>
<tr>
<td>Jan. 1, 1940 to Dec. 31, 1949</td>
<td>8</td>
</tr>
<tr>
<td>Before Jan. 1, 1940</td>
<td>12</td>
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*Those attending a General Assembly for the first time* 22

8. **MODERATOR ELECTED.** The floor was declared open for nominations to the office of Moderator. The following were nominated: Drs. Strimple and Elder. Dr. Strimple was elected on the first ballot, at which time Mr. Hilbelink welcomed Dr. Strimple to the chair.

9. **OVERTURES AND COMMUNICATIONS.** The Clerk presented Overtures and Communications addressed to the Assembly. See: OVERTURES, pp. 61-64 COMMUNICATIONS, pp. 65-87

10. **DAILY SCHEDULE.** On motion the times for convening, recessing, and reconvening were adopted as follows:

<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td><strong>Morning</strong></td>
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<tr>
<td>8:00 a.m.</td>
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<tr>
<td>10:00-10:20 a.m.</td>
</tr>
<tr>
<td>12:15 p.m.</td>
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<tr>
<td><strong>Afternoon</strong></td>
</tr>
<tr>
<td>1:15 p.m.</td>
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<tr>
<td>3:25-3:45 p.m.</td>
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<tr>
<td>5:00 p.m.</td>
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<tr>
<td><strong>Evening</strong></td>
</tr>
<tr>
<td>6:30 p.m.</td>
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</table>

All sessions of the Assembly open with the singing of a hymn and prayer. A daily devotional service: 11:55 a.m. to 12:15 p.m., except Thursday Thurs. 6/12, 8:55 p.m.-9:15 p.m. Mon. 6/16, H. M. Conn (N. J.)

L. R. Eyres (Dakotas) Tue. 6/17, T. J. Georgian (NY&NE)

Fri. 6/13, T. E. Tyson (Mid-Atlantic) Wed. 6/18, R. H. Graham (No. Cal.)

Sat. 6/14, L. A. Dunn (Midwest) Recess Tuesday after item 13 (about 3:30 p.m.) to:

a. Permit Advisory Committees to begin work
b. Celebrate Semicentennial beginning Wednesday, 8:30 a.m. Advisory Committees resume work Thursday 1:15 p.m. Reconvene Thursday 6:30 p.m. (If the Moderator determines that Advisory Committee work has been sufficiently completed)

No sessions Saturday evening or on the Lord’s Day

11. **DOCKET ADOPTED.** The docket as presented by the Clerk was adopted as follows:

<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>Recess</td>
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<tr>
<td>3:30 p.m.</td>
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Reconvene Thursday, 6:30 p.m., or at earlier call of the Moderator

Report of the Stated Clerk
Report of the Trustees of the General Assembly; nomination of Stated Clerk
Report of the Statistician; Statistical Report for 1985
Election of Stated Clerk
Appointment of Assistant Clerk
Election of Statistician
Greetings and addresses by Fraternal Delegates from other bodies to be at a mutually agreed time during the Assembly
Report of the Committee on Christian Education
Report of the Committee on Home Missions and Church Extension
Report of the Committee on Foreign Missions
Report of the Committee on Coordination
Report of the Committee on Ecumenicity and Interchurch Relations
Report of the Committee on Diaconal Ministries
Report of the Committee on Pensions
Report of the Committee on Hermeneutics of Women in Ordained Office
Report of the Committee on the Semicentennial
Report of the Historian
Report of the Historian's Committee
Report of the Committee on Uninstalled Officers
Report of the Committee on Revisions to the Book of Discipline and Directory for Worship
Report of the Committee on Reformed Ecumenical Synod Matters
Report of the Missions Correspondent for the Reformed Ecumenical Synod
Report of the Committee on a Pre-Assembly Conference
Report of the Chaplains Commission
Report of the Committee to Visit Kidani-Hiwot Church
Report of the Committee to Study Paedocommunion
Report of the Committee on Appeals and Complaints
Report of the Committee on Overtures and Communications
Report 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
Report of the Committee on Standing Committee Records
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 (Note: Each day's Minutes are read at the opening of the following day's session)
Dissolution of the Assembly (projected terminus: Noon, Wednesday, June 18)

12. TEMPORARY COMMITTEES ERECTED. 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. Schaufele, Conn, Corey, Ellis, Fikkert, Guido, Neumair, Nightengale, Odiorne, Solis
§12 cont.  

FIFTY-THIRD GENERAL ASSEMBLY

Advisory Committee 2  
Report of the Committee on Christian Education (including Hymnal Revision), Overtures 6, 9, and 10; Communication 14; and the reports of the Theological Advisers for Hymnal Revision  
Messrs. Lewis, Armour, Coray, Davis, Dennison, Grady, Ingvoldstadt, Swagerty, Van Dam

Advisory Committee 3  
Report of the Committee on Home Missions and Church Extension, Pre-Assembly Conference, Chaplains Commission, and Overtures 2 and 7  
Messrs. Coie, Brittnacher, Craven, R. H. Graham, Lillback, R. S. Lodge, Lutz, McGovern, Nicholas

Advisory Committee 4  
Reports of the Committee on Coordination, Stated Clerk, and Trustees  

Advisory Committee 5  
Report of the Committee to Study Paedocommunion/Minority Report, and Report of Committee to Visit Kidani-Hiwt Church  
Messrs. Emley, Felch, R. W. Graham, Jerrell, N. J. Lodge, Schwab, Shisko, Stonehouse, Zetterholm

Advisory Committee 6  
Report of the Committee on the Hermeneutics of Women in Ordained Office  
Messrs. Hilbelink, Eckardt, Georgian, D. Johnson, Ruff, Steinruck, Thompson, Tyson, Wargo, Worst

Advisory Committee 7  
Reports of the Committees on Diaconal Ministries and Pensions, and Overture 3  
Messrs. Muether, Cameron, Davenport, Dunn, Evans, R. Johnson, Kiester, S. Larson, L. W. Schmurr

Advisory Committee 8  
Report of the Committee on Ecumenicity and Interchurch Relations, Overture from the Presbytery of Northern California to the 51st General Assembly (Ov. 4), Overture 8, Communication 1, and Recommendation 1 of the Committee on RES Matters  
Messrs. Nelson, Brown, Bube, Copeland, Cottenden, Ediger, Frame, Haney, Kirk, Neillands, Taylor, Williamson

Advisory Committee 9  
Report of the Committee on Revisions to the Book of Discipline and Directory for Worship, and the Report of the Stated Clerk  
Messrs. D. M. Poundstone, Commeret, Curry, Dortzbach, Kinnaird, Kochendarfer, Woiwode

Advisory Committee 10  
Reports of the Semicentennial Committee, the Historian, the Historian’s Committee, and the Statistician (including the Statistical Report)  
Messrs. Vermeulen, Black, Campbell, Hard, Keenan, Krispin, Potter, Smith

6
Advisory Committee 11
Report of the Committee on Uninstalled Officers
Messrs. Rowe, Attalah, Cummings, DeVelde, Gaffin, Lindsey, Male, Peterson, Pink, Singer, Vail

Advisory Committee 12
Reports of the Committee on RES Matters, RES Missions Correspondent, Overture 5, and Communications 4, 5, and 19
Messrs. Barker, Acker, Aquila, Berrios, Elder, Heywood, Jones, Kellogg, Vandenburg, Vining

Committee on Overtures and Communications
Overtures 1 and 4, and Communications 6 and 7
Messrs. Hake, Denton, G. K. Edwards, Eyres, S. Miller, Sowder, Viss

Committee on Presbyterial Records
Presbytery records and Communications 2, 3, 10, 11, 12, 13, 15, 17, 18, 20, and 21
Messrs. R. Miller, Casey, Church, Dawson, Frailey, Gamble, Hall, House, Kern, King, Sutton, Taws

Committee on Standing Committee Records
Standing Committee records and Communications 8, 9, and 16
Messrs. Semel, Gray, J. J. Johnson, Julien, Milojevich, Richards

Committee on Date, Place, and Travel
Account Statement of the General Assembly Travel Fund
Messrs. D. R. Miller, Gardner, Watson

General Assembly Fund Budget Review
Account statement of the General Assembly Fund, and proposed budgets for special committees and other expenses of the General Assembly
Messrs. Ruff, J. D. Phillips

13. RECESS. The Assembly recessed at 2:36 p.m. for Advisory Committee meetings and for the celebration of the Semicentennial of the OPC following prayer led by the Moderator.

SEMICENTENNIAL CELEBRATION

WEDNESDAY, JUNE 11

8:30- 8:45 a.m.  Service of praise led by Roger Schmurr
8:45- 9:30 a.m.  Machen, Culture, and the Church - Charles G. Dennison
9:30-10:15 a.m.  Liberalism: A Viable Enemy? - D. Clair Davis, Th.D.
10:30-11:15 a.m. A Minister’s Perspective on the Church - Lawrence R. Eyres
11:15-12:00 noon  Reminiscences from a panel of long-time members of the Orthodox Presbyterian Church
1:15- 4:30 p.m.  Bus tour of Philadelphia-area sites significant to Orthodox Presbyterian Church history
7:00 p.m.  Semicentennial Banquet. A multi-media presentation of Orthodox
THURSDAY MORNING, JUNE 12

8:30- 8:45 a.m.  Service of praise led by Lewis A. Ruff, Jr.
8:45- 9:30 a.m.  The OPC and the American Church Scene - Mark Noll
9:30-10:15 a.m.  Some Reflections on the Theological Identity of the OPC - Richard B. Gaffin, Jr., Th.D.
10:30-11:30 a.m.  Panel discussion with all speakers participating
11:30-11:45 a.m.  Service of praise led by Donald G. Buchanan, Jr.

THURSDAY EVENING, JUNE 12

14. RECONVENE. The Assembly reconvened at 6:33 p.m. with the singing of the hymn, Who Is on the Lord's Side? Dr. Elder led in prayer.

15. ROLL CALL. The Clerk called the roll of those who had not been enrolled previously.

16. MINUTES. The minutes of the sessions of Tuesday, June 10, were approved as presented.

17. FRATERNAL GREETINGS. The Clerk read letters of fraternal greetings from the Reformed Churches of New Zealand and the Presbyterian Church in Korea (Hapdong), and from David C. Coon, fraternal delegate of the Reformed Presbyterian Church of North America (who could not stay to address the Assembly).

18. WESTMINSTER SEMINARY CALIFORNIA. On motion the request of Dr. Strimple to give a brief report on the ministry of Westminster Theological Seminary in California was granted, at a time convenient to the Moderator.

19. FRATERNAL DELEGATES INTRODUCED. Mr. Galbraith introduced to the Assembly the Rev. Messrs. Leon F. Wardell, fraternal delegate of the Presbyterian Church in America, and Vernon Pollema, fraternal delegate of the Reformed Church in the United States. On motion Messrs Wardell and Pollema were enrolled as Corresponding Members.

20. PRESENTING REPORTS. On motion Standing Rule Chapter VI, Section 7, was suspended and the reports of the Committees on Christian Education, Foreign Missions, Home Missions and Church Extension, Coordination, Diaconal Ministries, Pensions, Ecumenicity and Interchurch Relations, a Pre-Assembly Conference, to Study Paedocomunion, Revisions to the Book of Discipline and Directory for Worship, the Semicentennial, and RES Matters, the Hermeneutics of Women in Ordained Office, and Uninstalled Officers; also the reports of the Stated Clerk, the Trustees of the General Assembly, the Statistician, the Historian, the Historian's Committee, and the Theological Advisors on Hymnal Revision; and the reports of Advisory Committees that were available to the Assembly and so announced to the Assembly at least 24 hours before their presentation on the floor.

21. STATED CLERK'S REPORT. Mr. Galbraith presented the report of the Stated Clerk (cf. p. 88). The following recommendations were presented:
RE: General Assembly Fund (cf. p. 93, VII,B.2.)
1. That the General Assembly continue the practice of adopting annual budgets for the General Assembly Fund and the General Assembly Travel Fund on the basis of the communicant rolls of the churches as of December 31 of the previous year.
2. That the General Assembly inform the churches that it expects them to make these payments in one of two ways:
   a. The amount in full
      (1) For the General Assembly Fund by October 30 in the same year as the General Assembly
      (2) For the Travel Fund by February 28 of the year following the General Assembly
   b. Proportionate payments of the full amount, on a monthly basis, the full amount for both funds to be completed no later than February 28 of the year following the General Assembly
3. That all ministers, who are not counted as communicant members of congregations in the membership statistics reported annually by the congregations to the General Assembly, be requested to contribute the combined per communicant amount for the General Assembly and Travel Funds.
4. That the General Assembly instruct the Stated Clerk to send statements on November 30 and March 15 to those that have not paid the full amounts by those dates.

RE: Standing Rules (cf. p. 95, VIII, C.2.)
1. That this Assembly propose to the 54th General Assembly the following amendments to the Standing Rules:
   a. Add a new paragraph at the end of III,B.3. (revised numbering): “p. To serve as the agent for clearance of the calendar for any individual or committee of the Church that may be considering a pre-assembly conference.”
   b. (1) Add a new Section 8 to Chapter I and re-number the previous “8” to “9”: “Election of commissioners and alternates for a regular General Assembly shall be held so that the Stated Clerk may be notified of the elections no later than ten weeks prior to the General Assembly. The Clerks of the presbyteries shall certify the election of these commissioners and alternates to the Stated Clerk of the Assembly in writing, and shall also certify to him, in writing, the withdrawal of commissioners and the alternates who replace them. Certification of ruling elder commissioners shall include their full names and addresses.”
   (2) The Clerk recommends that this proposed Standing Rule be adopted also as a separate motion to be effective for the 54th General Assembly.
   c. Add a new sentence at the end of I,B.: “If members of such committees are elected as commissioners to the Assembly the committees should avoid unnecessary appointment of corresponding members of the Assembly.”
   d. Add a new Section 4 to III,B.: 4. “The duties of the Assistant Clerk shall be;”
      a. To record the daily minutes of the Assembly and prepare them for approval.
      b. “To assist the Stated Clerk as may be determined from time to time.”

22. FORM OF GOVERNMENT AMENDMENTS ADOPTED. The Moderator announced in accord with the Form of Government, Chapter XXXII, Section 2, that the amendments proposed by the 52nd General Assembly to the presbyteries (cf. Minutes, 52nd General Assembly, §73,74, p. 45) had been adopted and were in effect. The Moderator
later ruled that the adopted amendments were not retroactive.

23. ADVISORY COMMITTEE 4 (Stated Clerk). Mr. Hoogerhyde led in prayer for the Clerks, Trustees, and the Statistician, and presented the report of Advisory Committee 4 concerning the report of the Stated Clerk as follows:

I The Committee met with Mr. Galbraith concerning his report.
II Concerning Recommendations of the Stated Clerk:
   A. The Committee concurs with the recommendations in Section VII,B.2.
   B. The Committee concurs with the recommendations in Section VIII,C.2.
III Requests for Advice The Committee responded to the Clerk's request for advice.
IV The Committee commends the Stated Clerk for his diligence and expresses its appreciation for his service to the church.

24. RECOMMENDATION ACTION. On separate motions the recommendations of the Stated Clerk in re the General Assembly and Travel Funds were adopted except that Recommendation VII,B.2.3. was referred back to the Stated Clerk with the request that he report to this Assembly. (See §229-230).
   On separate motions the recommendation of the Stated Clerk in re proposed amendments to the Standing Rules were adopted, including Recommendation VIII,C.2,b.(2), putting Recommendation b.(1) into effect for the 54th General Assembly.

25. STANDING RULES AMENDMENTS ADOPTED. On motion the amendments to the Standing Rules proposed by the 52nd General Assembly (cf. Minutes, §22-2,4,5) were adopted.

26. TRUSTEES REPORT. Mr. S.F. Miller, President of the Trustees of the General Assembly, presented its report (cf. p. 97).
   1. They nominated the Rev. John P. Galbraith to be Stated Clerk of the Assembly
   2. They recommended that his remuneration be $10,000 per year, and
   3. They recommended that his duties be those listed in the Standing Rules as Chapter IV, Section 3, except items h,i,j, and k. (now Chapter III, Section 3, except item h.)

27. ADVISORY COMMITTEE 4 (Trustees). Mr. Hoogerhyde presented the report of Advisory Committee 4 concerning the report of the Trustees of the General Assembly as follows:

I The Committee consulted with Steven F. Miller, John P. Galbraith, and LeRoy B. Oliver on the Report of the Trustees. Mr. Oliver, a member of this Advisory Committee, absented himself from the deliberations and decisions of the Committee concerning the Report of the Trustees.

II Concerning the Recommendations of the Trustees
   The Committee concurs with the recommendations of the Trustees nominating Mr. Galbraith for the office of Stated Clerk at $10,000 per year, and stating the duties of the Clerk.

28. RECOMMENDATION ACTION. On motion action on the recommendations of the Trustees concerning the salary and duties of the Stated Clerk was deferred until after the election of the Stated Clerk (see §38 below).
29. TRUSTEE ELECTIONS. The floor was declared open for nominations for the Trustees of the General Assembly. The following were nominated: Ministers: Messrs. Cot- tenden, Dawson, and S.F. Miller; Ruling Elder: Porter.


30. DATE, PLACE, AND TRAVEL. Mr. D.R. Miller presented a report of the Committee on Date, Place, and Travel as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, close of the 52nd GA</td>
<td>$11,477.60</td>
</tr>
<tr>
<td>Contributions from churches (5/1/85-4/30/86)</td>
<td>$36,346.16</td>
</tr>
<tr>
<td>Offering from opening worship service</td>
<td>$575.40</td>
</tr>
<tr>
<td>Total available for the 53rd GA</td>
<td>$48,399.16</td>
</tr>
<tr>
<td>Prepaid airfares for 53rd GA</td>
<td>(774.00)</td>
</tr>
<tr>
<td>Balance available for 53rd GA</td>
<td>$47,625.16</td>
</tr>
</tbody>
</table>

Recommendations:
1. That the deadline for the submission of valid travel vouchers be set for 5:00 p.m., Saturday, June 14.
2. That for purposes of full travel compensation, attendance be required until 12:00 noon, Wednesday, June 18, or the adjournment of the Assembly, whichever comes sooner.

31. RECOMMENDATION ACTIONS. On separate motions the recommendations of the Committee were adopted.

32. STATISTICIAN REPORT. Mr. Luke E. Brown presented the report of the Statistician (cf. p. 98). By general consent, Mr. Brown was granted the privilege of the floor during consideration of his report.

33. ADVISORY COMMITTEE 10. Mr. Hard presented the report of Advisory Committee 10 concerning the report of the Statistician as follows:

I Meeting
The Committee, consisting of Messrs. Hard (Chairman), Black, Campbell, Keenan, Krispin, Potter, Smith, and Vermeulen, met on June 10, 1986, and again on June 11.

II Recommendations The Committee recommends:
1. That the extensive and expanded compilation of data and its analysis done by the Statistician be carefully taken note of, studied, and the Statistician be commended for this work.
2. That total membership from the previous year (which in former years was included) again be reported regularly in the “Summary of Statistics.”
3. That average attendance at the principal Sunday worship services in May and in November be reported just as it is for Sunday schools (cf. “Summary of Statistics” p. 264).
4. That the Statistician include separate columns in the “Summary of Statistics” and in the reports of the “Regional Churches” reporting the giving to Worldwide Outreach.

34. RECOMMENDATION ACTIONS. On separate motions Recommendations 1 and 2 were adopted. Recommendations 3 and 4 were not adopted.
35. STATED CLERK ELECTED. The floor was declared open for nominations to the office of Stated Clerk. Mr. Galbraith had been nominated by the Trustees, and there being no further nominations, the Moderator declared Mr. Galbraith elected.

36. ASSISTANT CLERK APPOINTED. The Clerk announced that, in accordance with Standing Rule Chapter III, Section B.2.a., he had asked the Rev. Stephen L. Phillips to serve as Assistant Clerk.

37. STATISTICIAN ELECTED. The floor was declared open for nominations to the office of Statistician. Mr. L.E. Brown was nominated. There being no further nominations, the Moderator declared Mr. Brown elected.

38. TRUSTEE RECOMMENDATIONS. The recommendations of the Trustees, deferred to this time (cf. §28 above), were adopted.

39. CHRISTIAN EDUCATION REPORT. Mr. Schaufele, President of the Committee on Christian Education, presented its report (cf. p. 106), with the Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church, (cf. p. 115) including the following recommendations:

1. A three-part recommendation relating to a “Recommended Curriculum for Ministerial Students” is presented to this general assembly (see I,B.2., Mandate 3):
   a. That in light of the survey of all OPC ministers and sessions, the 53rd General Assembly propose to the 54th General Assembly that the Form of Government XXIII:3 be amended by the addition of the following at the end of the first paragraph: “such as the course outlined in the Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church.”
   b. That the 53rd General Assembly approve the document entitled Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church as the recommended curriculum for ministerial preparation in the Orthodox Presbyterian Church.
   c. That the 53rd General Assembly direct the Committee on Christian Education to print the Recommended Curriculum as an appendix to the Form of Government.

2. In order to strengthen the relationship of the Orthodox Presbyterian Church to Reformed seminaries, the Committee recommends that the 53rd General Assembly:
   a. Affirm the responsibility of the Orthodox Presbyterian Church and its local congregations to consider supporting, financially and in prayer, those institutions which have adopted the doctrinal standards of the Orthodox Presbyterian Church (the Westminster Confession of Faith and Catechisms) as their own doctrinal standards and which have in place some clear mechanism for determining that members of their faculties and boards of trustees do personally subscribe to those standards and to which the Orthodox Presbyterian Church looks for the training of its teaching elders;
   b. Urge local congregations to consider placing in their annual budgets those institutions which have been identified as fulfilling the criteria of 2.a. above;
   c. Request that each seminary which qualifies under the stipulations of 2.a. above select from a slate of three teaching elders of the Orthodox Presbyterian Church, to be nominated by the Committee on Christian Education annually, a liaison officer between the Orthodox Presbyterian Church and that institution who will be permitted to attend meetings of the seminary’s board of trustees;
   d. Direct the liaison officers so chosen to attend the meetings of the boards of trustees of the institutions to which they are liaison, to make full reports on the institution to which they are liaisons to the Subcommittee on Ministerial Training each March (or February):
e. Direct the Subcommittee on Ministerial Training to present to each general assembly, through the Committee on Christian Education, a report on each institution for which there is a liaison officer; and
f. Direct the Subcommittee on Ministerial Training to include in its budget any expenses involved in implementing this liaison program.

3. The Committee recommends that the 53rd General Assembly commend the work of the Hymnal Revision Planning Committee of Great Commission Publications in revising *Trinity Hymnal* and approve the publication of the revision as proposed, under authority of the Board of Trustees of Great Commission Publications. (see II.C.3.)

During the presentation, Mr. Harris reported for the *Subcommittee on Ministerial Training*, and Mr. Gardner reported for the *Hymnal Revision Planning Committee*.

During the presentation, Mr. Harris was enrolled as a corresponding member for purposes concerning this report.

40. PRIVILEGE OF FLOOR. On motion Dr. Lawrence Roff, Editor of the Trinity Hymnal Revision Committee, was granted the privilege of the floor to speak for his committee.

41. THEOLOGICAL ADVISORS. Messrs. Frame and Peterson presented the report of the Theological Advisors for Hymnal Revision (cf. p. 120).

42. DEVOTIONAL. The order of the day having arrived, Mr. Eyres led the Assembly in a devotional service.

43. RECESS. The Assembly recessed at 9:22 p.m.

**FRIDAY MORNING, JUNE 13**

44. RECONVENE. The Assembly reconvened at 8:00 a.m. with the reading of Hebrews 1:1-4 by the Moderator. Following the singing of the hymn, "Join all the glorious names," Mr. Cottenden led in prayer.

45. ROLL CALL. The Clerk called the roll of those who had not been enrolled previously.

46. FRATERNAL DELEGATES INTRODUCED. Mr. Galbraith introduced to the Assembly the Rev. Messrs. Byung Do Kim, *fraternal delegate of the Korean American Presbyterian Church*, and Morton H. Smith, *fraternal delegate of the Presbyterian Church in America*. On motion Messrs. Kim and Smith were enrolled as corresponding members.

47. MINUTES APPROVED. On motion the minutes of the session of Wednesday, June 12, were approved as corrected.

48. GRAHAM ADDRESS. Mr. Graham, professor at the Free Church College, Edinburgh, Scotland, *fraternal delegate of the Free Church of Scotland*, addressed the Assembly. Mr. Williamson responded for the Assembly.

49. POLLEMA ADDRESS. Mr. Pollema, Vice President of Synod and *fraternal delegate of the Reformed Church in the United States*, addressed the Assembly. Mr. Peterson responded for the Assembly.
50. KIM ADDRESS. Mr. Kim, Moderator of the General Assembly and fraternal delegate of the Korean American Presbyterian Church, addressed the Assembly. Mr. Vail responded for the Assembly.

51. CHRISTIAN EDUCATION (Cont.). Mr. Schaufele read a resolution of appreciation to Mrs. LeRoy B. (Elizabeth C.) Oliver for her years of faithful service to the Committee. The Assembly gave her a standing ovation.

52. ADVISORY COMMITTEE 2 (Christian Education). Mr. Lewis read the report of Advisory Committee 2 as follows:

The Advisory Committee met with committee members Elder, Malcor, Harris and Gardner, General Secretary Schmurr, and the Rev. Arthur W. Kuschke Jr. Mr. Kuschke expressed his concerns about the Hymnal Revision and presented the Advisory Committee members with an eight-page paper entitled “The Proposed Revision of Trinity Hymnal.” The Advisory Committee interacted with Mr. Kuschke on his concerns and listened to the exchange between Mr. Kuschke and the members of the Committee on Christian Education (the Trinity Hymnal Revision Subcommittee was represented by Messrs. Gardner and Malcor).

I In re Recommendation 3 of the Committee on Christian Education, Overtures 6, 9, and 10, and Communication 14
A. Recommendations:
1. That the Committee on Christian Education be authorized to proceed with the hymnal revision by beginning the process of printing in the new format all songs being repeated from the original hymnal, but that they take further steps to make available to the sessions the words and music to the new selections, allowing for further response on these songs as well as the selections being deleted.
2. That the Hymnal Revision Committee be requested to receive responses from the churches until March 10, 1987, so that the final proposal can be presented and voted on at the 54th General Assembly.

B. Grounds:
1. One third (4) of the Presbyteries have expressed through overtures or communications the desire to have further time to locate and evaluate the new selections.
2. Allowing the committee to proceed with the printing of the repeated hymns in the new format will keep the production of the hymnal revision on schedule.

II Report of the Theological Advisors The Hymnal Revision Subcommittee reported that it has written detailed responses to the Theological Advisors concerning their observations and advice. We commend the Theological Advisors for the thoroughness of their work.

III Ministerial Training Recommendations
A. The Advisory Committee met with Messrs. Elder, Schmurr, Malcor, Harris, Gardner, and Aquila. We questioned these men on recommendations 1 and 2 of the committee’s report and submit the recommendations below.

B. Recommendations:
1. That the Assembly adopt Recommendation 1 in all its parts.
2. That the Assembly adopt Recommendation 2 with the following amendments:
a. That letter "b" be changed to read: "Direct the Committee on Christian Education to
   identify those institutions meeting the requirements of 2.
   a. and communicate that information to the churches, urging them to consider
   placing these institutions in their annual budgets."
b. That the last phrase in letter "d", "each March (or February)" be amended to
   read "at its winter meeting each year."

53. RECESS. The Assembly recessed at 10:01 a.m. and reconvened at 10:28 a.m.

54. CHRISTIAN EDUCATION RECOMMENDATION ACTIONS.
1. It was moved to adopt Recommendation 1 of the Committee on Christian Education.
The main motion was amended by amending the Recommended Curriculum as follows: (1)
   DOCTRINE, Section I, by adding a new B. "History of the Ancient Church" and relettering
   the rest and by amending Section II, A. parenthesis to read "(including a survey of the posi-
   tions of various Reformed apologists)"; and (2) PRACTICAL THEOLOGY, Section VII,
   Goal, by deleting the words "the setting of goals and their implementation in".
   It was determined that the main motion (Recommendation 1 with its amendments) be
   recommitted to the Committee, and be sent to the presbyteries for study and for response to
   the Committee by December 31, 1986, and that the Committee be requested to report to the
   54th General Assembly on this matter.
2. Recommendation III.B.2. of Advisory Committee 2 was substituted for
   Recommendation 2 of the Committee but was not adopted.
3. It was moved to adopt Recommendation 3 of the Committee. Recommendation
   I,A.(1. and 2.) of Advisory Committee 2 was substituted for Recommendation 3 and was
   amended by adding the words, "by November 1, 1986", following the word "sessions" in
   I,A.1.

During the course of consideration of the pending question, The Rev. Thomas R. Patete,
Executive Director of Great Commission Publications, was granted the privilege of the
floor to speak to the question.

55. FRATERNAL DELEGATE INTRODUCED. Mr. Galbraith introduced to the Assembly
   the Rev. Chwe, Eegu, Moderator of the General Assembly and fraternal delegate of the
   Presbyterian Church in Korea (Kosin). On motion Mr. Chwe was enrolled as a correspon-
   ding member.

56. DEVOTIONAL. The order of the day having arrived, Mr. Tyson led the Assembly in a
   devotional service.

57. RECESS. The Assembly recessed at 12:19 p.m.

FRIDAY AFTERNOON, JUNE 13

58. RECONVENE. The Assembly reconvened at 1:44 p.m. with the singing of the hymn,
   God, all nature sings Thy glory. Mr. Coie led in prayer.

59. CHRISTIAN EDUCATION RECOMMENDATION ACTIONS (Cont.). On a lost
motion that would have expressed disappointment that the Hymnal Revision Planning Committee did not respond favorably to the request of the 52nd General Assembly (cf. Minutes, p.58) Messrs. Kiester and Williamson requested that their affirmative votes be recorded. The pending question (§54), adoption of Recommendation I,A. of Advisory Committee 2 as amended, was carried.

60. MINISTERIAL TRAINING ELECTION. The floor was declared open for nominations to the Subcommittee on Ministerial Training. The following were nominated:
   Ministers: Gamble, Harris, Lillback; Ruling Elder: Paul Heidebrecht (Wheaton).
   The Moderator declared Ruling Elder Heidebrecht elected to the Class of 1989, and later announced the election of Mr. Harris to the Class of 1989.

61. WESTMINSTER SEMINARY PHILADELPHIA. On motion the request of Dr. George C. Fuller to give a brief report on the ministry of Westminster Theological Seminary was granted, at a time convenient to the Moderator.

62. WARDELL ADDRESS. Mr. Wardell, fraternal delegate of the Presbyterian Church in America, addressed the Assembly. Mr. Oliver responded for the Assembly.

63. CHWE ADDRESS. Mr. Chwe, Moderator of the General Assembly and fraternal delegate of the Presbyterian Church in Korea (Kosin), addressed the Assembly, The Rev. Bruce F. Hunt serving as translator. Mr. Hard responded for the Assembly.

64. CHRISTIAN EDUCATION ELECTIONS (general membership; cf. §60 above). The floor was declared open for nominations to the general membership of the Committee on Christian Education. The following were nominated: Ministers: Thomas S. Champness, Gamble, Lillback, Larry G. Mininger; Ruling Elders: Donald R. Arvin (San Diego), Woiwode.
   The Moderator later announced the election of the Rev. Messers. Champness and Lillback and Ruling Elder Arvin to the Class of 1989.

65. FULLER ADDRESS. Dr. Fuller addressed the Assembly on behalf of Westminster Theological Seminary.

66. HOME MISSIONS REPORT. Mr. O'Leary, Vice President of the Committee on Home Missions and Church Extension, presented its report (cf. p. 121).

67. ADVISORY COMMITTEE 3 (Home Missions). Mr. Coie presented the report of Advisory Committee 3 concerning the report of the Committee on Home Missions and Church Extension as follows:

   The Advisory Committee commends the Committee on Home Missions and Church Extension for their establishment of many new fields in 1985 and 1986 and for their visionary plans for the future.

   The Rev. R. H. Graham, a member of Advisory Committee 3, requested that his negative vote on the Advisory Committee's commendation be recorded.

68. ADVISORY COMMITTEE 3 (Overture 7). Mr. Coie presented the report of Advisory Committee 3 concerning Overture 7 (cf. p. 63) as follows:
I The Advisory Committee, having interviewed representatives of the Presbytery of Southern California and the Committee on Home Missions and Church Extension, does not believe that the overture has demonstrated sufficient reason to justify the requested actions.

II Recommendation: The Advisory Committee recommends that Overture 7, from the Presbytery of Southern California, be denied.

69. RECOMMENDATION ACTION. The recommendation that Overture 7 be denied was adopted.

70. HOME MISSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated:


71. RECESS. The Assembly recessed at 3:42 p.m. and reconvened at 4:07 p.m.

72. DATE, PLACE, AND TRAVEL. Mr. D.R. Miller presented a report of the Committee on Date, Place, and Travel with the following recommendations:

1. That Drs. Walter DeWolf and John Frame, who were not able to join the Assembly until Wednesday morning, June 11, because of prior commitments, be granted full travel compensation.

2. That the Rev. Messrs. Cottenden and Stonehouse be excused from the Assembly from mid-afternoon, Thursday, June 12, through the rest of that day to attend graduation ceremonies for their children, without reduction in travel compensation.

3. That Ruling Elder Ronald VandenBurg be excused from the Assembly from 12:00 noon, Friday, June 13, to its terminus because of the death of his father, without reduction in travel compensation.

4. That Ruling Elder Woodward Odiorne be excused from the Assembly Friday evening, June 13, and Saturday morning, June 14, that he may attend events surrounding his daughter’s graduation, without reduction in travel compensation.

5. That the Rev. Dennis E. Johnson be excused one hour earlier than the projected terminus of the Assembly because of an airline ticketing problem, without reduction in travel compensation.

73. RECOMMENDATION ACTIONS. On separate motions the recommendations were adopted.

74. FOREIGN MISSIONS REPORT. Dr. Gaffin, President of the Committee on Foreign Missions, presented its report (cf. p. 135).

75. ADVISORY COMMITTEE 1 (Foreign Missions). Mr. Guido presented the report of Advisory Committee 1 as follows:

I With special reference to the historical commitment which the Orthodox Presbyterian Church has had since its inception to foreign missions, the Advisory Com-
... views with particular concern the funding level proposed by the Committee on Coordination for the Committee on Foreign Missions for 1987. It is the view of the Advisory Committee that if the anticipated total 1987 Worldwide Outreach program envisioned in the Report of the Committee on Coordination is not increased to a figure which, at the present allocation percentages among the program committees, will enable the Committee on Foreign Missions to achieve the 1987 funding level it has requested, the long-term effects on the foreign missions program of the Orthodox Presbyterian Church could be (1) a reduction in the number of foreign missionaries enjoying the support of the denomination and (2) a transition by the Orthodox Presbyterian Church to a reliance upon tent-maker type missionaries, a transition which, if undertaken at all, ought not to be undertaken solely as a response to financial pressure.

II Recommendation The General Assembly should urge the church to make the matter of funding for the work of spreading the gospel an item of urgent and continual prayer.

76. RECOMMENDATION ACTIONS. On motion the recommendation of Advisory Committee 1 was adopted.

77. RECESS. The Assembly recessed at 5:02 p.m. following prayer led by Mr. King.

FRIDAY EVENING, JUNE 13

78. RECONVENE. The Assembly reconvened at 6:44 p.m. with the singing of the hymn, *For all the saints*. Mr. Haney led in prayer.

79. FOREIGN MISSIONS ELECTIONS. The floor was declared open for nominations to Ministers: Charles C. Angert, Aquila, Donald J. Duff, Harold S. Kellam, John W. Mahaffy; Ruling Elders: James T. Cover (Edinburg), David Winslow (Garden Grove).

The Moderator had declared Ruling Elders Cover and Winslow elected when it was learned that Mr. Winslow wished to resign from the committee. The floor was declared open for further nominations of ruling elders to replace Mr. Winslow. The following were nominated: Brittnacher, Joseph Hanna (Oxnard), Robert Swett (Portland, ME), Terrance Roth (Reading). The Moderator later announced the election of the Rev. Messrs. Angert, Kellam, and Mahaffy and Ruling Elder Swett to the Class of 1989.

80. ATALLAH ADDRESS. Mr. Atallah, missionary to the Middle East, addressed the Assembly.

81. DATE, PLACE, AND TRAVEL. Mr. D. R. Miller reported for the Committee on Date, Place, and Travel with the following recommendations:

1. That the commissioners who submitted valid travel vouchers by 5:00 p.m., Saturday, June 14, be reimbursed according to the following schedule for one round trip from their homes to Eastern 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 $0.10 per mile, 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 passenger(s), 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 the one round trip reimbursed in 1. above, up to the amount that will permit the committee to spend up to $40,000 of the $47,625 available to the 53rd General Assembly for these purposes.

82. RECOMMENDATION ACTIONS. On separate motions the recommendations were adopted.

83. COORDINATION REPORT. Mr. S. F. Miller, Chairman of the Committee on Coordination, presented its report (cf. p. 147). The following recommendations were presented:


2. That the General Assembly approve the following Worldwide Outreach program for 1987:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$227,850</td>
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<tr>
<td>Foreign Missions</td>
<td>393,390</td>
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</tr>
<tr>
<td>Home Missions and Church Extension</td>
<td>308,760</td>
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</tr>
<tr>
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<tr>
<td>Coordination</td>
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<td></td>
</tr>
<tr>
<td>Total 1987 Worldwide Outreach</td>
<td>$1,050,000</td>
<td></td>
</tr>
</tbody>
</table>

3. That the General Assembly readjust the Committee's 1986 approved budget downward by $1,500 to $40,000 to simplify the accounting process.

84. ADVISORY COMMITTEE 4 (Coordination). Mr. Hoogerhyde presented the report of Advisory Committee 4 concerning the report of the Committee on Coordination as follows:

The Committee met with the following concerning the Report of the Committee on Coordination: Steven F. Miller and Mark Bube from the committee, Donald G. Buchanan, General Secretary of the Committee on Foreign Missions, and Lewis A. Ruff, Jr., General Secretary of the Committee on Home Missions and Church Extension.

1 RE: Recommendation 1 of the Committee on Coordination
The Committee recommends that the Promotional Guidelines be adopted in the following form:

1. Advertising (same)
2. Solicitation Guidelines
   a. (same)
   b. (same)
      (1) (same)
          a. (same)
          b. (same)
          c. (same)
         d. A return envelope may be included in the same mailing which contains a receipt issued in response to a designated gift.
      (2) Return envelope inscription: any return envelope included in a mailing described in (1) c. or d. above shall bear the inscription, "If you are currently worshipping with an Orthodox Presbyterian Church congregation, please place this envelope in the local offering; otherwise please mail" and be addressed to "The Orthodox Presbyterian Church" or "Worldwide Outreach."
      (3) (present (2))

II RE: Recommendation 2
   The Committee concurs with Recommendation 2.
   The committee notes that if a significant increase in giving does not occur, the Committee on Foreign Missions, within three years, will face the decision of bringing missionaries home from the field, and the Committee on Home Missions and Church Extension and the Committee on Christian Education will face similar difficult decisions.

III RE: Recommendation 3
   The Committee concurs.

85. RECOMMENDATION ACTIONS. The recommendations of the Committee on Coordination were adopted except that Recommendation I of Advisory Committee was substituted for Recommendation 1 of the Committee.

86. YOSHIOKA GREETINGS. Mr. Uimoto, missionary to Japan, read the greetings from Mr. Yoshioka, Moderator of the General Assembly and fraternal delegate of the Reformed Church in Japan, who was unable to stay long enough to address the Assembly. Mr. Uimoto also addressed the Assembly.

87. COORDINATION ELECTIONS. The floor was declared open for nominations to the Committee on Coordination. The following were nominated: Ministers: Peterson, Shishko, Edwin C. Urban; Ruling Elder: Schwab. The Moderator declared Mr. Schwab elected and later announced the election of Mr. Shishko, to the Class of 1989.

88. RECESS. The Assembly recessed at 9:05 p.m. following prayer led by Mr. Nightengale.

SATURDAY MORNING, JUNE 14

89. RECONVENE. The Assembly reconvened at 8:33 a.m. with the reading of Psalm 80 by the Moderator. Following the singing of the hymn, O thou who the Shepherd of Israel art, Mr. Ellis led in prayer.
90. MINUTES. The Minutes of the sessions of Friday, June 13, were approved as corrected.

91. WOUDSTRA ADDRESS. Dr. Woudstra, fraternal delegate of the Christian Reformed Church, addressed the Assembly. Mr. Taws responded for the Assembly.

92. KUYKENDALL ADDRESS. Dr. Kuykendall, fraternal delegate of the Associate Reformed Presbyterian Church, addressed the Assembly. Mr. Casey responded for the Assembly.

93. ECUMENICITY AND INTERCHURCH RELATIONS REPORT. Mr. Galbraith, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report (cf. p. 163). The following recommendations were presented:

1. That, for the purpose of acting on the invitation to join the Presbyterian Church in America the Assembly vote first on Alternative "a" in IV,E.2. of this report before considering any other motion, apart from amendments perfecting the motion, that would constitute a response to the invitation from the Presbyterian Church in America.
2. That voting on the question of accepting the invitation from the Presbyterian Church in America (Alternative IV,E.2.a.) be by secret ballot.
3. (If Alternative "2.a." is adopted): That the General Assembly instruct the Committee to seek consultation with the 14th General Assembly of the PCA in order to obtain clarification of the meaning and effect of the joint statement, particularly "the PCA...would further strengthen its life and witness by welcoming the insights and experience represented by the OPC and seeking to profit from differences in striving for a more perfect biblical faith and practice", and "out of respect for the OPC’s integrity the approval of its acceptance of the invitation shall be understood to honor such commitments as the church may have and to continue the ministries presently conducted by the OPC subject to the review of the permanent committees and approval of subsequent general assemblies", and as they apply to the OPC’s:
   a. Ecumenical positions (relationships, statements of principles) and
   b. Form of Government.
4. That the Assembly approve the statement on “Fugitives from Discipline” proposed by NAPARC to member churches and commend it to the sessions and presbyteries of the Church for their use.
5. That the Assembly approve the “Golden Rule” Comity Agreement proposed by NAPARC to its member churches for the agencies of the General Assembly as it may apply to them, and commend it to the sessions and presbyteries of the Church for their use.

94. ADVISORY COMMITTEE 8 (Ecumenicity). Mr. Haney presented the report of Advisory Committee 8 concerning the report of the Committee on Ecumenicity and Interchurch Relations as follows:

A. The Committee reviewed all the documents committed to it. We met with representatives of the Committee on Ecumenicity and Interchurch Relations, the Rev. Leon Wardell, fraternal delegate of the Presbyterian Church in America (PCA) to this Assembly, members of the Committee on RES Matters, Mr. Dick Barker, chairman of Advisory Committee 12.

B. Recommendations (cf. §93 above):
   1. The Committee concurs with Recommendations 1,2,4, and 5 of the committee.
2. The Committee recommends that Recommendation 3 in the report of the committee be adopted in the following form: "(If alternate 2.a. is adopted): That the General Assembly instruct the Committee to seek consultations with the 14th General Assembly of the Presbyterian Church in America in order to obtain clarification of the meaning and effect of the joint statement."

C. With respect to the 1984 Overture from the Presbytery of Northern California (cf. Minutes, 52nd G.A., §117.7; §124; and p. 129, Section IV) the Committee recommends that no action be taken.

95. RECOMMENDATION ACTIONS. On separate motions Recommendations 1 and 2 of the Committee on Ecumenicity and Interchurch Relations were adopted.

96. RECESS. The Assembly recessed at 10:05 a.m. and reconvened at 10:26 a.m.

97. PRAYER. The Moderator led in prayer as the Assembly entered into consideration of the invitation to join and be received by the Presbyterian Church in America.

98. PCA INVITATION. The Assembly began consideration of Alternative Response 2.a. offered by the Committee on Ecumenicity and Interchurch Relations, namely, that the General Assembly propose to the presbyteries that the Orthodox Presbyterian Church accept the invitation to join the Presbyterian Church in America (cf. p. 182f., IV,E.2.a.).

On motion the Assembly encouraged the fraternal delegates of the Presbyterian Church in America to reply to any statements made concerning their church.

99. FRATERNAL DELEGATE INTRODUCED. Mr. Galbraith introduced the Rev. Jelle Faber, Th.D., fraternal delegate of the Canadian Reformed Churches. On motion Dr. Faber was enrolled as a corresponding member.

100. DEVOTIONAL. The order of the day having arrived, Mr. Dunn led the Assembly in a devotional service.

101. RECESS. The Assembly recessed at 12:19 p.m.

SATURDAY AFTERNOON, JUNE 14

102. RECONVENE. The Assembly reconvened at 1:25 p.m. with the singing of the hymn, Sing to the Lord, sing his praise, all ye peoples. Mr. Hoogerhyde led in prayer.

103. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

104. RECESS. The Assembly recessed at 3:26 p.m. and reconvened at 3:48 p.m.

105. PCA INVITATION (Con't). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

106. RECESS. The Assembly recessed at 5:00 p.m. following prayer led by Mr. Fikkert.
107. RECONVENE. The Assembly reconvened at 8:08 a.m. with the reading of 1 Corinthians 3:10-12 by the Moderator. Following the singing of the hymn, *The church's one Foundation Is Jesus Christ her Lord*, Mr. Commeret led in prayer.

108. WEEKS ADDRESS. Dr. Weeks, fraternal delegate of the Reformed Churches of Australia, addressed the Assembly. Mr. Campbell responded for the Assembly.

109. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

110. RECESS. The Assembly recessed at 10:00 a.m. and reconvened at 10:25 a.m.

111. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

112. DEVOTIONAL. The order of the day having arrived, Dr. Conn led the Assembly in a devotional service.

113. RECESS. The Assembly recessed at 12:18 p.m.

**MONDAY AFTERNOON, JUNE 16**

114. RECONVENE. The Assembly reconvened at 1:24 p.m. with the singing of the hymn, *O God to us show mercy*. Mr. Eckardt led in prayer.

115. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

116. LIMIT DEBATE. On motion it was determined that if the vote on the PCA invitation is not taken earlier: 1. Following the dinner recess the speeches shall be limited to five minutes 2. That debate end and the vote be taken not later than 8:00 p.m.

117. RECESS. The Assembly recessed at 3:22 p.m. and reconvened at 3:47 p.m.

118. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

On motion Dr. William S. Barker, minister of the Presbyterian Church in America and Editor of *The Presbyterian Journal*, was granted the privilege of the floor during consideration of the pending question.

119. RECESS. The Assembly recessed at 5:02 p.m. following prayer led by Mr. Hake.
120. RECONVENE. The Assembly reconvened at 6:32 p.m. with the singing of the hymn, "Unto the hills around do I lift up My longing eyes. Mr. Taws led in prayer.

121. PCA INVITATION (Cont.). The Assembly continued discussion of the invitation of the Presbyterian Church in America.

122. PRAYER AND BALLOT. There being no further discussion, the Moderator called for silent prayer, following which the Assembly proceeded to vote by ballot on the invitation of the Presbyterian Church in America at 7:20 p.m. The Moderator requested the clerks to serve as the tellers.

123. STRIMPLE ADDRESS. During the counting of the ballots Dr. Strimple addressed the Assembly on behalf of Westminster Theological Seminary in California.

124. VOTE ON ACCEPTANCE OF PCA INVITATION. The Moderator announced that the motion to propose to the presbyteries that the Orthodox Presbyterian Church accept the invitation of the Presbyterian Church in America, requiring a two-thirds majority of the members voting, was defeated. The vote was: 78 affirmative; 68 negative. Messrs. Brown, Coie, D.E. Johnson, Kellogg and Stonehouse requested that their affirmative votes be recorded.

125. DOCKET AMENDED. On motion it was determined that the reports of the Committees on RES Matters, on Paedocommunion, and to Visit Kidani-Hiwot Church be the order of the day immediately following consideration of the Report of the Committee on Pensions.

126. RESOLUTION ON PCA INVITATION. It was moved that the Resolution contained in Alternative IV,E.2.b in the report of the Committee on Ecumenicity and Interchurch Relations (cf. p. 183) be adopted:

That, in response to the gracious invitation of the Presbyterian Church in America, the General Assembly adopt the following resolution:

The 53rd General Assembly, meeting at Eastern College, St. Davids, Pennsylvania, does this day, June 16, 1986, hereby

RESOLVE that we express to the Presbyterian Church in America our deep appreciation for the invitation issued to us to join the Presbyterian Church in America; AND RESOLVE that we express our thankfulness to God for the forthright and firm stand that the Presbyterian Church in America has taken against the unbelief that has destroyed the clarity of witness to the gospel that has pervaded so many denominations of our day;

AND FURTHER RESOLVE that we express our thankfulness, not only for the kinship that we feel with the Presbyterian Church in America in both its firm opposition to unbelief and the many commonalities and oneness of faith that we share together, but also for the desire that you have expressed that our oneness be furthered by now becoming one in structure, it being also our desire that we be together in faith and life.

BE IT NOW RESOLVED (1) that this General Assembly inform the Fourteenth General
Assembly of the Presbyterian Church in America that our church's search for full unity with the Presbyterian Church in America up to this time, has not produced among us such oneness of mind that would permit us to respond affirmatively to your invitation without destroying the unity of our church in seeking unity with you, our beloved brethren and, (2) that we beseech you to understand our desire to preserve unity not only among our present church but also in the church that would result from the joining and receiving.

AND BE IT THEREFORE RESOLVED that this General Assembly inform the Presbyterian Church in America that (1) we humbly ask you to continue to consider with us in brotherly love how we may achieve at the earliest possible time that full unity that is both our shared obligation and hope, (2) that we should be favored if your General Assembly would arrange for representatives to meet representatives of our church during the next year in order to move toward that unity, and (3) that this General Assembly, in order to avoid possible confusion and difficulty for you in your General Assembly, recognizes that this resolution frees you from continuing the invitation that you have so graciously issued to us.

BE IT FINALLY RESOLVED that this General Assembly, in the name of our triune God, on behalf of our whole church, express to you and to your whole church our deep love for you, our desire for the fullest fellowship with you, and our pledge to work with you and to pray for the achievement of that fellowship, and express the hope that you will continue to share that goal with us and to seek that end with us.

127. SUBSTITUTE FOR RESOLUTION ON PCA. The following was moved as a substitute for the Resolution: That the 53rd General Assembly of the Orthodox Presbyterian Church, meeting at Eastern College, St. Davids, Pa., does this day, June 16, 1986,

RESOLVE that with joy and thankfulness to the Lord of the Church we recognize that our churches have a common and sincere commitment to the inerrant Word of God and to the Westminster Standards as faithfully expressing the system of truth taught in the Holy Scripture. Further, we recognize that our churches are Presbyterian in their order and practice. But above all, we find clear evidence that each of our churches desires to be faithful to our primary standard, the Bible, and to our secondary standards as true to the Bible. We acknowledge our weaknesses and failures but are one in our commitment to obey the Lord Jesus Christ in his rule over us through his Word and Spirit,

AND FURTHER RESOLVE that we invite the Presbyterian Church in America to join with us and become one church.

AND BE IT THEREFORE RESOLVED that this General Assembly propose to the presbyteries, in accordance with the Form of Government XXXII, Sections 3 and 4, that the Orthodox Presbyterian Church shall invite the Presbyterian Church in America to join with them and be received.

BE IT FINALLY RESOLVED that this General Assembly, in the name of our triune God, on behalf of our whole church, express to you and to your whole church our deep love for you, our great desire to have the fullest fellowship with you, and our pledge to honor the commitments of the Presbyterian Church in America.

It was determined to refer the pending question and its substitute to Advisory Committee 8 for a report to the Assembly on Tuesday morning (see §133 below).
128. MODERATOR RULING. The Moderator ruled that Recommendation 3 of the Committee on Ecumenicity and Interchurch Relations was moot because of a prior action taken by the Assembly (cf. §122 above).

129. FUGITIVES FROM DISCIPLINE (Ecumenicity). Recommendation 4 (Fugitives from Discipline) of the report of the Committee on Ecumenicity and Interchurch Relations was placed before the Assembly (cf. §93-4 above).

It was moved to add the following words to the recommendation: "with the notation that with respect to Section 6.a., if the appropriate session/consistory or presbytery/classis fails to respond to requests for transfer, the section need not be considered binding."

On motion the recommendation and its amendment were referred back to the Committee on Ecumenicity and Interchurch Relations for their recommendations to NAPARC and to this Assembly (see §137 below).

130. RECESS. On motion it was determined to recess at this time. The Assembly recessed at 8:16 p.m. following prayer led by Dr. Gaffin.

Tuesday Morning, June 17

131. RECONVENE. The Assembly reconvened at 8:04 a.m. with the singing of the hymn, Lord, with glowing heart I'd praise thee. Mr. Copeland led in prayer.

132. MINUTES. The minutes of the sessions of Monday, June 16, were approved as corrected.

133. ADVISORY COMMITTEE 8 (Ecumenicity). The order of the day having arrived, Mr. Haney reported for Advisory Committee 8 concerning the substitute resolution referred to them (cf. §127 above) as follows:

1. Advisory Committee 8 advises the General Assembly that the substitute motion in its present form is out of order relative to the Form of Government Chapter XXXII, Sections 3 and 4.

2. Advisory Committee 8 recommends that the Assembly adopt the Resolution, Alternative 2.b. in the report of the Committee on Ecumenicity and Interchurch Relations, with the following amendment: after the words "BE IT NOW RESOLVED" delete the numeration "(1)" and end the sentence with the words "respond affirmatively to your invitation."

134. SUBSTITUTE OUT OF ORDER. The Moderator ruled that the substitute for Alternative 2.b. was out of order (cf. §127 above).

135. AMEND RESOLUTION - RESPONSE TO PCA (cf. §126 above). It was moved to amend Alternative 2.b. as follows: That the fourth and fifth resolutions of Alternative 2.b. be amended to read as follows:

BE IT NOW RESOLVED that this General Assembly inform the Fourteenth General Assembly of the Presbyterian Church in America that although there is strong sentiment
among us for responding affirmatively to your invitation, we believe that it would be to the mutual benefit of both churches and to the greater glory of God if we were to seek a union which would make fuller use of the God-given insights and experience of both churches, rather than a union based simply on our joining and being received by you, our beloved brethren.

AND BE IT FURTHER RESOLVED that this General Assembly inform the Presbyterian Church in America (1) that we humbly ask you to continue to consider with us in brotherly love how we may achieve at the earliest possible time that full unity that is both our shared obligation and hope, (2) that we should be favored if your General Assembly would join us in erecting immediately a joint Committee on Presbyterian Church Union consisting of three teaching elders and three ruling elders each from the Presbyterian Church in America and the Orthodox Presbyterian Church, elected by their respective General Assemblies, to prepare a proposed plan for union of the Presbyterian Church in America and the Orthodox Presbyterian Church, and (3) that this General Assembly, in order to avoid possible confusion and difficulty for you in your General Assembly, recognizes that this resolution frees you from continuing the invitation that you have so graciously issued to us.

136. RESOLUTION (Alternative 2.b.) AND AMENDMENT REFERRED. It was determined that the motion before the Assembly (the adoption of Alternative 2.b.) and its amendment be referred to the Committee on Ecumenicity and Interchurch Relations to report back to the Assembly as soon as possible (see §177 below).

137. FUGITIVES FROM DISCIPLINE (Ecumenicity cont.). Mr. Peterson reported for the Committee on Ecumenicity and Interchurch Relations (cf. §129 above) the following substitute for Recommendation 4 of the Committee: that the Assembly refer the NAPARC recommendation concerning “Fugitives From Discipline” back to NAPARC with the recommendation that the following be added to 6.a.: “, except that if the appropriate session/consistory or presbytery/classis fails to respond to requests for transfer, the section need not be considered binding.”

On motion the recommendation was adopted (cf. also §133 above).

138. Recommendation 5 of the Committee on Ecumenicity and Interchurch Relations concerning the “Golden Rule” Comity Agreement was adopted (cf.§93 and p. 167).

139. FABER ADDRESS. Dr. Faber, fraternal delegate of the Canadian Reformed Churches, addressed the Assembly. Dr. Gaffin responded for the Assembly.

140. DIACONAL MINISTRIES. Dr. Coppes, President of the Committee on Diaconal Ministries, presented its report (cf. p. 190). The following recommendation was presented:

That for the year 1987 the churches of the OPC support the work of this Committee at the suggested per capita rate of $12.25 per communicant member for the General Fund and $3.75 for the Aged and Infirm Ministers Fund.

141. ADVISORY COMMITTEE 7 (Diaconal Ministries). Mr. Kiester presented the report of Advisory Committee 7 concerning the report of the Committee on Diaconal Ministries as follows:
Advisory Committee 7 met with Dr. Coppes, President, and Mr. Bachman, Treasurer, of the Committee on Diaconal Ministries. Your advisory committee wishes to highlight two concerns of the committee's report.

1. The Committee on Diaconal Ministries is extremely concerned that a sizeable portion of the church is giving no financial support to the committee. From the committee's perspective, this can communicate the message, "in an emergency, we can count on only ——% of the church for help." Advisory Committee 7 urges commissioners representing churches which do not support the committee to either (a) begin to support the committee -much preferred - or (b) prepare an amendment to the budget adjusting the per capita requests upward so that their non-support of the committee might be made up elsewhere.

2. Advisory Committee 7 discussed the problem with working relationships with presbytery diaconates. The problem appears to be the inability of the committee to obtain the names of the personnel of the presbytery committees. Advisory Committee 7 took action to begin seeking that information for the committee at this Assembly. Additional help would be of great benefit to the committee.

3. Advisory Committee 7 concurs with the committee's recommendation regarding its budget.

142. RECOMMENDATION ACTION (Diaconal Ministries). The recommendation of the Committee on Diaconal Ministries regarding the budget was adopted with the insertion of the words "be requested to" following the words "Orthodox Presbyterian Church" (cf. §140 above).

143. DOCKET AMENDED. On motion it was determined to consider Overture 3 before proceeding to elections to the Committee on Diaconal Ministries.

144. RECESS. The Assembly recessed at 10:00 a.m. and reconvened at 10:21 a.m.

145. OVERTURE 3 - cf. p. 61- (Advisory Committee 7). Mr. Kiester presented the report of Advisory Committee 7 concerning Overture 3 as follows:

Advisory Committee 7 met with Messrs. Armour and Frailey of the Presbytery of Ohio and Messrs. Coppes and Bachman of the Committee on Diaconal Ministries.

Recommendation:
Advisory Committee 7 recommends that Overture 3 be denied, but that the Assembly strongly urge the Committee on Diaconal Ministries to modify its announced policy (p. , Section V) by changing the last sentence to read, "Extraordinary circumstances have and may produce different procedures on the part of this committee, but under no circumstances will the committee proceed without prior consultation with the appropriate local court."

Grounds:
1. Overture 3 contains a multiplicity of procedures which are cumbersome and unworkable.
2. Justifying exceptions in the annual report to the General Assembly leaves the Assembly with no practical means to redress any situation with which it believes that an exception was not warranted.
3. The present policy of the Committee on Diaconal Ministries gives the appearance...
that provision 3 (p. 191, Section V) could be waived under extraordinary circumstances.

4. In no case should the Committee on Diaconal Ministries allow a request for confidentiality to preclude consultation with the court of original jurisdiction regarding a member-recipient’s need for ministry.

146. RECOMMENDATION ACTION. The recommendation was adopted and the plea of Overture 3 was denied.

147. DIACONAL MINISTRIES ELECTIONS. The floor was declared open for nominations to the Committee on Diaconal Ministries. The following were nominated: Ministers: Donald J. Duff, King; Ruling Elders: Laurie, Wargo. The Moderator later announced the election of the Messrs. Duff and Wargo to the Class of 1989.

148. PENSIONS. Mr. Hoogerhyde, President of the Committee on Pensions, presented its report (p. 197). The following recommendation was presented:

The Committee recommends that the 53rd General Assembly request a contribution of $7.00 per communicant member from the church for 1987 for the Pension Supplement Fund.

149. ADVISORY COMMITTEE 7 (Pensions). Mr. Kiester presented the report of Advisory Committee 7 concerning the report of the Committee on Pensions as follows:

A. Advisory Committee 7 met with Mr. Hoogerhyde, President and Treasurer of the Committee on Pensions. The Committee wishes to re-echo our thanksgiving to God for His blessing on the work of the Committee on Pensions, and especially its investments.

B. We call particular attention to the Pension Supplement Fund, which for the past few years received about one-half of its requested support. This fund is essential to the well-being of a number of retired pensioner ministers and ought to be increasingly so. We urge presbyters to use all available means to communicate this need to their sessions and the sessions of the presbyteries.

C. Advisory Committee 7 concurs with the recommendation of the Committee on Pensions regarding its budget request.

150. RECOMMENDATION ACTION. The recommendation of the Committee on Pensions was adopted.

151. L. H. SMITH ADDRESS. The Rev. Lendall H. Smith, missionary to Taiwan, addressed the Assembly.

152. PENSIONS ELECTIONS. The floor was declared open for nominations to the Committee on Pensions. The following were nominated: Minister: Watson; Ruling Elders: Guido, David R. Guild (Oklahoma City), Vernon Sekleman (Manhattan Beach). The Moderator declared Mr. Watson elected and later announced the election of Messrs. Guild and Sekleman to the Class of 1989.

153. RES MATTERS. Dr. Gaffin, Chairman of the Committee on RES Matters, presented its report, including two appendices (cf. p. 207). The following recommendations were presented:

1. That the General Assembly request the 14th General Assembly of the PCA to deter
mine that, if the Joining and Receiving process with the OPC is completed by 1988, it will recognize the membership of the OPC in the RES and will continue the membership of the PCA in the RES at least through the meeting of RES Harare 1988.

Grounds:
1. The OPC believes that it continues to be obligated, for the well-being of the RES and the world Reformed community, to work for the termination at RES Harare 1988 of the membership in that body of the (synodical) Reformed Churches in the Netherlands (GKN); fulfillment of that obligation would be made impossible if the PCA does not allow representation at RES Harare 1988.

2. In “the Revised Joint Statement” (see the report of the Committee on Ecumenicity and Interchurch Relations to this Assembly, IV, A., 2., last paragraph) the PCA committed itself to honoring the membership of the OPC in the RES at least until the General Assembly following the completion of the Joining and Receiving process. This arrangement would permit representation at RES Harare 1988.

3. Should the membership of the GKN be terminated, the RES would then become a body in which the PCA could remain in order to extend its Reformed fellowship and to enable it better to meet its responsibilities to the world Reformed community.

2. That the General Assembly request sessions to lead their congregations in praying regularly for the church in South Africa, particularly the Reformed community, praying specifically
a) that white Christians will cease defending the policies and practices of apartheid and, where Scripture demands it, will be willing to relinquish privileges presently enjoyed;
b) that nonwhite Christians will remain faithful to Scripture in seeking the removal of their grievances against whites;
c) that white and nonwhite Christians will be able to strengthen and edify each other by learning to live together in racial harmony and mutual forbearance according to the gospel;
d) that God will bring great glory to himself by using the example set by the church to extend the spread of the gospel and so transform the situation in South Africa as a whole.

154. ADVISORY COMMITTEE 12 (RES Matters). Mr. Barker presented the report of Advisory Committee 12 concerning the Committee on RES Matters as follows:

1 Committee on RES Matters

The 52nd (1985) General Assembly requested the Committee on RES Matters (CRESM) to “prepare a plan for the future response of the OPC to the RES in view of the failure of RES Chicago 1984 to deal adequately with the crisis created by the continued membership of the GKN in the RES, and report to the 54th General Assembly (1987)” (cf. Minutes, 52nd General Assembly §153-1 and 158). The reason this plan was requested for 1987 instead of 1986, was that certain decisions of the GKN with reference to actions of RES Chicago 1984 were not expected to be made until after the 53rd General Assembly (1986).

We now find that the GKN has already made those decisions, i.e., (1) not to accede to the request of the RES that the GKN withdraw its infamous pastoral advice on homophilia, and (2) not to withdraw from the RES. Except for the press of time, therefore, the CRESM could have presented the plan requested by the 1985 Assembly this year instead of next year.

The CRESM believes that it has not yet made use, let alone best possible use, of this latest action of the GKN, with the other RES churches, and that some possibility, though admittedly not a bright one, remains that the expulsion or withdrawal of the GKN from the RES
can yet be achieved.

No one on Advisory Committee 12 has more than a fleeting hope that this possibility can be achieved. A minority of the Advisory Committee is convinced that it cannot and will not be achieved and is therefore recommending immediate withdrawal of the OPC from the RES (see Report of the Minority of Advisory Committee 12).

Advisory Committee 12, however, believes that the membership of the OPC in the RES has been so valuable that the CRESM should be allowed to develop the plan requested by the General Assembly in 1985, even though Advisory Committee 12 regards the possibility of a favorable result as remote.

Advisory Committee 12 believes that the membership of the OPC in the RES has been so valuable that the CRESM should be allowed to develop the plan requested by the General Assembly in 1985, even though Advisory Committee 12 regards the possibility of a favorable result as remote.

Advisory Committee 12 believes that the CRESM should be encouraged to proceed immediately with the plan requested by the Assembly in 1985, and that it should also be given the authority to withdraw the OPC from the RES if it comes to the judgment that it is time to do so. In fulfillment of these beliefs, Advisory Committee 12 makes the Recommendations 1 and 2 (see Recommendations below).

II The Subcommittee of the Committee on RES Matters in re the RES Testimony on Human Rights.

Concerning the recommendations of this committee, Advisory Committee 12 concurs in Recommendations 2 and 3, and recommends no action on Recommendation 1 (see Recommendation 3 below).

III Missions Correspondent for the RES The Committee has no comment.

IV Overture 5

In view of the other recommendations of Advisory Committee 12 and of its minority, the committee recommends no action on Recommendation 1 (see Recommendation 4 below).

V Communication 4 (See Recommendation 5 below)

VI Communication 5

This communication, except for the portion repeated from Communication 4, is information to the Assembly and requires no action.

VII Communication 19

This communication is information to the Assembly and requires no action for which provision has not already been made.

VIII Recommendations

1. That the Assembly instruct the CRESM to take whatever steps that it deems will contribute to the expulsion or withdrawal from the RES of the GKN by or as a result of the RES 1988, e.g., (a) to press the recommendation placed before the Interim Committee at the March 1986 meeting to find the GKN unqualified for membership in the RES, at the Interim Committee's 1987 meeting; (b) to inform the GKN of this recommendation and urge it to withdraw from the RES; and (c) to inform the other member churches of its recommendation.

2. That the Assembly invest the CRESM with authority to act in the name of the Assembly in any matters concerning the membership of the OPC in the RES, including the authority to withdraw the OPC from the RES at whatever time and for whatever reasons the Committee deems wise.
3. That the Assembly take no action on Recommendation 1 of the Subcommittee of the CRESM in re "The RES Testimony on Human Rights."

   Grounds:
   a. The recommendations we are asked not to comply with are lengthy, and it would be inconsistent to vote not to comply with these without printing them in our minutes.
   b. Not to comply with the recommendations implies that we are opposed to them in their entirety, whereas in some cases at least, only the formulation of the recommendation may be objectionable.

4. That the Assembly take no action on Overture 5

5. That the Assembly include the 1986 RES assessment of $5,829.36 in the General Assembly Fund budget.

155. ADVISORY COMMITTEE 12 MINORITY. Mr. Kellogg presented a Minority Report from Advisory Committee 12 concerning the report of the Committee on RES Matters as follows:

In the Minutes of the Forty-eighth General Assembly of the Orthodox Presbyterian Church held May 28-June 4, 1981, there is some significant information found in the Report of the Committee on RES Matters p. 172ff. Concerning the formation of the RES we read, "The first organizational meeting of the RES was held in Grand Rapids, Michigan, on August 14-30, 1946. That meeting was the culmination of an idea that had begun 20 years earlier in the correspondence between the Reformed Churches in the Netherlands, the Dutch Reformed Church of South Africa, and the Christian Reformed Church of the United States." Dr. Ned B. Stonehouse, who attended that meeting as an observer from the OPC, in reporting on the meeting said, the three churches "recognized that it is better to risk the charge of self-sufficiency and hypocrisy than to be so inclusive that the specifically Reformed character of the Synod would be lost." The OPC was received into the RES at its next meeting in 1949. As for the purpose of the RES, the Constitution states among other things, "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."

Somehow, through the years the purpose was not being realized, the trumpet was giving an uncertain sound for one of the member churches had itself departed from the truth of God's Holy Word.

Furthermore, the RES and its Interim Committee were not taking the action necessary for terminating the membership of this church and there seemed no likelihood they would do so. The Constitution states in V:2 "Admission to and termination of membership shall be by decision of the Synod by a two-thirds majority of the ballots cast, after investigation and recommendation by the Interim Committee."

The church in question is one of the largest member churches of the RES, at the present time, and is called the Gereformeerde Kerken in Nederland (GKN). This church holds views and has taken actions which are both un-Reformed and contrary to Biblical Christianity as illustrated by the following:

   1. A prominent minister of that denomination is Dr. H. Wiersinga who holds the view of the atonement which denies that Christ bore the wrath of God in place of sinners. In response to the actions of the GKN concerning this ministerial member of its body, the RES communicated the following, "The RES regrets that the RCN has not required Dr. Wiersinga to renounce his 'impermissible interpretation of the Biblical doctrine of the atonement' which is contrary to the Reformed Confessions, as a condition for continuing as a minister of the church.'
2. Though the RES since 1949 has at every meeting expressed strong opposition to membership in the World Council of Churches (WCC), nevertheless the GKN joined the WCC in 1969.

3. The GKN approves of and follows the practice of having women ordained to ruling offices in the church.

4. Though the RES has stated unconditionally that all homosexual practice is sin, nevertheless the GKN has issued pastoral advice which states, "It is not right for us to condemn fellow men in their homophilical nature and the way they feel about and experience this, since even in this matter the last word belongs to the Lord himself." Furthermore, the GKN instructed the churches, "to see to it that in Christ the mutual bond of faith between homophilical and heterophilical Christians repeatedly receives new inspiration in the joint experience of worship, through administration and remembrance of baptism, and by means of participation in the Lord's Supper." Thus the GKN approved allowing practicing homosexuals to be members in good standing in its churches and to be participants in the holy sacraments.

Because the GKN has been permitted to continue as a member church of the RES while holding the above views, several churches have withdrawn from the RES, including the Evangelical Presbyterian Church of Northern Ireland, the Reformed Presbyterian Church of Ireland, the Reformed Presbyterian Church of North America, and the Free Church of Scotland. The OPC, however, was encouraged by its representatives to continue in membership in the hope that in 1984 either the GKN would repent of its un-Reformed and unbiblical beliefs and practices or it would withdraw from the RES. Our representatives reported in the 1981 Minutes of the OPC that at the RES meeting of 1984 "a final decision regarding the membership of the GKN in the RES must be faced." Our OPC General Assembly requested the RES at its 1980 meeting to begin the procedure that would terminate the membership of the GKN in the RES by the 1984 RES meeting.

In fulfillment of a directive of the OPC General Assembly in 1981, Dr. Richard Gaffin wrote the General Synod of the GKN a letter dated March 22, 1982, in which he said "As urgently and forcefully as we can...we wish to communicate to you our dismay and recoil at the November 1980 action of the Synod of Delft, confirming that the November 1979 pastoral advice regarding homosexuals includes homosexual practice. The Word of God is clear, as RES Nimes 1980 affirmed: All homosexual practice — not merely in the culture of the ancient Near East, but in every time and place — is sin (Rom. 1:26,27; I Cor. 6:9; I Tim. 1:10). We plead with you to heed points 2 and 3 of the actions of RES Nimes 1980 (Acts, p. 110). We plead with you for the sake of the credibility of the gospel itself and for the honor of Christ’s name, to acknowledge the clear and unambiguous teaching of God’s Word that all homosexual practice is sin, and to turn back from your present course of open rejection of that Word.”

In the 1982 Minutes of the OPC, a report was made to the Assembly by the Committee on RES Matters which stated, "In the mind of your Committee, and throughout the RES, the problems in the GKN have grown worse rather than better, and advice by the RES has not been accepted." The report then mentions membership in the WCC, beliefs of ministers in the GKN in good standing who reject the inerrancy of Scripture, the ordination of women to ruling and teaching office in the church, and the permission of homosexuals in the church to partake of the Lord's Supper and to hold office.

The report then indicated that certain churches were withholding membership to see what would happen at the RES meeting of 1984. The Committee said, "In the view of your Committee, the RES can no longer survive after that as a Reformed, Biblical institution if the GKN continues to hold its positions on the problems enumerated above and remains in the RES. For in that event a considerable number of the churches still in the RES at the time,
will unquestionably resign their membership in the RES and the good name of any that remain will be besmirched by their willingness to appear to condone the departure of the GKN from Reformed standards of faith and conduct."

The Committee recommended the sending of a letter to the GKN by the OPC Assembly pleading with that body to repent of the above errors. The Committee also recommended that if the Interim Committee of the RES should fail to recommend to the RES 1984 the termination of the membership of GKN, then the Committee of the OPC should recommend to the RES that in its agenda for the meeting of 1984, the Synod declare that the GKN, on the basis of the RES Constitution (Article V, Section 1) and the GKN pattern of departure from the standards of doctrine and ethics accepted by the other RES member churches and required for a believable Reformed witness, to be not eligible for a continued membership in RES.

In compliance with the directive of the OPC General Assembly, the Committee on RES Matters wrote to the GKN pleading with that body to repent and, among other things, the letter stated, "the course that you are following has surely damaged the ability of the RES to maintain a Reformed witness."

In April, 1983, the Interim Committee of the RES met and refused to make the recommendation which we had requested, namely, "to recommend to the RES Chicago 1984 that the membership of the Gereformeerde Kerken in Nederland in the RES be terminated."

Whereupon, Mr. Galbraith presented a minority report which included the recommendation to the RES 1984 that, "the RES inform the GKN that they no longer qualify for membership in the RES."

The refusal of the Interim Committee to observe our request also activated the instruction of the OPC 1982 General Assembly to its Committee on Ecumenicity and Interchurch Relations, and said committee requested the RES Chicago 1984 to, "declare that the GKN is not eligible for continued membership in the RES." This instruction the committee carried out in a letter dated February 28, 1984.

A further instruction to the Committee on Ecumenicity and Interchurch Relations by our General Assembly was carried out, namely, a letter was sent to the member churches of RES informing them of the above actions and, among other things, stating, "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."

CONCLUSION

Though the committee appointed at the 1982 OPC Assembly to consider matters relating to the RES expressed its judgment that if the GKN had not repented, or resigned from the RES, or been removed from that body by 1984, then the RES could no longer survive as a Reformed Biblical institution, yet the committee in its report to the Assembly of 1985 seemed to have changed its position. There it argued that Scripture did not require us to withdraw, using the analogy of membership in the Presbyterian Church, USA, prior to the defrocking of Dr. Machen.

We believe that analogy is not correct. The church has rules of discipline based on Scripture which recognize courts of the church to which cases may be brought for adjudication and from which appeals may be made to the highest court. When that court approves action which strikes at the heart of Biblical truth, then churches should withdraw. But no such judicial procedures are in the Constitution of the RES, but rather the autonomy of member churches is recognized.

Members of the Committee on RES Matters expressed to the advisory committee the
judgment that:
1. The GKN was deteriorating and showed no signs of repentance
2. The Interim Committee of the RES would not recommend to the RES removal of
   GKN from membership
3. The RES would not take action to remove the GKN
4. The GKN did not show an inclination to voluntarily withdraw.

RECOMMENDATIONS
We therefore recommend that the Assembly:
1. Terminate the membership of the OPC in the RES
2. Write the RES and the member churches of RES of this decision
3. Include in the letter an account of events leading to this decision as outlined in the
   above report.

Signed, Edward L. Kellogg

156. ADVISORY COMMITTEE 8 (RES Matters). Mr. Haney presented the report of Ad-
visory Committee 8 concerning two RES matters that had been referred to it, viz.,
Recommendation 1 of the Committee on RES Matters and Communication 1 from the
Presbyterian Church in America.

A. RE: Recommendation 1 of the Committee on RES Matters
   The Committee recommends as a substitute:
   1. That the Committee on RES Matters be instructed to write a letter to the RES In-
      terim Committee requesting an immediate investigation of the GKN with a view towards
      recommending at RES Harare 1988 the termination of the membership of the GKN in the
      RES pursuant to Article V, Section 2 of the Constitution of the RES.
   2. That the General Assembly request the 14th General Assembly of the
      Presbyterian Church in America to determine that if: (a) the Joining and Receiving process
      with the OPC is completed before the RES Harare 1988; and (b) the RES Interim Committee
      has made its investigation of the GKN and has recommended the termination of the
      membership of the GKN in the RES as specified in Article V, Section 2, of the Constitution
      of the RES, the PCA will recognize the membership of the OPC in the RES and will con-
      tinue the membership of the PCA in the RES at least through RES Harare 1988.
   3. That the Committee on RES Matters be instructed that, in the event the RES In-
      terim Committee fails to recommend the termination of the membership of the GKN in the
      RES as described in Recomendation 1 above, the Committee: (a) investigate membership in
      the ICRC for the OPC; and (b) urge other churches which have supported our efforts to ter-
      minate the membership of the GKN in the RES to also investigate membership in the ICRC
      for themselves.

B. RE: Communication 1 from the Presbyterian Church in America
   The Committee notes that these matters will be dealt with in recommendations
   concerning the Committee on RES Matters.

157. RECOMMENDATIONS MOOT. The Moderator ruled that Recommendation 1 of the
Committee on RES Matters and Recommendation V,2. of Advisory Committee 8 were
moot because of prior actions of the Assembly.

158. RECOMMENDATION ACTIONS. Recommendation 2 of the Committee on RES
Matters (cf. §153 above) was adopted, requesting the churches to pray for the church
in South Africa.
159. RECOMMENDATION ACTIONS (RES Matters cont.). Recommendation 1 of Advisory Committee 12 was moved (cf. §154-VIII above).

160. DEVOTIONAL. The order of the day having arrived, Mr. Georgian led the Assembly in a devotional service.

161. RECESS. The Assembly recessed at 12:21 p.m.

TUESDAY AFTERNOON, JUNE 17

162. RECONVENE. The Assembly reconvened at 1:23 p.m. with the singing of the hymn, Jesus, Lover of my soul. Mr. Solis led in prayer.

163. RECOMMENDATION ACTIONS (RES Matters cont.). It was moved that Recommendation 1 of the Minority of Advisory Committee 12 (cf. §155 above) be substituted for the pending question, adoption of Recommendation 1 of Advisory Committee 12.

On motion further consideration of the pending question, together with the remainder of the consideration of RES Matters, was postponed until after consideration of the reports of the Committees to Visit the Kidani-Hiwot Church and on Paedocommunion (see §190 below).

164. HILBELINK TAKES CHAIR. During the course of the above debate, Mr. Hilbelink took the chair, at the Moderator's request.

165. STRIMPLE RESUMES CHAIR. Dr. Strimple resumed the chair.

166. PAEDOCOMMUNION. Dr. Coppes presented the report of the Committee on Paedocommunion (cf. p. 219). The following recommendations were presented:

1. That the Committee's report be submitted to the sessions for study.
2. That the General Assembly declare that it is neither Scriptural nor Confessional to admit non-professing children to the Lord's Supper.
3. That the OPC continue the practice defined in our standards and administer the Lord's Supper "only to such as are of years and ability to examine themselves." (Larger Catechism, Answer to Question 177)
4. That this Committee be dissolved.

167. PAEDOCOMMUNION MINORITY. Mr. Urban presented the report of the Minority of the Committee on Paedocommunion (cf. p. 230). The following recommendation was presented:

That the 53rd General Assembly request NAPARC to appoint a committee to study the issue of paedocommunion.

Grounds:
1. The subject of paedocommunion has aroused interest in several denominations that are members of NAPARC.
2. Several of these denominations are conducting studies of the subject.
3. It is a potentially divisive issue.
4. NAPARC is in a position to appoint a committee that would include the best minds of the denominations and theological seminaries connected with it.
5. The issue is not likely to be settled until a more definitive and ecumenical report be issued.

168. ADVISORY COMMITTEE 5 (Paedocommunion). Mr. Jerrell presented the report of Advisory Committee 5 concerning the report of the Committee on Paedocommunion as follows:

I PREAMBLE

A. Advisory Committee 5 reviewed the Report of the Committee on Paedocommunion, and the Report of the Minority (in favor of paedocommunion), interviewed Messrs. Coppes and Urban, and members of the committee, and considered other papers and material related to the issue.

B. This Committee believes that the church has good biblical warrant to continue the practice defined in our standards to administer the Lord’s Supper, “only to such as are of years and ability to examine themselves” (Answer to Larger Catechism Question 177) and, “to those who have made public profession faith in Christ” (Directory for Worship, V,4).

C. It was the consensus of this Committee that while the Report of the Minority contained many stimulating insights, the arguments presented in favor of paedocommunion were not sufficient to persuade this Committee to recommend that the church revise its standards (which would be a most serious matter). Even the Report of the Minority only recommends further study in order that the issues raised might be explore more carefully since this is a matter which is apparently of increasing concern and interest within the churches. (cf. Minority recommendation §167 above).

II RECOMMENDATIONS

1. That the General Assembly reaffirm that while various doctrines and practices addressed in the secondary standards of the church may at times be the subject of special study in light of Holy Scripture, the primary standard of the church, the officers and congregations of the OPC are obliged to honor and observe those standards until such time as they may be revised on the basis of good and sufficient biblical grounds.

2. That because of the important questions involved in this issue, and the pastoral situation still pending within the church (Kidani-Hiwot), the General Assembly continue its study of the issue of paedocommunion by recommitting the matter to an augmented committee of five members, which should give special consideration to the various hermeneutical, exegetical, theological, historical, pastoral, and constitutional issues involved, taking due consideration of similar studies done by other NAPARC churches, giving special attention to at least the following:
a. An exegetical treatment of pertinent parts of I Corinthians 11:17-34.

b. A discussion of the similarities of and differences between the two sacraments of Baptism and the Lord's Supper.

c. An explicit consideration of the covenantal nature of the Lord's Supper (i.e., what it means that 'this cup is the new covenant in my blood') and the unity and diversity of the Old and New Covenants relative to the subject.

d. The relationship of the Lord’s Supper to the Passover and other sacrificial feasts in the Old Testament.

e. The nature of, and biblical warrant for, making a public profession of faith as a requirement for partaking of the Lord’s Supper.

f. A consideration of the degree to which age should be a factor in making a credible profession of faith.

g. A summary and review of the confessional statements of the church as they relate to the question of paedocommunion.

3. That the budget for the committee be set at $1,000.00

169. RECOMMENDATION ACTIONS. Recommendation 1 of Advisory Committee 5 was adopted. Recommendation 2 was adopted with the addition of the words "h. That the two additional members of the committee be elected by this Assembly." Recommendation 3 was later amended to $1,500 by the Committee on General Assembly Fund Review and adopted by the Assembly (see §236 below).

170. PAEDOCOMMUNION ELECTIONS. The floor was declared open for nominations to the Committee on Paedocommunion. The following were nominated: Messrs. Stuart R. Jones, Kiester, Lillback, John W. Mahaffy, Hailu Mekonnen, S.F. Miller, Robert W. Newsom, Jack L. Smith, Strimple, Roger Wagner, Williamson. On motion the request of Dr. Strimple to have his name withdrawn was granted. It was determined that the Moderator be requested to appoint two alternates from among the unelected nominees.

The Moderator later announced the election of Messrs. Lillback and Williamson and appointed Messrs. Wagner as first alternate and Mahaffy as second alternate.

The Moderator later appointed Dr. Coppes convener of the Committee on Paedocommunion, since Mr. Taylor had resigned from the committee.

171. RECESS. The Assembly recessed at 3:28 p.m. and reconvened at 3:45 p.m.

172. KIDANI-HIWOT. Mr. Vail presented the report of the Committee to Visit the Kidani-Hiwot Church (cf. p. 247).

173. ADVISORY COMMITTEE 5 (Kidani-Hiwot). Mr. Jerrell presented the report of Advisory Committee 5 concerning the report of the Committee to Visit the Kidani-Hiwot Church as follows:
Advisory Committee 5 reviewed the Report of the Committee to Visit Kidani-Hiwot Church and also a letter, written to the Presbytery of the Mid-Atlantic and dated ten days after the Committee's visit. That letter expresses encouragement from the visit, and was a gracious and patient response to the actions of the Presbytery and the 52nd General Assembly by the Kidani-Hiwot Church.

The Advisory Committee commends the excellent work of the Special Committee to Visit the Kidani-Hiwot Church which elicited such a warm response from that congregation.

RECOMMENDATIONS

The Advisory Committee recommends that the Committee to Visit Kidani-Hiwot be continued, and that it be requested to return to Kidani-Hiwot in order to:

1. Express the 53rd General Assembly's appreciation for Kidani-Hiwot's gracious and patient response to the actions of the 52nd General Assembly.
2. Inform the church of the actions of the 53rd General Assembly relating to the special Committee on Paedocommunion.
3. Request their continued patience and understanding until the special Committee on Paedocommunion has completed its work.

174. RECOMMENDATION ACTION. The recommendation of Advisory Committee 5 was adopted.

175. PROTEST IN RE PCA INVITATION DECISION. The following protest was read:

A PROTEST

We humbly protest the failure of the 53rd General Assembly of the Orthodox Presbyterian Church to accept the invitation of the Presbyterian Church in America (PCA) to join with them as one church for the glory of God and the advancement of his kingdom. It is our opinion that by its action the General Assembly neglected to respond in obedience to our Lord's desire for organizational unity (as expounded and embraced by our church in its previous actions) and neglected to strengthen its impact for ministry in the world.

Although we do not question the commitment of the prevailing minority in the Assembly to ecumenicity or their expressed hope of accomplishing eventual union with the PCA, we believe that this decision is a serious setback to our hopes for a united, vital, biblical and nationwide presbyterian church.

By emphasizing differences and by not sufficiently recognizing our own glaring weaknesses or that which we embrace in common with the PCA (such as the authority of Scripture and the Westminster standards), we appear to communicate to the PCA and to the world an attitude of superiority. But whatever our attitude, our action has had the effect of placing us above our common calling to serve the Lord together with our fellow brethren, and we fear that it may prevent us in the future from uniting with those with whom our Lord desires us to be one.

It also appears to point to a shift in our reason for existence as a separate denomination. Our distinctive no longer seems to be that which our founding fathers stood for in 1936, i.e., that we serve as the spiritual succession of the Presbyterian Church in the USA and a voice against liberalism. Rather, our rationale for separate existence (at least from the PCA) now appears to be that these Reformed and Presbyterian brothers are less Reformed in practice than we.

The crossroad has been reached and the Assembly has chosen a course. In our judgment this course looks backward instead of forward, inward instead of outward, and is exclusive rather than inclusive. Our deepest concern is that this course may not be altered in the future.
It is our regret that, given this direction, some may be confronted with new choices. May our omniscient God give all of us the grace to choose and act wisely, in keeping with our vows to pursue the purity, the peace and the unity of His church.

Respectfully submitted,

176. RESPONSE. On motion it was determined to request the Moderator to appoint a committee of two to prepare an answer to the Protest. The Moderator later announced the appointment of Messrs. Eckardt and Eyres.

177. ECUMENICITY (Cont.). Mr. Galbraith presented the following recommendation of the Committee on Ecumenicity and Interchurch Relations (cf. §136 above):

The Committee recommends:
1. That Alternative 2.b. of its report be adopted with resolution paragraphs 4 and 5 amended in the following form:

2. That the representatives to meet with the representatives of the PCA be chosen by the Committee on Ecumenicity and Interchurch Relations from among its own membership and/or others.

BE IT NOW RESOLVED that this General Assembly inform the Fourteenth General Assembly of the Presbyterian Church in America that although we regret that our church's search for full unity with the Presbyterian Church in America up to this time has not produced such oneness of mind that would permit us to respond affirmatively to the invitation of your church, nevertheless there is a strong desire among us for our two churches to become one; and we believe that it would be to the mutual benefit of both churches and to the greater glory of God if we were to seek a union which would make fuller use of the God-given insights and experience of both churches.

AND BE IT FURTHER RESOLVED that this General Assembly inform the Presbyterian Church in America (1) that we humbly ask you to continue to consider with us in brotherly love how we may achieve at the earliest possible time that full unity that is both our shared obligation and hope, (2) that we should be favored if your General Assembly would arrange for representatives to meet with four representatives of our church, whom we have chosen, in order to move toward that unity, and (3) that this General Assembly, in order to avoid possible confusion and difficulty for you in your General Assembly, recognizes that this resolution frees you from continuing the invitation that you have so graciously issued to us.

178. RECOMMENDATION ACTIONS. The recommendations were adopted without dissent.
179. ECUMENICITY ELECTIONS. The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Barker, Black, Brown, Cummings, Davis, A.G. Edwards, Eyres, Frame, Jerrell, D.E. Johnson, Kellogg, Wendell L. Rockey, Jr., Shishko. On separate motions the requests of Messrs. Brown, Edwards, Frame, and D.E. Johnson that their names be withdrawn were granted.

The Moderator later announced the election of Messrs. Barker and Davis to the class of 1989.

180. DATE, PLACE, AND TRAVEL. Mr. D. R. Miller presented a report of the Committee on Date, Place, and Travel as follows:

I FINAL FINANCIAL REPORT

<table>
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<th>Description</th>
<th>Amount</th>
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<td>Balance available to the 53rd G.A.</td>
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<td>Non-prepaid expenses of the 53rd G.A.</td>
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<tr>
<td>Balance on hand at close of 53rd G.A.</td>
<td>8,987.16</td>
</tr>
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</table>

II RECOMMENDATIONS:

The Committee recommends:
1. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1987 at the rate of $5.00 per communicant member.
2. That the Rev. Donald Duff be excused from the Assembly beginning Thursday, June 12, with full travel compensation, because of a death in his congregation.
3. That Messrs. William J. Vermeulen, Donald F. Stanton, and Anthony Blair be constituted the Committee on Arrangements for the 54th General Assembly.

III ELECTIONS

The term of the Rev. C. Tom Fincher expires with this Assembly.

181. RECOMMENDATION ACTIONS. The recommendations were adopted.

182. RECESS. The Assembly recessed at 5:02 p.m. following prayer led by Mr. Vermeulen.

TUESDAY EVENING, JUNE 17

183. RECONVENE. The Assembly reconvened at 6:32 p.m. with the singing of the hymn, The sands of time are sinking. Mr. Davenport led in prayer.

184. PRESBYTERIAL RECORDS. The order of the day having arrived, Mr. R. C. Miller presented the report of the Committee on Presbytery Records as follows:

Mr. Sutton served as chairman of the committee and Mr. Hall as secretary. Of the twelve presbyteries, nine presented their minutes for review. Each set was read by two readers and the entire committee considered their reports. We also conferred with represen
tatives of the presbyteries in regard to exceptions to their minutes before completing our final evaluations. These evaluations will be presented separately.

A. Communications
The Committee cannot respond to Communication 12 because the Presbytery of the Midwest did not present their minutes for review. All other communications have been dealt with. In response to Communication 18, after deliberation the Committee concluded that the Form of Government XIV,7., p. 29, requires that all called special meetings need a circular notice sent out at least ten days before such meeting. The Form of Government seems to give no alternative.

B. Miscellaneous matters
Your Committee, in addition to the recommendations concerning the disposition of presbyterial minutes which follow, makes the following recommendations:
1. That the Presbytery of the Southwest be excused from examination because they have just recently been organized.
2. That we remind the following presbyteries of the requirements of the Form of Government (XIV,6, p. 28 and XV,7, p. 32) and Rule 19 of the Rules for Keeping Presbyterial Records, that we instruct them to present their minutes for evaluation at the Fifty-fourth General Assembly, and that this be recorded as an exception in each case: the presbyteries are: the Presbytery of the Dakotas and the the Presbytery of the Midwest.
3. That we adopt the amendment to the Standing Rules proposed in the report of the Stated Clerk, Section IX, adding to Instrument B.1.: “; and for reporting to the Assembly activities and decisions of presbyteries which the committee deems could be useful to the rest of the Church for its benefit and edification, with authority to make recommendations to the Assembly if deemed appropriate.”

C. Review of the minutes

[Note: In the citation of Rules below, 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:

1. That the Minutes of the Presbytery of the Mid-Atlantic be approved with the single notation listed by the Committee and without exception.

2. That with respect to the Presbytery of New Jersey:
   a. their response to the exception to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communication 15).
   b. their Minutes be approved with the notations listed by the Committee and with the following exception: no bylaws of the presbytery are included in the minute book (A.21.).

3. That with respect to the Presbytery of New York and New England:
   a. their response to the exceptions to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communication 11).
   b. their Minutes be approved with the notations listed by the Committee and with the following exceptions:
      1. there is no indication that the Moderator fulfilled the requirement of the standards (FG, XXII, 13.a.), p. 302, §8,9.

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(2). there is no indication that the man called responded to the call (FG, XXII, 14.), p. 302, §8,9
(3). in two separate dissolutions of pastoral ties the record does not contain sufficient information to know which provisions of the Form of Government apply, and thus it is not clear that presbytery carried out the appropriate provisions (A-12.a.), p. 310, §§5-7, p. 319, §8.
(4). there is no indication that a candidate for licensure was a member of an Orthodox Presbyterian Church (FG, XXI,2), p. 313, §35, line 35.
(5). there is no mention made of examination in English Bible (FG, XXI,4.), although all other required trials for licensure are mentioned, p. 313, §35.

4. That with respect to the Presbytery of Northern California:
a. their response to the exception to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communications 2 and 10).
b. their Minutes be approved with the notations listed by the Committee and with the following exceptions:
   (1). the minutes do not record the names of ministers absent or sessions not represented by an elder (A.8.), p. 180, line 5, p. 195, line 6.
   (2). the moderator is not identified (A.5.), p. 196, line 1.
   (3). the clerk pro tem is not properly noted at the beginning of the meeting, and the clerk of the meeting did not sign the minutes (A.6.,18.), p. 197, line 22.
(4). the minutes of the June 20, 1985, meeting have been previously approved (p. 198), but are here being approved a second time with corrections (A.11.,12.a.), p. 201, line 38.
(5). Rev. Ortiz is installed with the use of the wrong questions. There is no indication that he was ever asked the correct questions (FG, XXIII,16.), p. 202, line 32.

5. That the Minutes of the Presbytery of the Northwest be approved without exception and without notation.

6. That with respect to the Presbytery of Ohio:
a. their responses to the exception to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communication 3).
b. their Minutes be approved with the notations listed by the Committee and with the following exceptions:
   (1). ruling elders are listed without any reference to the churches they represent (A.7.), p. 131, line 10, p. 141, line 5.
   (2). the time of adjournment is not listed (A.3.), p. 131, line 5, p. 133, line 3, p. 141, line 30, p. 142, line 38.
   (3). there is no indication that a candidate was examined in anything but theology in his trials for ordination (FG, XXIII,6., p. 57), p. 132, line 8.
   (4). there is no certification by the moderator of the meeting to show that the congregation chose to subscribe the call by representatives (FG, XXII,8., p. 48), p. 142, line 1, p. 144, line 34.
   (5). there is no indication of the purpose for a special meeting (A.9.), p. 141, line 4, p. 141, line 37.

7. That with respect to the Presbytery of Philadelphia:
a. their responses to the exception to their Minutes, taken by the 52nd General Assembly be deemed sufficient (cf. Communications 17 and 21).
§184cont.-186

b. their Minutes be approved with the single notation listed by the Committee and with the following exceptions:

(1). no record reveals the point at which the 52nd General Assembly approved the presbytery’s Minutes (A.19.).
(2). the minutes were not signed by the clerk pro temp (A.18.), p. 50.

8. That with respect to the Presbytery of the South:
   a. their response to the exceptions to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communication 20).
   b. their Minutes be approved with the notations listed by the Committee and with the following exceptions:

(1). a summation of exceptions to sessional records should be included (A.22.), p. 39, line 9.
(2). Mr. Quarles is selected as an alternate commissioner to the 52nd G.A. after having demitted the ministry and having been dismissed to a congregation of the PCA (p. 38, lines 12ff.) (Standing Rules, 1.5.), p. 39, line 34.
(3). no record of closing with prayer at the official recess of a daily session (A.10.), p. 39, line 44.
(4). the paragraph appears to withhold all authority to exercise the office of elder from Dr. Kirk, rather than simply authority within the particular congregation. This does not agree with the Form of Government XXV, 2., p. 40, lines 27ff.
(5). a special meeting without a quorum took action that could not be immediately rescinded by the next stated meeting after having agreed not to repeat this action (Communication 20 in response to the exception taken by the 52nd G.A. to a similar action (Minutes, 52nd G.A., §192, B.10.c.), p. 42, line 26.
(6). no mention that a meeting began with prayer (A.10.), p. 46, line 9.

9. That with respect to the Presbytery of Southern California:
   a. their response to the exceptions to their Minutes taken by the 52nd General Assembly be deemed sufficient (cf. Communication 13).
   b. their Minutes be approved with the single notation listed by the Committee and with the following exception: there is no record of Mr. Landis answering the constitutional questions for licensure (FG, XXI,7.), p. 167ff.

185. RECOMMENDATION ACTIONS (Presbyterial Records). The recommendations were adopted.

186. STANDING COMMITTEE RECORDS. The order of the day having arrived, Dr. Gray presented the report of the Committee on Standing Committee Records as follows:

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

The Committee recommends:

1. Concerning the Minutes of the Committee on Christian Education:
   a. That the disposition of the exception taken by the 52nd General Assembly to their Minutes be deemed suitable (cf. Communication 8).
   b. That their Minutes be approved with the single notation listed by the Committee and without exception.

2. Concerning the Minutes of the Committee on Coordination: That their Minutes be approved with the notations listed by the Committee and without exception.
3. Concerning the Minutes of the Committee on Date, Place, and Travel:
   a. That the disposition of the exceptions taken by the 52nd General Assembly to their Minutes be deemed suitable.
   b. That the Committee be reminded to note in their Minutes this disposition and to communicate this action to the Assembly.
   c. That their Minutes be approved and without exception.

4. Concerning the Minutes of the Committee on Diaconal Ministries:
   a. That the disposition of the exception taken by the 52nd General Assembly to their Minutes be deemed unsuitable, but understandable given the circumstances (cf. Communication 16).
   b. That the Committee be reminded to place a current copy of the Rules for Keeping Standing Committee Records in their Minute book.
   c. That their Minutes be approved with the notations listed by the Committee and with the following exceptions (Note: these exceptions may stem from the loss of the Committee’s Minute book):
      (1) Pages not consecutively numbered (C.1.).
      (2) Correspondence and budget proposals included in Minutes by other than transcription (C.16.).
      (3) Minutes not signed by the Secretary of the meeting (C.18.).
   d. That the Committee on Diaconal Ministries be instructed to reconstruct their Minutes, as far as possible, in the event that the original book is not found, and be reminded to be more diligent in the custody of their records (C.17).

5. Concerning the Minutes of the Committee on Ecumenicity and Interchurch Relations: That their Minutes be approved with the notations listed by the Committee and with the following exceptions:
   a. Pages not consecutively numbered (C.1.).
   b. Photocopy of inserted report not legible (C.2.).

6. Concerning the Minutes of the Committee on Foreign Missions:
   a. That the disposition of the exception taken by the 52nd General Assembly to their Minutes be deemed suitable (cf. Communication 9), noting that the exception
      b. (Minutes, 52nd G.A. p. 33, §194.4.b.) does not appear to have been communicated to them, but nonetheless a suitable disposition has been taken. b. That their Minutes be approved with the notations listed by the Committee and with the following exception:
      Place of meeting not stated for February 26-28, 1985, and October 2, 3, 1985, meetings (C.3.).

7. Concerning the Minutes of the Committee on Home Missions and Church Extension:
   That their Minutes be approved with the notations listed by the Committee and with the following exception:
   Page number in Minutes and/or date of meeting in a reference to a previous action
omitted (C.14) - Pp. 56, par.6; 57, par.2; 60, par.4; 62, par.5; 64, par.4,7; 78, par.3,5.

8. Concerning the Minutes of the Committee on Pensions:
   a. That the disposition of the exception taken by the 52nd General Assembly to their Minutes be deemed suitable.
   b. That their Minutes be approved with the notations listed by the Committee and with the following exceptions (Note: these exceptions may stem from the loss of the Committee's minute book):
      (1) No lock-type record book (C.1.).
      (2) Pages not consecutively numbered (C.1.).
      (3) Correspondence included in Minutes by other than transcription (C.16.).
   c. That the Committee on Pensions be instructed to reconstruct their Minutes as far as possible, in the event that the original book is not found, and be reminded to be more diligent in the custody of their records (C.17.).

9. Concerning the Minutes of the Trustees of the General Assembly:
   a. That the disposition of the exception taken by the 52nd General Assembly to
   b. That the Trustees be reminded to place a current copy of the Rules for Keeping Standing Committee Records in their Minute book.
   c. That their Minutes be approved without notations and with the following exceptions:
      (1) Appointment of the secretary pro tem not recorded (C.6.).
      (2) Minutes of March 15, 1985 meeting not approved (C.11).

10. That B.9. and D.9. of the Instruments of the General Assembly be interpreted such that said reports not be included in the Agenda or Minutes of the General Assembly.

187. RECOMMENDATION ACTIONS. The recommendations were adopted (the recommendations concerning the Minutes of the Committee on Date, Place, and Travel - see #3 above - were both made and adopted at a later time, but inserted here for clarity).

188. PCA/NATIONAL ASSOCIATION OF EVANGELICALS (Advisory Committee 8 in re Overture 8). Mr. Haney presented the report of Advisory Committee 8 concerning Overture 8 from the Presbytery of Philadelphia (cf. p. 63) as follows:

   The Committee recommends the following substitute for the overture: that we "respectfully request the General Assembly of the Presbyterian Church in America to delay any action concerning uniting with the NAE until the J & R process is completed."

189. RECOMMENDATION ACTION. It was moved to adopt Overture 8. The motion was amended by placing a period after the word "reasons" in reason 5, deleting the rest of the sentence, and changing the word "have" to "has".

   The following substitute motion as amended became the main motion: "that the Assembly respectfully requests the 14th General Assembly of the Presbyterian Church in America to confer with the fraternal delegates of the Orthodox Presbyterian Church concerning our serious apprehensions about their joining the National Association of Evangelicals (NAE) at this time."

   It was moved by way of substitute that the Committee on Ecumenicity and Interchurch Relations be instructed to send to the 14th General Assembly of the Presbyterian Church in America the reports of the 14th-17th General Assemblies of the Orthodox
Presbyterian Church relevant to the question of membership in ecumenical, ecclesiastical bodies for their consideration with respect to their membership in the NAE.

On motion it was determined to lay the matter on the table.

During the course of the preceding debate, Dr. Barker was granted the privilege of the floor to respond to a question.

190. RES MATTERS (Cont.). The Assembly returned to the consideration of the motion, postponed to this time (cf. §163 above), to substitute Recommendation 1 of the Minority of Advisory Committee 12 (cf. §155 above) for Recommendation 1 of Advisory Committee 12 (cf. §154 above).

191. HILBELINK TAKES CHAIR. At the Moderator's request, Mr. Hilbelink took the chair.

192. ORDER OF DAY AMENDED. It was determined to extend the order of the day until completion of all matters concerning the RES.

193. RECESS. On motion it was determined to recess at this time. The Assembly recessed at 9:13 p.m. following prayer led by Mr. Ediger.

WEDNESDAY MORNING, JUNE 18

194. STRIMPLE RESUMES CHAIR. Dr. Strimple resumed the chair.

195. RECONVENE. The Assembly reconvened at 8:01 a.m. with the singing of the hymn, How firm a foundation. Mr. Milojevich led in prayer.

196. MINUTES. The minutes of the sessions of Tuesday, June 17, were approved as corrected.

197. HARD ADDRESS. Mr. Hard, missionary to Korea, addressed the Assembly.

198. DOCKET AMENDED. On motion it was determined that the Assembly address the following essential matters in the order listed: election of two alternates to the Committee on Hermeneutics of Women in Ordained Office, action on the recommendations of the Historian's Committee, action on the recommendations of the Committee on a Pre-Assembly Conference, set the budget for and elections to the Chaplains Commission, election of two to the Committee on Appeals and Complaints, action on the recommendations of the Committee on Overtures and Communications concerning Communications 5 and 6, consideration of the report of the Committee on General Assembly Fund Review, set the Budget for General Assembly purposes, approve a resolution of thanks, consideration of the final report of and elections to the Committee on Date, Place, and Travel, consideration of the report of the Committee to Answer the Protest, consideration of the final report of the Committee on Standing Committee Records.

199. RECESS LIMITED. On motion it was determined that the morning recess be limited to 10 minutes.
200. HILBELINK TAKES CHAIR. At the Moderator's request, Mr. Hilbelink took the chair.

201. RES MATTERS (Cont.). The Assembly resumed consideration of the pending question (cf. §190 above), to substitute Recommendation 1 of the Minority of Advisory Committee 12 (cf. §155 above) for Recommendation 1 of Advisory Committee 12 (cf. §154 above). The motion to substitute Recommendation 1 of the Minority of Advisory Committee 12 was lost. It was moved to substitute the following for Recommendation 1 of Advisory Committee 12 (cf. §154 above): Recommendations 1 and 3 of Advisory Committee 8 (cf. concerning RES matters (cf. §156 above) with the addition of the following: that the Committee on RES Matters be instructed, in the event that the RES Interim Committee fails to bring the issue of GKN membership before the plenary session of the 1988 RES, to implement formal withdrawal of the membership of the OPC from the RES during the meeting in Harare.

On motion the whole matter was committed to the Committee on RES Matters for its consideration and report to the 54th General Assembly.

202. ADVISORY COMMITTEE 12 (RES Matters). It was moved to adopt Recommendation 2 of Advisory Committee 12 (cf. §154, VIII-2 above).

It was determined to commit the motion to adopt Recommendation 2 of Advisory Committee 12 to the Committee on RES Matters for consideration and report to the 54th General Assembly.

203. ADVISORY COMMITTEE RECOMMENDATIONS ADOPTED (RES Matters). On separate motions Recommendations 3 - 5 of Advisory Committee 12 (cf. §154, VIII above) were adopted.

204. STRIMPLE RESUMES CHAIR. Dr. Strimple resumed the chair.

205. SPEECHES LIMITED. On motion it was determined that further speeches be limited to five minutes.

206. HERMENEUTICS. Mr. Cottenden reported for the Committee on Hermeneutics of Women in Ordained Office with the following recommendation:

That the Committee be continued in order to complete work on Section III (Women and the Office of Deacon) and report to the 54th General Assembly, that two alternates be elected, and that a budget of $1,000 be allotted for its work.

207. ADVISORY COMMITTEE 6 (Hermeneutics). Mr. Hilbelink reported that Advisory Committee 6 concurred with the recommendation.

208. RECOMMENDATION ACTION. The recommendation was adopted.

209. HERMENEUTICS ELECTIONS. The floor was declared open for nominations for alternates to the Committee on Hermeneutics of Women in Ordained Office. The following were nominated: Messrs. Karl T. Cooper, Coppes, Cummings, Robert W. Newsom, Gregory E. Reynolds. On motion the request of Mr. Cummings to have his name
withdrawn was granted.

During the course of the preceding, it was determined to extend the order of the day until a ballot was taken.

The Moderator later announced the election of Mr. Reynolds as first alternate and Mr. Cooper as second alternate.

210. RECESS. The Assembly recessed at 10:06 a.m. and reconvened 10:17 a.m.

211. HISTORIAN. For the report of the Historian, see p. 249).

212. ADVISORY COMMITTEE 10 (Historian). The report of Advisory Committee 10 concerning the report of the Historian follows:

I Meeting
The Committee, consisting of Messrs. Hard (Chairman), Black, Campbell, Keenan, Krispin, Potter, Smith, and Vermeulen, met on June 10, 1986, and again on June 11.

II Action
Advisory Committee 10 reports general approval of the work.

III RECOMMENDATIONS:
None

213. HISTORIAN'S COMMITTEE. Mr. Dennison reported the following recommendations of the Historian's Committee (for the Committee's report, see p. 251):

1. That the Historian's compensation of $4,000 per year be continued during the next fiscal year.
2. That the Historian's Committee budget for 1986-1987 be set at $6,500.00, as itemized below:

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<thead>
<tr>
<th>Administrative</th>
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<tbody>
<tr>
<td>Promotional</td>
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<tr>
<td>Total</td>
<td>$6,500.00</td>
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</tbody>
</table>

214. ADVISORY COMMITTEE 10 (Historian's Committee). The report of Advisory Committee 10 concerning the report of the Historian's Committee follows:

I Meeting
The Committee, consisting of Messrs. Hard (Chairman), Black, Campbell, Keenan, Krispin, Potter, Smith, and Vermeulen, met on June 10, 1986, and again on June 11.

II Action
Advisory Committee 10 gives it general approval of the Historian's Committee's work and concurs with its recommendations, but calls attention to two omissions in its report:
1. Paragraph II.F. refers to compensation paid to the Historian but does not specify the amount. As approved by the 52nd General Assembly, the Historian was paid $4,000.
2. The 52nd General Assembly requested the Historian's Committee..."to study the matter of a permanent archives and report to the 53rd General Assembly" (Minutes, 52nd G.A., §140). No mention of this appears in the committee's report. Mr. Dennison, when consulted, reported that the committee considered that the request was granted through Mr. Dennison's reference to the matter in the report of the Historian.

3. RECOMMENDATIONS:
   None

215. HISTORIAN'S HONORARIUM. Recommendation 1 of the Historian's Committee was adopted.

216. HISTORIAN'S COMMITTEE BUDGET. Recommendation 2 was committed to the Committee on General Assembly Fund Review (see §238 below).

217. SEMICENTENNIAL COMMITTEE. Advisory Committee 10 had no comment on the report of the Committee on the Semicentennial (cf. p. 253).

218. RECOMMENDATIONS. The Committee on the Semicentennial recommended:
   1. That the Committee be continued for the purpose of settling financial matters in connection with the celebration.
   2. That the balance of the 1985-86 budget for the Committee (which was $6,300) be carried over to 1986-87.

219. RECOMMENDATION ACTIONS. The Committee was continued and on recommendation of the Committee on General Assembly Fund Review the proposed budget was adopted (see §238 below).

220. RES MISSIONS CORRESPONDENT. For the report of the Missions Correspondent for the RES see p. 255).

221. ADVISORY COMMITTEE 12 (RES Missions Correspondent). Advisory Committee 12 had no comment concerning the report of the Missions Correspondent for the RES (cf. §154, III above).

222. PRE-ASSEMBLY CONFERENCE. Mr. S. F. Miller reported the following recommendations of the Committee on a Pre-Assembly Conference (for the report of the Committee see p. 256):
   1. That the General Assembly approve "The Preacher and Preaching" as the theme of the 1987 Pre-Assembly Conference.
   2. That the General Assembly determine to hold the 1987 Pre-Assembly Conference in Grand Rapids, Michigan, from 1:00 p.m. on Wednesday, June 10, 1987, to 4:30 p.m. on Thursday, June 11, 1987.
   3. That the General Assembly authorize the Committee on the Pre-Assembly Conference to use its discretion in inviting speakers for the Conference with the single stipulation that such speakers be thoroughly committed to the doctrinal standards of the Orthodox Presbyterian Church.
   4. That the General Assembly approve an expense budget for the Conference of $7900, with the understanding that projected income from the Conference is $7500 and that the charge to participants will be $50 per person (not including room and board).

223. ADVISORY COMMITTEE 6 (Pre-Assembly Conference). Mr. Coie reported the con-
currence of Advisory Committee 6 concerning the recommendations of the Committee.

224. RECOMMENDATION ACTIONS. Recommendations 1, 2, and 3 were adopted. Recommendation 4 was referred to the Committee on General Assembly Fund Review (see §238, 3 below).

225. ANSWER TO PROTEST. Mr. Eyres presented the report of the Committee to Answer the Protest as follows:

Your committee recommends that the General Assembly adopt the following answer to the Protest:

The Assembly understands that the protesters are deeply disappointed in the failure of the 53rd General Assembly to adopt a course of action that they have long desired, prayed for, and labored to accomplish. The Assembly is grateful that the protesters did not question the motivation of those whose votes frustrated that desire. It has been the experience of the OPC throughout its history that our sovereign God has many times providentially frustrated the hopes and desires of many who have gone before us. Nevertheless, in the light of our past history, it is impossible to predict far in advance the consequences of decisive actions of General Assemblies.

In the light of our cherished conviction as to the liberty of the conscience under Christ, it seems dangerous and divisive to project the possible division of the church as a consequence of disappointments of this sort. Commissioners cannot but be expected to vote in the way they believe the Lord of the church would have them vote in the light of the prevailing circumstances.

Furthermore, our vows were originally taken to pursue the purity, the peace, and the unity of the OPC first and foremost, and only clearly demonstrable violations of the Word of God on the part of that church provide justification for the suggestion of separation.

Finally, the Assembly joins with the protesters in praying that our omniscient God will give all of us the grace to choose and act wisely, in keeping with our vows to pursue the purity, the peace, and the unity of the church.

226. RECOMMENDATION ACTION. The recommendation was adopted.

227. CHAPLAINS COMMISSION. Dr. Dortzbach reported the following recommendations of the Chaplains Commission (for the report of the Chaplains Commission, see p. 258); see also §248-250 below).

1. That the Assembly approve $1,500.00 for travel for the Chaplain's Commission for 1987.
2. That the Assembly approve support for the Joint Commission on Chaplains and Military Personnel at the rate of $200.00 for each Chaplain on active duty during 1987 or a portion thereof.

228. ADVISORY COMMITTEE 3 (Chaplains Commission). Advisory Committee 3 was silent concerning the recommendations of the Chaplains Commission.

229. RECOMMENDATION ACTIONS. The recommendations of the Chaplains Commission were referred to the Committee on General Assembly Fund Review (see §238 below).
230. CHAPLAINS COMMISSION ELECTIONS. The floor was declared open for nomination to the Chaplains Commission. Dr. Dortzbach was nominated. There being no further nominations the Moderator declared Dr. Dortzbach elected to the class of 1989.

231. DATE, PLACE, AND TRAVEL. Mr. Gardner presented the following report of the Committee on Date, Place, and Travel:

The Committee recommends
1. That the 54th General Assembly convene on the campus of Calvin College, Grand Rapids, Michigan, beginning at 8:00 p.m., Thursday, June 11, 1987, with a projected terminus of noon, Thursday, June 18, 1987.

2. That the Committee on Date, Place, and Travel be authorized to offer a centralized plan for securing reservations and tickets on means of public transportation for commissioners or representatives to the 54th General Assembly.

3. That the presbyteries and committees authorized to send corresponding members and commissioners be encouraged to elect their commissioners or representatives to the 54th General Assembly before March 7, 1987, in order to obtain the least expensive airfares, and communicate their selection to the Committee on Date, Place, and Travel, the Stated Clerk, and the Committee on Arrangements, immediately thereafter.

232. RECOMMENDATION ACTIONS. The recommendations were adopted, with the addition at the end of Recommendation 3 of the following words: "and that the Stated Clerk of the Assembly inform the Stated Clerks of presbyteries of necessary names and addresses."

233. DATE, PLACE, AND TRAVEL ELECTIONS. The floor was declared open for nominations to the Committee on Date, Place, and Travel. Mr. Watson was nominated. There being no further nominations, the Moderator declared Mr. Watson elected to the class of 1989.

234. APPEALS AND COMPLAINTS. There being no appeals or complaints, the Committee on Appeals and Complaints had no report.

235. APPEALS AND COMPLAINTS ELECTIONS. The floor was declared open for nominations to the Committee on Appeals and Complaints. The following were nominated: Messrs. Arthur W. Kuschke, Jr., D.M. Poundstone, Watson. The Moderator later announced the election of Mr. Kuschke to the class of 1988 and Mr. Watson to the class of 1989.

236. WISLOCKI WAIVER (Overtures and Communication in re Communication 6). Mr. Hake presented the report of the Committee on Overtures and Communications concerning Communication 6 (cf. p. 70) as follows:

RECOMMENDATION
That this Assembly advise the Presbytery of the Midwest that it has no objection to the Presbytery’s waiving the third year of seminary training requirements (FG, XXIII.3.) and proceeding with the reception of Louis Wislocki into the Presbytery of the Midwest as a ministerial member.
Grounds
The Presbytery is fully satisfied with Mr. Wislocki’s qualifications. Mr. Wislocki has served as pastor of Pilgrim Presbyterian Church for eight years. It would work a hardship on him, his family, and the congregation if he were to be required to take the further year of training.

237. RECOMMENDATION ACTION. The recommendation was adopted.

238. GENERAL ASSEMBLY FUND REVIEW. Mr. Ruff presented the report of the Committee on General Assembly Fund Review as follows:

The Committee notes that contributions for 1985-86 represented approximately 41% (compared to 47% last year) of the funds which would have been received if the more than 12,000 communicant members had contributed the $11.50 per communicant member requested. It also notes that the cash balance in this fund as of May 1 in the last three years has decreased from ($-2,630) to ($-21,550) to ($-23,186).

The Committee recommends:
1. That the following budget be adopted and that the Assembly request the churches to contribute $11.50 per communicant member to meet the budget needs.
2. That the Assembly urge the sessions to do all that is possible to meet the General Assembly Budget Fund request promptly and fully.
3. That the Assembly approve an expense budget for the 1987 Pre-Assembly Conference (“The Preacher and Preaching”) of $6,000, with the understanding that projected income from the conference is $5,600, that the charge to participants will be $50.00 per person (not including room and board), and that the expense to the General Assembly budget fund will be $400.

Respectfully submitted,
Lewis A. Ruff, Jr.
J. Donald Phillips

BUDGETS 1985-1987

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<tr>
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<th>86-87 BUDGET</th>
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### Special Expenses

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### Assessments

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### Committee Expenses

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<td>Uninstalled Officers</td>
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### Total Expenditures

- Total Expenditures: $69,298

### Receipts

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<td>Fiftieth Anniversary Offering</td>
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### Total Receipts

- Total Receipts: $90,050

### Net Change

- Net Change: +20,752

### Balance, April 30

- Balance, April 30: ($798)
RESOLUTION OF THANKS

BE IT RESOLVED that the 53rd General Assembly express its gratitude to the administration of Eastern College, in particular to the Director of Conference Activities, for providing the use of the facilities of the campus and such ample meals.

BE IT FURTHER RESOLVED that this Assembly acknowledge with thanks to God the numerous ways in which faithful men and women - some known to us and others of whose quiet help we may be unaware - have contributed both to the labors of the Assembly and to the celebration of our 50th anniversary.

It seems appropriate to mention the Committee on Arrangements; the Semicentennial Committee together with the several speakers, musicians and other participants; those who assisted in preparation for the Lord's Supper; the Coordinator of the fascinating historical displays, aided by the several presbyteries and others; the Historian and all who contributed to our anniversary volumes; along with so many others.

We recognize, to the glory of our God, that all of these have used whatever gifts they have received "to serve others, faithfully administering God's grace in its various forms" (I Peter 4:10).

243. DOCKET AMENDED. On motion it was determined that the following matters be referred to the 54th General Assembly: Overture 1 (New York and New England), Overture 2 (Ohio), Overture 4 (South), Communication 7 (Christian Reformed Church), Communication 18 (Greer), the Reports of the Committees on Hermeneutics of Women in Ordained Office (except Recommendation 3, cf. §206 above), on Uninstalled Officers, on Revisions to the Book of Discipline and the Directory for Worship; that the Advisory Committee reports pertaining to the above overtures and communications be referred with those papers and be printed in the Assembly's permanent minutes; and that the reports of the above-referred-to committees not be printed in the permanent minutes of the Assembly, but that they be printed in the Agenda for the 54th General Assembly.

244. DEVOTIONAL. The order of the day having arrived, Mr. Graham led the Assembly in a devotional service.

245. HILBELINK TAKES CHAIR. At the Moderator's request, Mr. Hilbelink took the chair, to serve through the adjournment of the Assembly, due to Dr. Strimple's having to leave the Assembly permanently.

246. RECESS. The Assembly recessed at 12:35 p.m.

WEDNESDAY AFTERNOON, JUNE 18

247. RECONVENE. The Assembly reconvened at 1:36 p.m. with the singing of the hymn, A mighty Fortress is our God. Mr. Jones led in prayer.

248. CHAPLAINS COMMISSION. Dr. Dortzbach presented a further report of the Chaplains Commission (cf. p. 258).

249. ADVISORY COMMITTEE 3 (Chaplains Commission). Mr. Coie presented the report
of Advisory Committee 3 concerning the report of the Chaplains Commission as follows:

RECOMMENDATION

The Advisory Committee, in response to the request of the Chaplains Commission for advice regarding church membership for new converts, agrees with the Chaplains report that at least the three options listed in their report are available.

We recommend that the Chaplains Commission seek one or more congregations willing to receive individuals in the armed forces as members until they themselves are geographically able to unite with a particular congregation.

The Advisory Committee recognizes that, in pursing the second and third options listed in the Chaplains report, a membership examination by an individual rather than a session is irregular. However, we acknowledge the desirability of this practice under the special circumstances of the military chaplaincy.

250. RECOMMENDATION ACTION. The recommendation was adopted with the words, "be advised to" following the words, "Chaplains Commission."

251. FORM OF GOVERNMENT. The following suggestions for amending the Form of Government were committed to the Committee on Revisions to the Book of Discipline and the Directory for Worship as a special assignment, and they were requested to report to the 54th General Assembly:

Suggested amendments to the Form of Government, Chapter XXIX (references are to the chapter as newly amended; consult FG p. 97 and Minutes of the 52nd General Assembly, pp. 45, 46, Overture 4):

1. Section 3 introduction, replace the words "a mission work" with the words "the mission work of an existing congregation"
2. Section 3.b., substitute the word "parent" for the word "continuing"
3. Section 3.b., delete the words "to divide the congregation and"
4. Section 4 introduction, after the words "a mission work" add the words "or not the mission work of an existing congregation"
5. Section 4.b., after the first word "Church." add a new sentence as follows: "Members of the Orthodox Presbyterian Church need not be re-examined."

GROUND:
1. Section 3 clearly implies the mission work having a parent congregation. This is especially noticeable in Section 3.b.
2. The word, "parent", is more in keeping with the actual situation.
3. The presbyteries, by voting to adopt the amendments to Chapter XIV, Section 5, par. 2, and Section 6 specifically removed the power of presbyteries to divide congregations. Therefore the phrase in Chapter XXIX, Section 3.b. should be deleted to maintain consistency.
4. The mission work of a presbytery which has no connection with an existing congregation (its members being enrolled in the regional church, cf., Section 1) is totally overlooked without this addition.
5. The insertion of this sentence covers those who may already have been examined for membership in the regional church, something completely eliminated when old Section 4 was deleted.

252. PROPOSED AMENDMENT TO THE FORM OF GOVERNMENT. It was determined
that this Assembly propose to the presbyteries that the following sentence be added to the Form of Government, Chapter XXXII, Section 2 (FG, p. 97): “No amendments shall be proposed to the presbyteries without written grounds for the proposed amendments.”

**GROUND:**
Proposed amendments which carry no written grounds make it very, very difficult for presbyters (or for commissioners, for that matter) to give “due discussion” (FG, XXXII.2) to the question and to come to a thoughtful, intelligent decision.

253. FORM OF GOVERNMENT PRINTING. It was determined that the revisions to the Form of Government proposed by the 52nd General Assembly and adopted by the required number of presbyteries not be printed in the form required for insertion in the Form of Government until after the 1987 Assembly.

254. HISTORIAN’S COMMITTEE NAME CHANGED. On motion the name of the Historian’s Committee was changed to the Committee for the Historian.

255. PCA SUPPORT OF GREAT COMMISSION PUBLICATIONS. The following motion was committed to the Committee on Christian Education: that the Assembly direct the Stated Clerk to send this communication to the Stated Clerk of the PCA: The 53rd General Assembly of the Orthodox Presbyterian Church respectfully addresses the 14th General Assembly of the Presbyterian Church in America expressing our concern that there is a dramatically disproportionate difference in giving to Great Commission Publications by the OPC and the PCA. In the past fiscal year while giving to Great Commission Publications by the OPC equaled approximately $8.00 per member, giving to Great Commission Publications by the PCA equaled only approximately $.30 per member. Like the PCA, the OPC has many heavy responsibilities which require our funds. We therefore respectfully request your General Assembly to endeavor to increase its support of Great Commission Publications on a regular basis so that this work may go forward with its great opportunities.

256. MINUTES, WEDNESDAY. The Minutes of the sessions of Wednesday, June 18, were approved as corrected.

257. MINUTES AS A WHOLE. On motion the Minutes of the Assembly as a whole were approved.

258. DISSOLUTION AND NEXT ASSEMBLY. On motion it was determined that the Assembly be dissolved.

Mr. Hilbelink made the following declaration: In accordance with your vote to dissolve the 53rd General Assembly, and in behalf of the Rev. Dr. Robert B. Strimple, the Moderator of the 53rd General Assembly of the Orthodox Presbyterian Church, I make 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 Calvin College and Seminary, Grand Rapids, Michigan, at 8:00 p.m., on June 11, 1987.

The Moderator led the Assembly in prayer. Mr. Hilbelink pronounced the Apostolic Benediction. The 53rd General Assembly closed at 3:01 p.m., Wednesday, June 18, 1986.

Respectfully submitted,
John P. Galbraith, Stated Clerk
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OVERTURES

Overture 1
From the Presbytery of New York and New England October 19, 1985

That the 53rd General Assembly propose to the 54th General Assembly that Standing Rule Chapter XIV (proposed new XIII) be amended by inserting the words "(except this chapter)" following the word "suspended" in paragraph 2.

GROUND: It is theoretically possible to suspend Standing Rule Chapter XIV.2. and thus amend the Standing Rules without the amendment having been proposed by a previous assembly.

Stephen L. Phillips
Stated Clerk

Overture 2
From the Presbytery of Ohio October 29, 1985

The Presbytery of Ohio respectfully overtures the 53rd General Assembly to assign to an advisory committee the task of formulating guidelines for the use of presbyteries in cases of men not previously ordained who are seeking endorsement as chaplains in the military.

William H. Kiester
Stated Clerk

Overture 3
From the Presbytery of Ohio April 21, 1986

The Presbytery of Ohio respectfully overtures the 53rd General Assembly to require:
That its Committee on Diaconal Ministries involve, without exception, the Session of the local church to which particular member-recipients of denominational aid belong;
That is those cases where the Committee on Diaconal Ministries is not able to secure from the Session with which it is involved approval of aid to a member over whom that Session is charged with oversight;
That the Committee be required to secure approval by a majority of its total number before help is given;
That the Committee be charged with financial supervision of the member-recipient;
That the Committee, in its annual report to the G.A., justify these exceptions to its "usual operating procedure".

GROUND:
1. Respect for Presbyterian order, as articulated in points 2-5 of the Policy and Usual Operating Procedure of the Committee on Diaconal Ministries.
2. Respect for the integrity of the local church.
3. Respect for members of the Committee; they are spared charges of special interest.

William H. Kiester
Stated Clerk

(The Presbytery determined to appoint two of its commissioners to support the overture before the Advisory Committee and the General Assembly.)
Overture 4

From the Presbytery of the South

April 21, 1986

The Presbytery of the South respectfully and humbly overtures the 53rd General Assembly of the Orthodox Presbyterian Church to give serious consideration to the addition of biblical references which summarize the requirements for "Officers in the Church" as found in Chapter V of the Form of Government, more particularly:


Thomas S. Champness
Stated Clerk

Overture 5

From the Presbytery of the Mid-Atlantic

April 19, 1986

The Presbytery of the Mid-Atlantic of the Orthodox Presbyterian Church overtures the 53rd General Assembly to direct the RES Committee to present an evaluation of the GKN's current position and latest responses to the advice of the RES, to the 54th General Assembly; and if thorough-going repentance is not obvious to:

1. Vote on the issue of whether or not repentance in the GKN has taken place;
2. Upon a vote of the majority that repentance has not appeared to have taken place, direct our delegates to the 1988 RES to move directly for the outright expulsion of the GKN from the RES (such expulsion currently requiring a 2/3 vote under the RES constitution);
3. Upon a vote of the majority that repentance in the GKN has not appeared to have taken place, cease OPC membership in the RES at the conclusion of the 1988 Synod if the GKN is still a member at that time, or if the constitution is changed in such a manner as to accommodate continued GKN membership in that organization.

Adopted April 19, 1986
Attest: Stuart R. Jones
Stated Clerk

Overture 6

From the Presbytery of Southern California

April 22, 1986

At the Second Stated Meeting of the Presbytery of Southern California on April 18 & 19, 1986, the presbytery determined to overture the 53rd General Assembly as follows:

Whereas, we of the Orthodox Presbyterian Church have for some twenty-five years possessed and used the Trinity Hymnal as our official hymnal and as containing those sacred songs that are best representative of our Reformed tradition, and
Whereas, the use and contents of the Hymnal are of tremendous significance to our worship services, and
Whereas, being fully aware that the task of revising the Hymnal is a difficult task and that not all parties can be fully satisfied with all changes, we yet believe that it is only reasonable to allow the Church a reasonable length of time to review the proposed additions and deletions before being asked to adopt the revised Hymnal in its entirety, and
Whereas, the period of some six weeks allowed by the Committee for the Revision of the Trinity Hymnal for the churches to review their proposal has not given sufficient time to fairly consider the proposed changes, especially because it has been difficult for some of our Sessions to locate many of the new additions, and
Whereas, while it may not be of similar circumstance for either the Committee or for the
PCA, the OPC is being asked to adopt this proposal amidst consideration of several tremendously significant measures on our General Assembly docket.

We, the Presbytery of Southern California, herewith OVERTURE the Fifty-third General Assembly of the Orthodox Presbyterian Church to urge the Committee for the Revision of the *Trinity Hymnal* to postpone publication of the revised Hymnal for one year in order to allow the Presbyteries, Sessions, and members of the Orthodox Presbyterian Church to offer informed and intelligent input to the work of revision.

For the Presbytery
Donald J. Duff, Stated Clerk

Overture 7

From the Presbytery of Southern California        April 22, 1986

At the Second Stated Meeting of the Presbytery of Southern California on April 18 & 19, 1986, the presbytery determined to overture the 53rd General Assembly as follows:

The Presbytery of Southern California overtures the 53rd General Assembly: 1) that it inquire of the Committee on Home Missions and Church Extension if they intend to continue to make use of the Assessment Centers in their evaluation of men for church planting ministries; and 2) That is the committee intends to continue using the Assessment Centers that it inform the 54th General Assembly as to a) what methods it uses for assessment, b) how assessors are chosen, and that it c) present its program to the General Assembly for its approval.

For the Presbytery
Donald J. Duff, Stated Clerk

Overture 8

From the Presbytery of Philadelphia        May 3, 1986

The Presbytery of Philadelphia, meeting in regular session on May 2 and 3, 1986, determined to overture the 53rd General Assembly as follows:

The Presbytery of Philadelphia overtures the Fifty-third General Assembly of the Orthodox Presbyterian Church to address the Fourteenth General Assembly of the Presbyterian Church in America as follows:

It has come to our attention, through the pages of *The PCA Messenger* for January, 1986, that your Fourteenth General Assembly is expected to consider joining the National Association of Evangelicals.

We respectfully urge you not to do so, for the following reasons:
1. A main service of the NAE (see news item referred to above) is to provide “a united voice and witness”.
2. That “witness” of the NAE, including as it does the witness of many Pentecostalist and Arminian bodies among its 44 member churches, confuses and compromises the witness to the Word of God which your Church and ours, as Reformed churches, hold to be the witness of the Word of God.
3. Although the OPC has never held that it cannot have some kinds of official associations with non-Reformed churches, it has seen a problem in non-Biblical witness in such associations, for we must remain true to our doctrinal commitments; a “united witness with churches and individuals holding such a variety of theological belief as exists in the NAE is not possible for a reformed church.”
4. Several General Assemblies of the OPC, especially the Fourteenth through the Seventeenth (1947-1950) have dealt with the question of membership in ecumenical ecclesiastical bodies and have consulted with other Reformed churches on this matter. We humbly commend our materials to you for your consideration and shall be glad to provide
you with copies, and offer to consult with you through our Committee on Ecumenicity and Interchurch Relations.

5. The OPC, having consciously not joined the NAE for what it felt to be compelling reasons, may find a decision of the PCA to join the NAE at this time to be a factor in our Church’s consideration of joining the PCA.

Respectfully submitted,
A. LeRoy Greer, Stated Clerk

Overture 9

From the Presbytery of New Jersey May 4, 1986

The Presbytery of New Jersey at its stated meeting on April 22, 1986, determined respectfully to overture the General Assembly to request Great Commission Publications not to proceed further with publication of a revised Trinity Hymnal until the churches have had more adequate opportunity to review the new material being added to the Hymnal, and to request the Hymnal Committee to make the new materials more accessible to the churches than was the case in the review period that ended March 15, 1986.

Your in Christ’s service,
Richard A. Barker, Stated Clerk

Overture 10

From the Presbytery of the Southwest May 6, 1986

At the spring stated meeting of the Presbytery of the Southwest the following overture was passed:

That the General Assembly (1986) request the Committee on Christian Education to seek to delay the publication of the revision of Trinity Hymnal until after the General Assembly (1987) to allow the church and its courts time to study the proposed revision and to make suggestions regarding the revision to the 1987 General Assembly if deemed necessary and the Committee on Christian Education make available the words and music of the hymns proposed to be added to the Trinity Hymnal and that they be sent to the stated clerk of each presbytery.

GROUNDS:

1. A large mass of material was sent to the sessions and ministers which is difficult to study in a brief time. Over two hundred hymns have been deleted and another two hundred added, the additions being found in over thirty-five sources. Because these have not been made available, and the time has not been sufficient to trace all of the proposed additions, it has been impossible to properly assess the report sent.

2. Worship is the most important task of the church. One year to evaluate, to react to, and to make suggestions regarding the worship of God in song by his people, is not an unreasonable request.

Sincerely,
Timothy L. Bero, Stated Clerk
COMMUNICATIONS

Communication 1
From the Presbyterian Church in America
August 15, 1985

The following is a copy of the specific action taken by the PCA General Assembly regarding the Reformed Ecumenical Synod:

"That the General Assembly no longer pursue consideration of membership in the Reformed Ecumenical Synod in any form, and declare that it will only become affiliated with the RES or any other interchurch body by the deliberate action of the General Assembly. In adopting this, the Assembly is clarifying its intention with regard to the clause in the Joint Statement of 1983 in relation to 'honor the commitments of the Orthodox Presbyterian Church.' Lest it be otherwise interpreted, the Assembly is declaring that this statement will not enter the PCA into membership in the RES in any form or for any period of time." Adopted

Morton H. Smith
Stated Clerk

Communication 2
From the Presbytery of Northern California
September 21, 1985

The Presbytery of Northern California of the Orthodox Presbyterian Church at its Fall Stated Meeting on September 20-21, 1985, took note of actions of the 52nd General Assembly with regard to our minutes.

1. In response to the exception taken to our minutes by the 52nd General Assembly the Presbytery on motion determined "...to take note of the exception taken to our minutes by the 52nd General Assembly with regard to the problem of corresponding members being seated without indication of their ecclesiastical identity on pages 155 and 162 of our minutes, to remind ourselves to always indicate the ecclesiastical identity of corresponding members even when they are ruling elders from our own churches, and to inform the 53rd General Assembly of this action."

2. With regard to our seeming lack of response to an exception taken to our minutes by the 51st General Assembly our Stated Clerk has taken full responsibility for not having notified you of our action and has sent a separate letter of penitence to you.

3. With regard to the matter of the inclusion in the minutes book of a copy of the current Rules for Keeping Presbyerial Minutes you will note on examination of our minute book that the most recent copy of those rules has now been inserted at the beginning of the book.

Richard C. Miller
Stated Clerk

Communication 3
From the Presbytery of Ohio
October 29, 1985

1. In response to the exception taken to its records by the 51st General Assembly, presbytery acknowledges its error in not recording the installation of Rev. DeVelde in its minutes. Mr. DeVelde was duly installed on June 12, 1983. Mr. DeVelde did answer in the affirmative the required constitutional questions.

2. In response to the exception taken to its records by the 52nd General Assembly the Presbytery of Ohio respectfully requests the 53rd General Assembly to rescind the single exception taken to the 1984 minutes of presbytery.

Grounds: The paragraph before the minutes in question contains a clear explanation as
to why there were no terms in Mr. Weaver's Call.

William H. Kiester
Stated Clerk

Communication 4

From the Reformed Ecumenical Synod  December 4, 1985

It has been our practice at about this time of the year to send to the RES member churches a notice of their assessments for the coming year. We are therefore now informing you of your contribution for the calendar year 1986. A financial report for 1985 will be sent to you along with my regular annual report in February 1986. For the present we would call a number of general matters of finance to your attention.

The year 1985, like that of 1984, has been a year of financial strain. There have been three main reasons for this. The first is that we had to meet expenses incurred by the RES Chicago 1984 that should have been paid in 1984. These amounted to $13,064.00 and have been paid from the 1985 income. The second reason is the decision of the Plenary Executive of the NGK not to pay its assessment for 1985 (and 1986) until after the NGK General Synod meets in October 1986 and not unless they decide to continue membership in the RES. The third is that the devaluation of the Rand (last payment made to us was at US $.3715) has meant that the amount we did receive from Southern Africa was much less than was expected.

Nevertheless we expect to end the year 1985 with all or nearly all our expenses paid. Moreover, we have done this without any significant curtailment of our services to the churches. The reason why we are able to just get by in 1985 is that nearly all our churches have paid their assessments. For this we are truly thankful. However, we have not been able to replenish our savings fund, nor have we been able to collect any reserves for RES Harare 1988, for which we should collect $17,000 per year.

As authorized by RES Chicago 1984, the Interim Committee has decided to increase the 1986 assessments by 7% over the 1985 amounts. This is required by the increase in the cost of living index in the USA (more than 3%) and by the need to build reserves for 1988.

A copy of the 1986 budget, prepared by our treasurer, Nelvina Ilbrink, is enclosed. The Interim Committee will very likely communicate with the member churches concerning our financial situation after its meeting in March, 1986.

Your church is assessed 4.00% of the total budget for 1986 which is US $5,829.36. We ask that you pay as early in 1986 as possible.

Churches in Southern Africa may send their assessment in Rand equivalent to RES Pretoria Fund, c/o Rev. P.E.S. Smith, P.O. Box 433, Pretoria 0001, South Africa. Other churches may send their assessment to the RES Secretariat, Attention: Nelvina Ilbrink, Treasurer, or, if you desire a bank-to-bank transfer, to Old Kent Bank and Trust Co., 1 Vandenberg Center, Grand Rapids, Michigan, USA, 49503, Reformed Ecumenical Synod Account No. 215 496 7.

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

Paul G. Schrotenboer
General Secretary
REFORMED ECUMENICAL SYNOD
1677 Gentian Dr., S.E.
Grand Rapids, MI 49508 USA

BUDGET FOR 1986

General Secretary

Salary $17,000.00
Housing Allowance 8,750.00
Car Allowance 1,050.00
Pension & Disability 2,400.00
Hospital & Med. Ins. 3,300.00 $32,500

Assistant Gen. Secretary (beginning Sept. '86)
Salary 8,000.00
Pension & Disability 800.00
Hospital & Med. Ins. 1,100.00 9,900.

Office
Rent 9,480.00
Secretaries 20,000.00
Extra Assistance 5,000.00
Equipment 2,000.00
Supplies & Postage 10,000.00
Printing 4,000.00
Telephone 1,000.00
Stationery 2,000.00
Miscellaneous 854.00 54,334.

Travel
Interim Committee 6,000.00
General Secretary 6,000.00
Executive Committees 2,000.00
Constitutional Revision 2,000.00
Study on Family 1,000.00
Meetings & Consultations 1,500.00 18,500.

Synod 1988 Reserve 17,000.
Publications 3,500.
Central Assistance 10,000.
TOTAL $145,734.

Source of Income
Assessments $136,115.69
Sale of publications 9,618.31 $145,734.

Communication 5

From the Reformed Ecumenical Synod February 19, 1986

The year 1984 was for the RES a crucial year for it was then that our churches in session in Chicago grappled with the issues that trouble our fellowship, such as race relations, the authority of Scripture and homophilia.

The year 1985 began (January 2) with the news that fell like a bombshell that the Dutch Reformed Church (NGK) had suspended its membership in the RES. But apart from that, 1985 was relatively free from tensions. There were no major meetings and no developments that rocked our fellowship. It was a year in which our committees which were appointed in the closing months of 1984 began to function and the secretariat was able to catch up on some of the work that had been postponed in 1984 because of the press of the work connected with the Chicago meetings. In this report we will relate the highlights of those ac-
tivities. But first a word about 1986.

The year 1986 appears to be more like 1984 than 1985. For during the coming months of this calendar year the two largest member churches will decide their future relationship to the RES. The GKN will take a decision in March and the NGK in October. It is conceivable that both will withdraw but we have reason to believe that both will remain members. If they do, that will not of course, relieve us of our tensions, for the continuation of the GKN in the RES may be a reason why some other churches may consider to withdraw.

In my contacts with member churches in 1985 (such as those in New Zealand, Australia and Indonesia) I have had opportunity to explain what I understand my task in these circumstances to be. As I see it, it is to maintain and promote both the integrity and the membership of the RES, and in that order. What that entails was expressed in my address to the synod of the Reformed Churches of Australia in September, 1985, a copy of which is enclosed (Attachment No. 1).

In this annual report I will highlight the activities of 1985 and then note the financial picture and the prospects for 1986.

1. Publications


2. New Constitution

In 1985 the Committee on Constitutional Revision (CCR) drafted the major part of a new RES Constitution. This first draft was mailed to our churches on June 25, 1985, for their study and comment. Two of our churches have already responded and others have notified us that they will send us a response in the near future. The CCR will meet later this year to revise the first draft on the basis of the responses they receive from the churches. A second draft will be mailed before June 30, 1987. It is necessary to receive the comments of your church before June 30, 1986, if you have not already done so. Else the committee cannot take your response into account in its further drafting work. These comments should be mailed to the General Secretary.

3. RES Harare 1988

The plans for the RES Harare 1988 pre-synod conferences have been partially completed. These will follow in broad strokes the 1984 conferences. In March I plan to meet with the Harare Committee on Arrangements and should be able to inform you at a later date of developments.

4. Study Committee on “The Family in Crisis Today”

The study committee on “The Family in Crisis Today” has begun to function and the progress that has been made is encouraging. Already several papers and reports have been received. The report of the committee (which should be completed in 1987) promises to become a valuable contribution to the church’s ministry in one of the most crucial areas in human life today, namely, family relations.

5. Third World Concerns

One of the important and encouraging aspects of the 1984 synod was the attention it gave to Third World concerns. At the end of 1985 we drafted a report on what we have done in the area of Third World concerns and herewith send you a copy (Attachment No. 2).

6. RES Acts 1984

When I wrote you a year ago the RES Acts 1984 had not yet been published. Since then you should have received copies of the Acts. In them there are a number of matters which
the RES Chicago 1984 wanted to be called to your attention. Some of these have already been taken care of. At this time I refer to your church the following items for consideration and appropriate action.

A. Concerns of youth, membership of baptized children (Art. 63, pp. 45-48) - the following recommendations were adopted:

1. That Synod authorize a study of the essential nature and practical implications of the membership of baptized children, considering particularly such matters as
   a. the discipling of baptized members,
   b. the place of profession of faith and entrance into “full membership”, and
   c. the participation of baptized children in the Lord’s Supper.

2. That the youth consultants be commissioned to arrange for this study and present it to the Commission for Theological Education and Interchange for comment, a report to be presented to RES 1988. The study might also form the basis for a conference discussion in 1988.

3. That member churches who have undertaken studies on these subjects be requested to submit the result of their studies to the RES for consideration by the youth consultants. Kindly send whatever pertinent materials you have to the RES Secretariat.

B. Impact of Science and Technology (Art. 62, pp. 40-45)

In its consideration of the report of its Committee on Social Issues, printed in the form of a pamphlet entitled The Church, Science and Technology the RES Chicago 1984 asked the member churches to “reflect on the impact of science and technology on their respective cultures and report their findings to the RES Secretariat” (p. 45).

The Secretariat, as requested by RES Chicago 1984 (p. 44) is in the process of arranging a study guide written in a popular style based on the pamphlet The Church, Science and Technology for use in church classes and study groups. It would be helpful in our effort to produce such a study guide that we receive from your church whatever material you have, whether a statement of your broadest assembly or of a committee that your church authorized to study these issues, or any other material which you think will be helpful. Your cooperation in this will be most welcome.

The Interim Committee, also as requested by RES Chicago 1984, will consider scheduling a discussion on this issue at the next RES in 1988.

7. Meeting of Interim Committee, March 7-22, 1986, with member churches

The Interim Committee will be meeting in South Africa and in the Netherlands during the month of March. In South Africa the committee will meet with the Bree Moderatuur of the NGK concerning the suspension of membership of the NGK in the RES and with leaders of the Reformed Churches in South Africa (GKSA) concerning the decisions on the RES of their synod of January 1985. Meetings with other churches South Africa have also been arranged.

We have also scheduled a meeting with the GKN concerning the issues which the RES Chicago 1984 wanted to have discussed.

A report on the meetings with member churches in RSA and the Netherlands will be sent after the meetings.

8. Appointment of Associate General Secretary

Three persons have applied for the position of Associate General Secretary. One has since withdrawn his application. An interview was held with one in June 1984 and an interview with the other one will be conducted in the Netherlands in March. The financial situation (see next item) will largely determine what action can be taken at this time. The Interim Committee may be expected to report on what it has done concerning an appointment after the meetings.


Enclosed is an unaudited report for the year 1985 (Attachment No. 3). We make the following pertinent comments:

a. The budget for 1985 was $136,200 and we received a total of $111,403.95.

b. Among the expenditures there was an amount of $13,064.00 spent to cover costs to
publish materials of the 1984 synod. This means that we spent $99,675.27 on expenses that were included in the 1985 budget. On the one hand we have taken a spartan attitude to expenses and have not spent funds on anything not considered necessary. On the other hand, we have not cut down on our services. We believe that this approach has been sound and expect to continue following this policy.

c. The nonpayment of assessment by the NGK and the sharp devaluation of the South African rand account in very large part for the shortage in 1985.

d. We have not accrued any reserves for the 1988 meetings.

e. We have borrowed all we can from the savings fund which should be replenished.

f. On three occasions payment of our monthly salary was postponed for the funds were not at hand. However, the full salary for 1985 was paid by December 31, 1985. We have not taken the 4% increase in salary and office rental for 1986 as authorized by the Interim Committee in June, 1985. The office staff has been granted a 4% increase.

g. The CRCNA gave us a payment of $10,200 on January 2, 1986, enabling us to continue through the month. The GKN sent its 1986 assessment in February which enables us to pay obligations for about three months.

h. The auditors examined the financial records for 1985 in January 1986, and we expect they will send us their report in the near future. A copy of an audited financial report will be sent to you if you request it.

10. Assessment 1986

As we informed you in December, your church is assessed 4.00% of the annual budget of $145,734 and the amount your church should pay is $5,829.36. Kindly pay in US currency at your convenience. As always, in the early months of the year our reserves are very low. Please do not delay.

Paul G. Schrotenboer
General Secretary

Communication 6

From the Presbytery of the Midwest February 13, 1986

"On motion it was determined to seek advice of the General Assembly concerning the petition of the Rev. Louis Wislocki, Metamora, MI, to be received as a teaching elder in the Orthodox Presbyterian Church, Midwest Presbytery, in as much as he has but two of the required three years of seminary training (FG, XXIII.3.)."

On behalf of our presbytery and its Committee on Candidates and Credentials, I wish to request that the 53rd General Assembly consider Mr. Wislocki's case and allow this presbytery and its committee named above to proceed to receive Mr. Wislocki as a teaching elder in this presbytery of the O.P.C.

I would trust that supporting documentation, argumentation, etc. on behalf of Mr. Wislocki and the intent of the above will be forthcoming to the Assembly from appropriate persons of the Candidates and Credentials Committee.

I shall appreciate any council that you, John, may have to me and presbytery as respects the type of documentation or anything else which may help G.A. to favorably dispose of this matter.

Donald M. Parker
Stated Clerk

Communication 7

From CRC Publications, Christian Reformed Church March 31, 1986
We are happy to announce plans for a new quarterly journal entitled *Reformed Worship: Resources in Liturgy and Music*. Enclosed you will find a memo providing some information about our plans and hopes for this magazine.

In addition to providing worship leaders with helpful articles and columns, we would like to inform them of worship resources produced by denominational and denominationally-related agencies. Please treat this letter as a call for information. We invite you to submit information on liturgical developments in your denomination. Such items should be submitted as news items, and could include some of the following:

**announcements**
- of conferences, workshops, courses of study
- of new or continuing releases of books, music, planning guides

**reports**
- of conferences, workshops, synodical action, study reports
- of progress on or introductions to new hymnals, liturgies
- of notable liturgical activity by a person or group

**resources**
- outstanding services, liturgies, planned for particular occasions
- names of potential authors, people with particular areas of interest and expertise in music or liturgy

With your help we hope to stimulate others by informing them of many of the excellent liturgical and musical work going on in various parts of the church. We cannot promise that everything you submit will be printed, but we will certainly consider each contribution.

Please submit copy typed and double-spaced. We reserve the right to edit what we receive.

One final note regarding schedule. Since this is a quarterly, we need quite a bit of lead time. Conferences, for example, must be planned far in advance if you wish us to promote them. Please consider the following deadlines for copy.

<table>
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<th>Issue</th>
<th>News Copy Deadline</th>
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<td>Fall (August release):</td>
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<td>Winter (December release):</td>
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<td>Spring (March release):</td>
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<td>Summer (June release):</td>
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We look forward to hearing from you. And we would appreciate it if you would share this information with others in your agency to whom it might be of interest.

Emily R. Brink, Editor
REFORMED WORSHIP

**Communication 8**

From the Committee on Christian Education June 18, 1985

Since the General Assembly communicated to the Committee on Christian Education through you, I assume that the instruments of the General Assembly D.8. mean that I am to communicate through you when I advise the General Assembly of the disposition that we have made of the exception taken to our Minutes by the Fifty-second General Assembly.

That Assembly took exception to the fact that the copy of the Rules for Keeping Standing Committee Records that we included in our Minutes were not the current copy. We now have placed a current copy of that document in our minute book.

Cordially in Christ,
Roger W. Schmurr
General Secretary
Communication 9

From the Committee on Foreign Missions

July 2, 1985

The 52nd General Assembly of the Orthodox Presbyterian Church communicated to the Committee on Foreign Missions with regard to its examination of the Standing Committee Minutes. The Committee on Foreign Missions acknowledges the exception taken, namely the absence of page numbers on pages 27 and 34 of the minutes of 1984. We regret this oversight and wish you to know that these pages are now properly numbered.

We also appreciate the notations made by the examining committee. These have also been dealt with.

Respectfully in Christ,
Donald G. Buchanan, Jr.
General Secretary

Communication 10

From the Presbytery of Northern California

September 19, 1985

The 52nd General Assembly noted that we had not responded to an exception taken to our Minutes by the 51st General Assembly, and directed us to respond.

Our Presbytery did, in fact, respond (Minutes, p. 158, #9). The response was, "By motion the presbytery took note of the exception taken to our minutes by the 51st General Assembly relative to our approval of minutes and we reminded ourselves to be more careful in the future and determined to communicate this to the 52nd General Assembly."

This problem has resulted in an inexcusable, though I hope not unforgivable, oversight on my part. I neglected to communicate this action to the 52nd General Assembly and I request the forgiveness of the 53rd General Assembly.

Yours truly,
Richard C. Miller

Communication 11

From the Presbytery of New York and New England

October 19, 1985

At its stated meeting of October 7-8, 1985, the Presbytery of New York and New England determined to respond to the exceptions taken to its Minutes by the 52nd General Assembly as follows:

I. Presbytery is persuaded that its actions taken at the special meeting of December 3, 1984, (cf. Minutes, p. 301, item 9) were in keeping with the call of the meeting as understood by its presbyters, and as petitioned by the Session on behalf of Grace Church, Fall River (cf. attached document S-85-1a, which is communication #1 of said meeting). Presbytery concurs with its Stated Clerk that he should have used the terminology of the Form of Government, Chapter XIII, Section 10 ("acting session") in addition to the words "oversight committee" used in the call.

Note: Grace Church already had an acting session composed of Mr. Harrington and Ruling Elder William S. Ramsey (Cape Cod). Presbyters were aware, however, of the inability of Mr. Ramsey to continue in that role due to the demands occasioned by the prolonged physical disability of his wife.

II. Presbytery acknowledges that it failed to include mention in its Minutes that the congregation of Grace Church, Fall River, had concurred in the action requested of and taken by presbytery (cf. attached document S-85-1a).

III. The single notation has been corrected.
Communication 12

From the Presbytery of the Midwest

November 5, 1985

On motion the Stated Clerk’s proposed respective answers to General Assembly’s exceptions were adopted as follows:

a) Presbytery acknowledges the error and determines to avoid repetition of it.

b) Presbytery acknowledges the error and determines to avoid repetition of it.

c) The circumstances of Rev. C.K. Cummings’ enrollment were as follows: Mr. Cummings was enrolled at the March 23, 24, 1984, meeting of presbytery (item 27) and his installation for April 17, 1984, was determined in item 122 of the same meeting. At the September 17, 18, 1984, meeting of presbytery it was reported that Mr. Cummings was installed on April 17, 1984, at the church’s rented quarters in Chicago (see item 93, page 788).

f) Presbytery acknowledges its alleged “prejudicial error” and determines to avoid repetition of it.

Donald M. Parker
Stated Clerk

Communication 13

From the Presbytery of Southern California

April 22, 1986

At the Second Stated Meeting of the Presbytery of Southern California on April 18 & 19, 1986, the presbytery passed the following motion with regard to exceptions taken by the 52nd G.A. to its minutes:

1) With regard to the fact that the presbytery took exception to certain sessional records (p. 106, p. 129, p. 134) and did not record these exceptions, the presbytery regrets the omission but those records are lost and we are unable to record them. The presbytery would point out that we have now tightened up our procedures in this matter considerably (cf. p. 167, minutes of February 1, 2, 1985).

2) With regard to the exceptions taken to presbytery minutes not being listed in the approval of minutes (p. 149), the presbytery reports that it has not been in the habit of listing these exceptions because they are minutes distributed to the presbytery which have not been printed in the final form for the permanent record. Such minutes are corrected and then put in the permanent record book as corrected.

3) With regard to the failure to list testimonials for a candidate for licensure (FOG 21:4) p. 167, the presbytery confesses that it did not follow the rules. There seems to have been no written testimonials. In this case there were those present who knew the candidate and knew of his work, but we do not know of any presbyter giving a specific testimonial on the part of the candidate.

4) With regard to the failure to list testimonials for a candidate for licensure (FOG 21:4) p. 104, the presbytery did read testimonials for the candidate, Mr. Calvin Schaub, from four men, Mr. David McWilliams, Dr. Edmund P. Clowney, Dr. Richard B. Gaffin, and Dr. Samuel Logan. We failed to record these testimonials in our minutes.

Yours in Christ,
Donald J. Duff, Stated Clerk
Communication 14

From the Presbytery of Philadelphia May 3, 1986

The Presbytery of Philadelphia, meeting in regular session on May 2 and 3, 1986, determined to send the following communication to the Fifty-third General Assembly:

The Presbytery of Philadelphia respectfully informs the Fifty-third General Assembly that it believes the Assembly should postpone consideration of the proposed revision of *Trinity Hymnal* until the Fifty-fourth Assembly, for the reason that the hymns proposed for addition to *Trinity Hymnal* were not made available to the Church for evaluation.

The revision committee proposes to add approximately 209 new hymns. The text and music of these new hymns were not made available. Without the text and music they cannot be evaluated.

The 209 new hymns are traced to 39 different books and 20 original manuscripts; but there was no provision to make these 39 books and 20 manuscripts available for examination by the church.

From the time when the revision list was sent out at the end of January, to March 15, the deadline for comments to be received, there were only six weeks in which to try to locate and to study the sources. That was insufficient time to come to a fair judgment even from those few sources that could be collected.

The revision committee intends to add 209 new hymns, to delete 213 hymns now in *Trinity Hymnal*, and to put different music to the words of an additional 78 hymns in *Trinity Hymnal*.

In order to evaluate the revision as a whole it is necessary to know what the new material is, as noted above, and also to weigh the quality of the new words and music against the quality of the words and music deleted. Only such a comparison will enable anyone to judge whether the proposed revision will represent an improvement or a loss.

The Revision Committee has not informed the Church of its philosophy of reformed hymnology and of the use of hymns in the corporate worship of the church, both of which would determine the nature of hymns in a church hymnal.

A hymnal has a profound influence upon the life of the Church. Before Assembly approval of the revision, the text and music of the new hymns should be made available, together with any proposed changes in the words, so that the Church can have a clear view of the character of the revision.

Respectfully submitted,
A. LeRoy Greer, Stated Clerk

Communication 15

From the Presbytery of New Jersey May 4, 1986

The Presbytery of New Jersey at its stated meeting on April 22, 1986, determined to inform the General Assembly, concerning the exception taken to the Presbytery’s minutes in 1985, that the presbytery regrets the confusion created by the fact that the Moderator of the special meeting of Presbytery on December 14, 1984, signed the minutes as Moderator, in apparent conflict with Rule 18 of the Assembly’s Rules for Keeping Presbyterial Minutes.

Although another presbyter (the "Clerk pro tem") took the notes for the meeting, the minutes were in fact prepared by the Moderator and transmitted by him to the Stated Clerk of Presbytery for publication. The Moderator, therefore, in a real sense was the Clerk of the meeting.

The Presbytery will endeavor never to confuse the Assembly in this manner again.

Yours in Christ’s service,
Richard A. Barker, Stated Clerk
Communication 16
From the Committee on Diaconal Ministries May 11, 1986

It is with deep regret that I inform you that I was not able [to] make the proper disposition of the exceptions noted concerning the Committee's Records as presented to the 52nd General Assembly.

Because it was necessary for me to leave the meetings of the Assembly before its adjournment, I inadvertently failed to secure the Minute Book before leaving the Assembly. When I discovered that the Book was missing, I immediately called the person in charge of arrangements for the Assembly at Eastern College, St. Davids, Pa., and asked if the Book had been found after the close of the Assembly. I also called the Rev. John Galbraith and the Rev. Stephen Phillips to ask if they had by chance picked up the Book from the platform where they were sitting before they left the College. They informed me that they had not seen our Record Book. Again, I called the College and requested that every effort be made to recover the lost Record Book by consulting everyone involved in any clean-up necessary in the Auditorium where the Assembly was held. I was informed that such consultations were fruitless.

I can only try now to replace the lost Records in a new Record Book and present them to the 53rd General Assembly, together with our reports for 1985. I know of no other way to respond to the instructions concerning exceptions noted regarding the Reports presented to the 52nd Assembly.

Regretfully,
Rev. Lester R. Bachman,
Sec.-Treas.

Communication 17
From the Presbytery of Philadelphia May 14, 1986

The Presbytery of Philadelphia, meeting in regular session on September 20 and 21, 1985, took the following action regarding the exception taken by the 52nd General Assembly to the Minutes of the Presbytery of Philadelphia:

The Stated Clerk reported that the 52nd General Assembly took the following exception to the Minutes of the Presbytery of Philadelphia:

Page 270, lines 36-40: Acting session appointed without the consent of the governed (Form of Government, XIII:10).

On motion Presbytery adopted the following response to the 53rd General Assembly: On March 17, 1984, Presbytery, on motion, added the Rev. Bernard Stonehouse to the visitation committee to visit Tri-County Church, Lewisburg (Minutes, March 17, 1984, page 260); that Committee already consisted of the Rev. Albert Steever and ruling elders Robert Kopenhaver and John Sleighter.

On April 18, 1984, the committee met with elder John Hogg at 5:30 p.m., and then with the congregation at 7:00 p.m. The recommendation of the Committee was that Al Steever and John Fischer be added to the Tri-County session for the immediate future.

Presbytery granted that recommendation at its regular meeting of May 4 and 5, 1984, in the action cited above to which exception was taken.

An acting session was not appointed, but rather the existing session was added to, and this in light of the above facts was not contrary to the consent of the governed. Therefore Presbytery should not be found in violation of the provisions of the Form of Government, XIII:10 in appointing additional session members without the consent of the congregation.

Sincerely yours in Christ,
A. LeRoy Greer, Stated Clerk
Communication 18

From the Rev. A. LeRoy Greer, Stated Clerk
Presbytery of Philadelphia

May 14, 1986

As stated clerk of the Presbytery of Philadelphia, I am seeking clarification on the following advice issued by the 52nd General Assembly:

The Assembly determined that the presbyteries be advised as follows: although it is not an exception, it is inadvisable to call an adjourned meeting for a designated purpose and then transact other business at that meeting. In order to close off this avenue of possible abuse, it is much more advisable to ordain and install ministers at special meetings, acknowledging that such meetings can be called by a stated meeting.

My desire for clarification is three-fold:
1) When presbytery (at a stated meeting) calls for a special meeting to ordain and install, does a circular notice need to be sent out 10 days before the meeting (Form of Government, XIV:7)?
2) If the assembly deems that a notice does need to be sent out, what advice does the assembly offer for the situation where the time frame does not allow for the 10 day requirement to be met; and
3) When presbytery (at a stated meeting) calls for a special meeting, for a purpose other than to ordain and install, does a circular notice need to be sent out 10 days before the meeting (Form of Government, XIV:7)? Thank you for your consideration of this matter.

Sincerely yours in Christ,
A. LeRoy Greer

Communication 19

From the Interim Committee of the Reformed Ecumenical Synod

May 14, 1986

Report to the Member Churches

The RES Interim Committee met in South Africa from March 8-17, 1986, and in the Netherlands from March 19-21. Besides conducting business which is largely routine, such as supervising the work of the various committees, making preparations for RES Harare 1988 and considering financial matters, the Interim Committee met with the executive committees of seven RES member churches in South Africa and the Netherlands.

The Interim Committee had the privilege to attend as visitors the three-day meeting of the Dutch Reformed Federal Council in Mamelodi, South Africa, on March 12-14. This gave us the opportunity of meeting, both formally and informally, with representatives of member churches throughout Southern Africa. It also gave us an opportunity to observe the functioning of our member churches in this area of the world.

Last but not least, we interviewed and made a provisional appointment for a successor to the General Secretary (see Item 10 below). The main decisions of the Interim Committee follow.

1. Meeting with Plenary Executive of the Dutch Reformed Church (NGK) On March 11 our committee met with the Plenary Executive of the NGK and their full delegation to the RES Chicago 1984. The purpose of the meeting was to discuss the Plenary Executive’s suspension of membership in the RES as reported in the RES News Exchange of February 12, 1985. For the meeting our committee had prepared a nine-page memorandum in which we answered the complaints of the Plenary Executive which led to their suspension of membership. A report on our meeting was placed in the April 8, 1986 RES News Exchange and a copy of our memorandum is enclosed (Attachment No. 1).

We are happy to report that the discussion was penetrating and brotherly throughout
and that the Plenary Executive promised to consider seriously our plea that they lift their suspension of membership in the RES. They will consider our request at their next meeting in May, 1986. We trust that the Plenary Executive will also give careful consideration to our plea that they ask their General Synod, which will meet in October, 1986, to mandate a response to RES Chicago 1984 and state whether or not a status confessionis applies to the NGK. At that time the NGK's General Synod will consider a "basic revision" of the church's official position on race relations as contained in the 1974 booklet *Ras, Volk en Nasie (Human Relations in the Light of Scripture).*

2. Meeting with Deputies for Ecumenicity of Reformed Churches in South Africa (GKSA)

On Monday, March 17, 1986, our committee met with the Deputies for Ecumenicity of the GKSA in Potchefstroom, South Africa. The meeting was held at our request so that we could discuss with the Deputies the position of their church on race relations and their membership in the RES in the light of the decisions taken at their General Synod of January, 1985. We also had in view the request of RES Chicago 1984 that the GKSA state whether or not a status confessionis applies to the GKSA.

Our meeting was greatly facilitated by the preparatory work which the Deputies did in presenting to us a draft report for their next General Synod of January, 1988, on race relations and on membership in the RES. Our committee received copies of this draft report three days before the meeting and we prepared a written response to it for discussion at the meeting. Since at the meeting we had before us only a draft report that will not be made public for some months, the meeting was considered by all to be confidential.

It may be said, however, that the spirit of the meeting was frank and fraternal, that we expressed our deep appreciation for the considerable effort the Deputies had taken to prepare their draft report for us so long in advance of their Synod and several months in advance of the date the RES had set for a response to its request.

They on their part told us they would revise their report, taking into account our comments on it. They also told us that they would send to us, likely in the month of November, a reply to the request of RES Chicago 1984 concerning status confessionis.

3. Meeting with Members of Moderamen of the Dutch Reformed Mission Church (NGSK)

On March 12, 1986, the Interim Committee met with two members of the Moderamen of the Dutch Reformed Mission Church and discussed with them a. the position of their church in the RES; b. the changes taking place in their country; and c. the reaction of the NGK to the Belhar Confession of the NGSK.

The NGSK General Synod will meet during the last week of September and the first week of October, 1986, in what is expected to be a very crucial synod. The General Secretary hopes to attend as a representative of the RES. The NGSK, together with all the churches in the Republic of South Africa, has been asked to respond to the request of RES Chicago 1984 concerning whether a status confessionis applies to them.

4. Meeting with Representatives of the Church of England in South Africa (CESA)

On March 12, 1986, the Interim Committee met with two representatives of the CESA to consider the reasons why the CESA had terminated its membership in the RES and what conditions might have to be met for the church to consider reapplying for membership. When it appeared that there were both theological problems as well as financial, the Interim Committee instructed the General Secretary to write to the representatives with the hope that the CESA might once again become a member of the RES.

5. Meeting with Dutch Reformed Church in Africa (NGKA)

On the evening of March 12, 1986, the Interim Committee met with the full Moderamen of the NGKA in Mamelodi. At the meeting the following topics were discussed: a. the church in the political situation of today; b. their view of the decision of RES Chicago 1984; c. the unity of the church; and d. the attitude of their church toward the RES.
It is expected that the NGKA will also reply to the request of RES Chicago 1984 concerning the issue of status confessionis.

6. Reporting the Replies on Status Confessionis by Churches in South Africa to RES Member Churches

The Interim Committee considers it wise to wait until after its 1987 meeting with reporting on the replies the churches in South Africa are expected to send to the Secretariat concerning status confessionis (see RES Acts Chicago 1984, p. 93). In this way they can all be reported simultaneously and the Interim Committee can make whatever proposals appear to be appropriate.

7. Meeting with Representatives of the Reformed Churches in the Netherlands (GKN)

The Interim Committee met on March 20, 1986, with GKN personnel representing their Commission for External Ecumenical Relations (DOBU), the moderamen of their synod, the Commission on Church and Theology, and two writers of the GKN report Homophilia. Among the items discussed were the decision of the GKN on March 3, 1986, concerning the RES (enclosed, Attachment No. 2), the issue of homophilia, the authority of Scripture, the advisability of appointing two committees to confer with the GKN and on contextualizing Reformed theology.

A letter from the Orthodox Presbyterian Church (OPC) had been received during our stay in Pretoria but was not brought into the discussion with the GKN (copy enclosed, Attachment No. 3). [Instead, see Report of the Committee on RES Matters to this General Assembly - JPG].

The Interim Committee decided regarding the GKN

7.1 To constitute itself the committee to confer with the GKN regarding the concerns of the RES as these are stated in the decisions recorded on pp. 64-66 of RES Acts Chicago 1984. Since the Interim Committee received the official English translation of the actions taken on March 3 only after the meeting of March 20, it was not possible for the Interim Committee to prepare a written statement to the GKN.

The GKN has agreed that it will prepare a letter that explains the actions taken by their church on RES matters and send it to the Secretariat in the near future. This letter will be distributed to the member churches after it is received.

7.2 To refrain from appointing a committee to advise the GKN with regard to homosexual practice in accordance with the statements of RES Nimes 1980 and RES Chicago 1984 that “all homosexual practice is sin.” The members of this committee were to be persons who are in accord with these statements (RES Acts Chicago 1984, p.115).

The Interim Committee took this decision only after consulting with the GKN delegation; and, being informed of the unacceptableness of this procedure, the Interim Committee came to the conclusion that it was unable to appoint the study committee with any hope of success.

7.3 To appoint a study committee of three people to make a study of the decisions of Chicago on homophilia, the report Homophilia presented by the GKN and the RES Theological Forum on “Homophobia” which contains, i.a., the papers prepared by the Dutch members of the RES Nimes 1980 study committee. The committee is asked to take into account the hermeneutical principles underlying the report Homophilia. The deadline for the completion of the report is January 31, 1988, so that the GKN will have the opportunity to prepare a response before RES Harare 1988 if they wish to do so. It is agreed to ask Rev. Clarence Boomsma and Professor Richard Gaffin to serve as members and the chairman and the General Secretary will determine the other committee personnel.

The rationale for appointing this committee was threefold. The first was the reason given by the GKN for not withdrawing their pastoral advice on homosexuality, namely that the RES has not made its own study of the biblical data on homosexuality (homophilia). The second was the assurance that the GKN would consider seriously the results of this study and there would then be a possibility that they would reconsider their pastoral advice. Third, the GKN specifically asked for such a study at our meeting on March 20, 1986.
7.4 The action of the Interim Committee regarding the letter of the OPC that deals with the membership of the GKN in the RES was the following:

The following considerations were presented:

1. The letter of February 24, 1986, concerning the decision of the OPC General Assembly 1985 reached us at our meeting in Pretoria. Two of our advisors do not yet know of its existence.

2. The official communication of the GKN came to us only on the last day of our meeting; two of our advisors do not know of it yet.

3. There are only three voting members present, one of whom belongs to the GKN.

4. The Interim Committee did not inform the GKN of the letter of the OPC in our meeting with their delegation on March 20, 1986.

5. It is not certain that the Interim Committee has constitutional authorization to take the action requested by the OPC.

In view of these considerations, it is resolved

1. That the Interim Committee postpone action on the OPC letter of February 24, 1986, until the meeting of the Interim Committee in 1987.

2. That the Interim Committee send a copy of the OPC letter to the members of the Interim Committee and advisors.

3. To inform the GKN and the OPC that the Interim Committee will prepare a response to the OPC letter at the Interim Committee meeting in 1987.

4. To send a copy of the OPC letter to the member churches and inform them of the Interim Committee’s decision to postpone action on the letter until the Interim Committee meeting in 1987. Both the GKN and the OPC were notified of these decisions on March 28, 1986.

8. Contextualizing Reformed Theology RES Chicago 1984 urged all member churches of the RES, specifically younger churches, to take up the responsibility of stating the meaning of the Reformed faith in and for their peculiar situations and encouraged the younger churches to develop a Reformed contextual theology (see RES Acts Chicago 1984, p.111).

The GKN offered to provide the Interim Committee with a paper on “Contextualizing Reformed Theology” and Professor G. P. Hartveld submitted an interesting and informative paper which the Interim Committee discussed with the GKN delegation.

The Interim Committee decided later to refer the decision of RES Chicago 1984 and the paper of Professor Hartvelt to the RES Commission for Theological Education and Exchange (CTEI) for use in a special number of the Theological Forum. In this way the topic will be brought to the attention of all the churches and may also become an agenda item for RES Harare 1988.

9. Meeting with Christian Reformed Churches in the Netherlands (CGKV)

On March 21, 1986, the Interim Committee met with four members of the Christian Reformed Churches in the Netherlands. The discussion centered on our findings in South Africa, the draft of the new RES Constitution, the address of the General Secretary to the Synod of the Reformed Churches of Australia, and the place of the GKN and the future of the CGKN in the RES.

10. Appointment of Successor to General Secretary

The Interim Committee had scheduled an interview with Dr. Richard van Houten, missionary of the Christian Reformed Church in North America (CRCNA) working as Associate Director of the Chinese Church Research Centre in Hong Kong. A psychological test had also been arranged for him at the Free University of Amsterdam. In view of the precarious financial status of the RES, the Interim Committee decided, prior to its interview with Dr. van Houten, to set conditions for the appointment as follows:

It is agreed that at the present moment only a provisional appointment for the successor of Dr. Paul G. Schotenboer can be made, that a reconfirmation is needed in June 1987 and that likely the actual employment cannot start before January 1, 1988 (Art. 60e).

After the interview the Interim Committee resolved to offer the position to Dr.
Richard van Houten on the basis of the application, the personal interview, the psychological report of Dr. Drenthe and the references received. The Interim Committee informed Dr. van Houten of its decision and he indicated his desire to accept. Dr. van Houten has since informed us by letter of his acceptance.

11. Finances
The Interim Committee was keenly aware during its meeting of the RES's precarious financial situation. It has sought to keep all expenses to a minimum without diminishing the services of the RES. Among the actions regarding finance we report the following:

11.1 The expenses incurred with the interviews for the applicants for the position as successor to the General Secretary will be paid from the savings fund, from money contributed above assessment by the Reformed Churches of Australia.

11.2 The Interim Committee noted with appreciation that two members of Dr. Palilu's congregation have donated an amount of $3,500 to cover the travel expenses of Dr. Palilu and the expenses of the conference at Kaliurang.

11.3 The Interim Committee received with regret the information from the General Secretary that he has decided to forego the 4% salary and office rental increase for 1986 to cover the cost of living increase and expressed its appreciation for the gesture.

11.4 The Interim Committee decided to raise the assessment for 1987 by 5%.

12. Committee on Concerns for Younger Churches (CCYC)
One of the most gratifying aspects of our meeting was the consideration of requests for assistance from five churches in Southern Africa. The action of the Interim Committee is reflected in Art. 67 of the Minutes of its meeting.

The following requests were received:

1. Reforme Church in Zambia - cash or second-hand clothes which would be sold to raise K15,000 to complete toilet blocks on the church premises.
2. Reforme Church in Zambia - approximately $50,000 in cash or books to upgrade library at Justo Mwale Theological College.
3. Reforme Church in Zimbabwe - Z$80,000 to erect two hostels for blind children at the Margaretha Hugo School and Workshops for the Blind.
4. Church of Central Africa Presbyterian (Harare Synod) - $15,000 to build a house in the Midlands for a youth worker and a women's worker.

It is decided to ask the General Secretary to seek additional information concerning the needs from the churches that requested assistance by a date that he will set and then to issue an appeal for funds in a publication. It is also decided that monies specified for one or other project will be allocated as designated and that undesignated funds received will be divided equally among these churches. A fifth request, from the Church of Central Africa Presbyterian, Nkhoma Synod, came later. Funds were requested for a girl's secondary school. The Interim Committee decided to submit this request to the CCYC for their recommendation and, pending their recommendation, to give its approval to this request and to add it to the other four.

In the near future the Secretariat will process these requests and send appropriate appeals to the RES member churches for sharing in these projects which may be expected to advance significantly the ministry of the recipient churches.

13. Preparation for RES Harare 1988
The Interim Committee received a report from the General Secretary on a meeting held in Harare with officials of the Reformed Church in Zimbabwe, the calling church for RES Harare 1988. He stated that initial plans have been made, that the facilities of the University of Zimbabwe have been reserved and that a local committee on arrangements has been appointed.

The General Secretary expects to meet with the local committee on arrangements during the last week of October 1986 when the RES Committee on Constitutional Revision (CCR) will meet there to prepare a second draft of the new Constitution.

The Interim Committee will consider at its 1987 meeting proposals for the RES Harare

14. 1987 Meeting of the Interim Committee

The Interim Committee plans to meet in Geneva from June 25 - July 3, 1987. At this time, besides conducting ordinary business, it hopes to hold one-day meetings with representatives of the World Council of Churches (WCC), the World Alliance of Reformed Churches (WARC) and the Seventh-day Adventists (SDA).

Attachment No. 1

MEMORANDUM FOR DISCUSSION WITH THE PLENARY EXECUTIVE OF THE DUTCH REFORMED CHURCH - MARCH 11, 1986

The RES Interim Committee has noted the action of the Plenary Executive on October 31, 1984 to suspend the membership of the Dutch Reformed Church (NGK) in the RES. We deeply regret that you have taken this decision. We wish to express our appreciation that you granted our General Secretary with the Rev. Ezekiel Mataboge an opportunity to discuss your decision last year on January 29. We are grateful that you have agreed to meet with us today for the purpose of discussing the suspension of DRC membership in the RES, at a time when a report of this meeting can be included in the agenda of your General Synod, meeting in October this year. We understand that a final decision regarding the membership of the NGK in the RES will be made at this Synod.

The General Secretary has sent us a copy of your decision released on January 2, 1985, a copy of his press release on January 29, and the November 4th, 1985 letter of your secretary, Dr. Dirk Viljoen, which enumerates the points you wish to have included in the agenda of this meeting.

Before we discuss the actions you have taken and the reasons you have abduced for suspending membership in the RES, we would like to express the hope and prayer that our meeting today may be in a spirit that searches for understanding and that we mutually seek to find the will of God in this situation. Then our dialogue and actions will advance the church of Jesus Christ in South Africa and the unity of the international family of Reformed churches. In this memorandum we follow the order of the topics you would like to have discussed at this meeting.

1. WAS THE PROCEDURE TAKEN IN CHICAGO IN CONFLICT WITH THE RES CONSTITUTION?

In our judgment the charge that RES Chicago 1984, in taking its decisions on race relations, acted contrary to and in violation of its constitution (which states that for all major issues a study committee should be appointed) depends on whether the questions at issue are major independent issues, or whether they are part of one encompassing issue, namely, race relations. You mention in your “besluit” that “apartheid, the theological and moral justification of apartheid, heresy, status confessionis, idolatry” (3.3) are major issues about which the RES has not appointed its own representative study committee for the purpose of formulating its own comprehensive position (3.3). Your judgment is the same as that of the minority report on race relations that was before RES Chicago 1984 (Cf. RES Acts 1984, p.89).

The Interim Committee grants that all of the issues mentioned (racism, apartheid, theological heresy, idolatry, status confessionis and the relationship between church and stated) are weighty matters, but would remind you of the many investigations, studies and declarations which the RES has made on race relations. Racism and apartheid have occupied the attention of the RES since 1953 - for more than thirty years. In 1980 the RES adopted a far-reaching declaration on the church and its social calling which dealt directly with the church’s relation to the state and specifically mentioned race relations. The 1984 RES TESTIMONY ON HUMAN RIGHTS, in a section written by South African scholars, deals with the South African policies on human rights. A survey of the studies and reports related to race relations which the RES has made over the years is attached.
We would call your attention to the fact that in 1958 and again in 1963 the RES dealt with the relation of church and state as it considered amending Article 36 of the Belgic Confession.

We grant that no separate comprehensive study was made specifically regarding the issue of theological here and status confessionis, but we submit that these are not independent issues but related facets of and implicit conclusions from the larger issue of race relations so long under discussion in the studies which the RES has initiated over the years.

The Interim Committee therefore responds that the charge that the RES Chicago 1984 acted unconstitutionally is a most debatable issue. We are not at this point defending the wisdom of the decision, but do maintain that whatever objection may be brought against the RES Chicago 1984 on this score is highly questionable. We suggest that if the NGK is convinced that the action of the RES was unconstitutional, the only proper procedure would be to submit a well-reasoned protest for consideration at RES Harare 1988.

It may be argued that the action taken in Chicago on status confessionis and theological heresy was ill-advised or unduly hasty. But we believe, in view of the entire thirty-year debate and dialogue on the whole subject of race relations, that the Synod acted in keeping with the Constitution and consistently with the purpose for which the RES exists.

In this connection we would comment on the statements of the Bree Moderatuur (3.9) that the RES has brought its credibility into jeopardy because no full and balanced picture of the South African situation was presented. You assert that the information was advanced without the findings of a study committee and that the decision concerning a member church was made on the basis of selective and incomplete materials (3.9.2.). In the light of the many studies that have been made by the RES over many years, the repeated visits to South Africa in connection with these studies, and the many voices from South Africa which were raised and heard in Chicago, we find this reasoning hard to follow and unconvincing.

But if, in your judgment the RES has overlooked or ignored certain important aspects of the issue by which the picture has been misrepresented, we urge you to tell us why you think the "charges" of status confessionis and heresy do not apply to the NGK, and we would urge you to so inform the churches of the RES. The absence of such information may be interpreted as inability to prove that the NGK is not guilty of the theological justification of apartheid.

2. HAS THE RES BECOME DEPENDENT ON THE WORLD ALLIANCE OF REFORMED CHURCHES?

It must be apparent, first of all, that whatever parallels may appear to exist between the decision of WARC and the decision of RES Chicago 1984 they in no way argue against the validity of the RES decision. The fact is that the issues most at stake (status confessionis and heresy) came to the RES Chicago by way of communications from four RES churches, of which some were members of WARC and others were not.

The decisions taken on race relations in Chicago must be seen in the context of the current world opinion regarding South Africa's racial policies. What transpires in the Republic of South Africa has become national news on all continents. There is a strong, pervasive, negative reaction among the peoples around the globe to the policy commonly called apartheid. And among Christian churches and organizations there is a near consensus on the issue.

There may be a difference in degree among the churches, but not in kind. All, or almost all, agree that apartheid fails to embody the social justice that the Word of God requires of us. This was also the conclusion of the RES CONSULTATIVE COMMITTEE TO THE RES CHURCHES IN SOUTH AFRICA (1982, p. 27).

Among world ecclesiastical organizations it may be mentioned that the Lutheran World Federation (LWF) was the first to declare the justification of apartheid to be a matter of a status confessionis in 1970. In 1982 WARC made its statement to the same effect. The World Council of Churches (WCC) as early as 1968 stated that those churches that practice racial discrimination should know that they do not belong in the WCC.
It would appear to us, however, that the charge that the RES has simply followed WARC cannot be sustained, not only because the avenue by which the issue came to Chicago was from member churches, but also from the content of the decision that was taken in Chicago. There are significant differences between the decisions taken by WARC in Ottawa 1982 and those taken by RES Chicago 1984. We may mention that:
- WARC suspended the membership of NGK in WARC, but the RES made no charge against any member church and took its decision without any reference to Article V, re Membership, of the RES Constitution.
- WARC mentioned South African churches by name, but RES, while orienting its statement on status confessionis to the situation in South Africa, made no mention of any church.
- The RES statement refrained from charging any church with holding what is called an heretical position. It only asked the member churches in South Africa (all of them) whether a status confessionis has arrived for them and to send this reply, with motivations, to the Interim Committee (RES 1984 Acts, p.93).
- WARC said that the moral and theological justification of apartheid is "a travesty of the gospel and in its persistent disobedience to the Word of God, a theological heresy" (Cf. RES Acts 1984, p.206). RES limited itself to saying only that the theological justification of apartheid is in conflict with the teaching of the scriptures (RES Acts 1984, p.93).
- Finally, we would note that whereas WARC suspended the NGK rights of membership in its organization, in contrast the Interim Committee of the RES is meeting with you to plead with you not to suspend your membership in the RES.

We ask the NGK to give due consideration to the measure of restraint expressed in Chicago and in this memorandum, and to respond positively to the request of RES Chicago 1984, stating how in your judgment the NGK stands in regard to the question of status confessionis. This is particularly relevant at this time when the NGK is considering a basic revision of its earlier statement on RAS VOLK EN NASIE. Would it not be proper that you ask the General Synod to mandate a response to this request of the RES on the basis of the position to be taken in October? In doing so the critical dialogue among our churches can be continued, and the RES constituency can be fully apprised in 1988 of the position of the NGK on race relations.

3. DOCTRINAL MATTERS
A. Relation of Church and State
The Interim Committee has noted that the Bree Moderatuur made the charge (3.9.5) that in the RES decisions on race relations there is an "unacceptable mixing of the terrains of church and state". It is difficult for us to reply to this charge because no grounds are adduced for this judgment. We are of the opinion that the decisions taken in Chicago are not out of accord with the RES statement adopted in 1980 on the CHURCH AND ITS SOCIAL CALLING. RES Chicago received from the NGK a memorandum on this topic and came to the conclusion that the report of your church, TOPICAL QUESTIONS ON THE CHURCH, "does not differ in essence from the accepted report THE CHURCH AND ITS SOCIAL CALLING" (RES Acts 1980, p.34).

We would appreciate knowing why you believe there has been a "mixing of the two terrains of church and state". Is not a judgment regarding the "theological justification" and "morality" of apartheid precisely the responsibility of the church?
B. "Heretical"
Although heresy may have different meanings to different people, in Reformed circles it has always been regarded as a very serious matter. Nevertheless, the majority at Chicago wanted to include it, but at the same time defined it specifically as meaning in its context as "in conflict with the teaching of the Scriptures".

Whatever discussion we engage in should center on the question whether the racial policies under scrutiny are or are not in conflict with Scripture. It is our understanding that this question, on the basis of a new report on race relations, is exactly the issue that will be under consideration at your next General Synod.
4. THE GKN ISSUE
At the time of preparing this memorandum the Interim Committee had not yet received any official communication from the GKN concerning their decisions on March 3, 1986 concerning the request made by Chicago and concerning their relation with the RES.

5. DUAL MEMBERSHIP; RES/WCC
We deplore as much as you do that RES Chicago 1984 did not reach a decision on dual RES/WCC membership. The reason for postponing the decision until 1988 was not because of a refusal to confront the issue, but because of a sheer lack of time, as is well known to all of us. The Interim Committee welcomes your opinions on this delay, but obviously it can take no action on this matter, except to do its utmost to assure that RES Harare 1988 does address the issue.

6. THE RES AS AN EFFECTIVE ECUMENICAL AGENCY
The Interim Committee would welcome any suggestions from you on how the RES can be made a more effective instrument to attain its goals as stated in the Constitution and as restated in the draft of a Revised Constitution. We suggest that you present your comments on the proposed draft which the Committee on Constitutional Revision will further revise in the light of the responses from the churches later this year. Your ideas on how to enhance the effectiveness of the RES would be most welcome and taken seriously into account. You are aware that Professor Flip van der Watt is a member of this committee and Dr. Pierre Rossouw serves as an advisor.

CONCLUDING COMMENTS
Brethren, it must be apparent to all of you that the Interim Committee is deeply grieved that you have made the decision to suspend the membership of your church in the RES. We express our regret because we believe that it is the will of God to manifest the oneness of the church of Jesus Christ in every possible way in the midst of a broken and antagonistic world and a shamefully fragmented church. We do not plead for a unity that depreciates our loyalty to the truth of the gospel, or to the Lordship of Jesus Christ, the only head and king of the church, nor to the Reformed heritage which we all share and cherish. But we do plead for your and our obedience to see and maintain the unity for which our Lord prayed so fervently on the eve of his sacrifice.

We are persuaded that your withdrawal from membership in the RES will be a serious loss for you, but it will also be a sad and heavy blow for the RES and its member churches. As one of the strong churches in the Reformed family of churches, your separation from the RES will seriously debilitate a strength you have contributed to it and notably diminish its effectiveness as a Reformed witness in our generation.

We are also deeply concerned about the relation between your strong church with its noble history of missions and the several daughter churches in Southern Africa which are the fruit of God’s work in and through you. We are especially concerned because they too are members of the RES. What will be the effect of your withdrawal on these younger churches? For some of them it may be difficult to maintain their own membership in the RES. For others in the DRC family, your withdrawal will exacerbate your relationship with them.

Whether or not you continue your membership in the RES, your church cannot avoid, in these serious times of unrest and mounting violence in South Africa, the crucial issues of racial policies and attitudes within and without the church. They will remain. What will be tragic is that if you withdraw from the RES, you will have severed ties with the last ecumenical organization in which you have given concrete expression on an international level to the confession of the one, holy, catholic and apostolic church, so crucial in our shrinking world.

We plead with you to reconsider your action of October 31, 1984 and to lift the suspension of membership in the RES. We ask you not to advise your church to sever its ties with us. Then together we can struggle to find God’s will for our churches and support one another in the implementation of His will among us. We shall be strengthened in our
mutual correction of each other. Together we will bear our united testimony to the truth of
the scriptures, witnessing to the unity of the body of Christ, manifesting the power of the
Lordship of Christ in our manner of living, and ever striving to be worthy of the gospel
(Philippians 1:27).

(Attachment No.1 continued)

A SURVEY OF THE RES'S STUDY OF RACE RELATIONS IN SOUTH AFRICA

1. The matter of race relations was first mentioned in the RES in 1953 (Edinburgh) which
appointed a study committee to make a study of it. This committee had on it persons from
South Africa, Netherlands, USA, and Great Britain. It reported in 1958.
2. RES Potchefstroom 1958 considered the issue at length. The Acts of RES 1958 devote
48 of its 167 pages to this issue. Potchefstroom RES again appointed an international com-
mittee to continue studies of racial problems (p.146).
3. RES Grand Rapids 1963 received a partial report from its committee on race relations,
adopted a resolution on race, and once again appointed a committee “with appropriate
regional study committees” to fulfill the mandate given in Potchefstroom. The committee
appointed in 1963 visited South Africa in 1966 where it wrote its report and submitted its
report to RES 1968.
4. RES Amsterdam 1968 received a 40-page report from the Committee on Race Relations
and adopted a 15 point statement on race relations (Acts 1968, pp.339-341). The Amster-
dam Synod urged that regional conferences be held to consider further the implications of
the resolutions.
5. RES Sydney 1972 received communications from four member churches in South
Africa, from the 1972 Pretoria Regional Conference, from the Reformed Churches in the
Netherlands (GKN), the Reformed Churches in Australia, and from the 1971 Chicago
Regional Conference. Certain alterations were made in the Resolutions adopted in 1968.
The revised Resolutions on Race Relations adopted in 1972 are found in the RES Acts 1972
on pp.327-330.
6. RES Cape Town 1976 considered race relations again and at length. It amended the
Resolutions of 1972 and, in addition, adopted resolutions on the Cape Town riots and the
Soweto riots which had occurred shortly before the Synod was held. These Resolutions are
found on pages 34,35,71,74,75,131,321-324 of the RES Acts 1972. The Cape Town RES in-
structed the Interim Committee to appoint members to an Interpretative Commission to
“interpret the insights and experience of the worldwide Reformed community to their South
African fellow members throughout the world” (RES Acts 1976, p.74). The Interim Com-
mittee constituted itself as the Interpretative Commission and met in March 1978 with the
member churches in South Africa and reported to the member churches that same year and
the RES 1980.
7. RES Nimes 1980 received the report of the Interpretative Commission and decided to
“continue discussions with the RES churches in South Africa taking into account the
responses of the different member churches to the report of the Interpretative Commission;
and, being deeply concerned with recent increased strains in South Africa, by this means,
together with the member churches in South Africa, try to give proper assistance in looking
for ways before the face of God in which the churches might be helpful in easing the ten-
sions” (RES Acts Nimes 1980, p.51). The Interim Committee constituted itself as a Con-
sultative Committee and twice met in that capacity with the South African member chur-
ches in Pretoria and distributed to all the member churches a 35 page report in pamphlet
form in March 1982, “Report of the RES Consultative Committee to the RES Churches in
South Africa”. It also submitted this report to RES Chicago 1984.
8. RES Chicago 1984 considered for the 8th time the matter of race relations on the basis
of the last mentioned report and a number of communications from member churches.
Conclusion
It would appear that the RES has given far and away more attention to race relations in South Africa than to any other issue. It has three times appointed an international committee to study this issue and on four occasions RES committees have visited South Africa to consider race relations there.

On the basis of this information one should judge whether the RES has acted contrary to its Constitution and Regulations in not accepting the minority report which called for still another committee and by adopting the recommendations of the majority report.

Attachment No. 2

General Synod of the Reformed Churches in the Netherlands
Gouda 1985
Action taken March 3, 1986 Re: External Ecumenical Relations

Statement
Within the Reformed Ecumenical Synod the exercise of Christian fellowship has increasingly come under pressure.

Considerations
1. The RES has failed to produce a theological report on homophilia, which the RES 1980 had decided to make at the request of the Gereformeerde Kerken in Nederland.
2. In its appeal to the GKN to withdraw the pastoral advice of the Synod of Delft 1979 concerning the question how to relate to the homophilial neighbour the RES did not take into account the report on this matter, prepared by the deputies for Church and Theology.
3. To the GKN "women in office" is a principal matter.
4. Since the RES, at the request of the GKN for an incisive change of its constitution, has responded by instituting a committee for revision, it is undesirable to leave the RES, pending the decisions on this matter.
5. The meeting with the Interim Committee of the RES on March 20 offers to the deputies for External Ecumenical Relations a good opportunity to make known the desires of the General Synod with regard to the RES 1988.
6. The decisions of the RES 1984 concerning racism agree in tenor with the decisions of the WARC (Ottawa 1982), as the Synod of Dakkum subscribed to them (Acts, Art. 99, Decision 6).
7. Allowance must be made for the possibility, that the relationship between the RES and the GKN may change before or in 1988, either from the side of the RES (by changing its structure or otherwise), or from the side of the GKN, and that in such a way Art. 66 Church Order in its present text may no longer be applicable.

Synod decides:
1. not to comply with the request of the RES (Chicago 1984) to withdraw the pastoral advice of the Synod of Delft 1979 regarding how to deal with the homophilial neighbour and to communicate this non-compliance in a letter that explains the motivations to the IC, and to request that the questions surrounding homophilia be considered anew but in a fitting way;
2. awaiting the proposals of the committee appointed by the IC to revise the constitution, not to sever relation with the RES at this time;
3. to instruct the Committee on External Ecumenical Relations to convey to the IC of the RES in the meeting of March 20, 1986 the request of the Synod that:
   a. a repetition in 1988 of the imperfections in the organization and procedures of the RES 1984 will be avoided;
   b. the member churches shall be consulted concerning the composition of the moderamen of RES 1988;
   c. the IC invite as observers only representatives of churches or ecumenical organizations which are eligible, with the proviso that their attendance at committee meetings and their participation in the discussions will be circumscribed more precisely;
d. the matter of "women in office" should be made a point of order within the RES in a fitting way;
4. to express its agreement with the decisions of the RES 1984 concerning racism, which read as follows (see RES Acts p.92f., rec.E 1-4);
5. the deputies for the Church Order are instructed, to report to this Synod, answering the question, on the basis of which Article of the Church Order a different relationship with the RES can be entered into and also the question, whether a changed Article 66 of the Church Order can have a function within the Church Order and if so, which function.

Communication 20
From the Presbytery of the South May 16, 1986

At its stated meeting in Ocala, Florida, on October 25, 1986, the Presbytery of the South determined to send the following response to General Assembly regarding exceptions taken to its Minutes:
1. The Presbytery of the South acknowledges its errors on page 2, line 13, and page 24, line 8ff., and will endeavor not to repeat these errors in the future.
2. The Presbytery of the South considers the exceptions taken regarding the ambiguity of its motions to be unintelligible.

Thomas S. Champness, Jr.
Stated Clerk,
Presbytery of the South

Communication 21
From the Presbytery of Philadelphia May 27, 1986

The Presbytery of Philadelphia, meeting in regular session on May 3 and 4, 1985, instructed me, the Stated Clerk, to inform the General Assembly of the action that the Presbytery took regarding the acknowledgment of error regarding the Minutes of a Special Meeting of Presbytery that took place on March 8, 1985.
The complete action of Presbytery is as follows:
On motion Presbytery took the following action regarding the Minutes of March 8: that Presbytery acknowledge that the action of Presbytery at its Special Meeting on March 8, 1985, in finding it did not conform to the requirement of the Form of Government, XIV:7 which requires notice "at least ten days prior to the meeting", the notice having been postmarked March 1, only seven days prior to the meeting; that the Presbytery inform the General Assembly of this acknowledgment that its action was in error, but that the other actions taken at that meeting cannot be undone; and that Presbytery approve the remainder of the minutes of that meeting.

A. LeRoy Greer, Stated Clerk
REPORT OF THE STATED CLERK

I Observations

The Clerk has counted it a privilege to serve the Church again during the past year in his Clerk's capacity as well as in others. Several factors have made it a difficult year: the development of the computerization program, the addition of new duties by the 52nd General Assembly, the unavailability of additional assistance that had been expected, and the difficulty of completing the accounting procedures for General Assembly funds, together with other pressing duties. Although some crucial commitments made to the Clerk were not kept he places no responsibility on others for his difficulties; everyone has his or her own obstacles to overcome. On the other hand, the Clerk is deeply grateful for help that has been volunteered by the Rev. Stephen L. Phillips, our Assistant Clerk, who has been tremendously helpful in suggesting procedures, and has proved to be a wizard with the computer to the great advantage of the Assembly.

A. Minutes

The Clerk also wants to express much appreciation to the whole church for its patience and understanding as you have waited and waited for the Minutes of the previous Assembly. No one could have been treated more kindly, and he is grateful because everyone must have felt at least as much frustration as his own - which was very great. Harmony Press, of Phillipsburg, N.J., was very helpful in printing the Minutes quickly after receiving them. The Minutes were finally shipped on May 19-20, 1986, to each minister, each session (one each), and each ruling elder commissioner to that Assembly, and it is hoped that all have received them by this time. A number of people have expressed appreciation for the new format of the Journal, with its division into articles, and for the extended cross-referencing of the Index. Further improvement is desirable and he asks for your suggestions. The Clerk would also appreciate corrections in the Minutes being drawn to his attention; he has found some glaring, unexplainable mistakes himself.

The cost of printing the Agenda and Minutes for the 52nd General Assembly, and distributing them, was $2,665.31 under budget. The expenses were as follows:

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B. Directory of Churches

While the Rev. David M. Moore was at home on furlough he did the basic work of putting the Directory back on the computer. Up to the present time the Clerk has not found anyone with the necessary word processor expertise or the time to complete the work, though there is some possibility that one may soon become available. When that eventuates the Directory will be published. Once it is completed it can be kept up to date much more easily. The Clerk obtained new advertisers for the Directory, fortunately, because two former advertisers discontinued their ads. The Clerk will continue to seek other advertisers, though the possibilities are quite limited.

C. Computer

In spite of difficulties with getting our computerization installed the Clerk intends to endure the difficulties and work them out. Many parts of the work are being standardized and future printing will ultimately be faster and more accurate. The ultimate advantages of it forbid doing otherwise. Also, the value of compatibility of our equipment with that of our offices is clear, and that will continue to be advantageous. (The General Secretary of the Committee on Christian Education mistakenly inferred from the Clerk's letter of March 1, 1986 to sessions that his office was being blamed, but no such implication was intended).
This year the significant step was taken to have the Minutes typeset from our computer disks. This has saved in costs. This year, though, it added to delay in readying the Minutes for printing, but should save time in the future.

D. Changes of Addresses

A constant problem for all our agencies, but especially for New Horizons and the Stated Clerk, is that of keeping mailing lists up to date. For the Clerk the problem centers on ministers and clerks of session. Mr. Phillips, as Stated Clerk of the Presbytery of New York and New England has prepared forms as a tool to help solve this problem. The Clerk plans to make use of these forms for the General Assembly by sending a copy to ministers and clerks when he informs them of General Assembly actions after the Assembly, and hopes that they will be used when changes occur. We ask the sessions and ministers to give prompt notification of such changes.

II AMENDMENTS

The 52nd General Assembly proposed to the presbyteries the approval of five amendments to the Form of Government and one amendment to the Book of Discipline. Each required the approval of a majority of the presbyteries; there being now 12 presbyteries the approval of seven was required. The results follow.

A. The Form of Government

Because of different patterns of voting on the several amendments, the voting is given on each amendment separately, though each received a majority.

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<th>Chapter XIII,</th>
<th>Section 8</th>
<th>Approved</th>
<th>Not Approved</th>
<th>No Action</th>
<th>Not Voting</th>
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<td>8- Dakotas, Mid-Atlantic, Midwest, New Jersey, Northern California, Northwest, Philadelphia, Southern California</td>
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<td>1- New York and New England</td>
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<td>1- Southwest*</td>
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<td>2- Mid-Atlantic, New York and New England</td>
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<td>1- Southwest*</td>
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<td>2- Ohio, South</td>
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<th>Section 6</th>
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<td>2- Mid-Atlantic, New York and New England</td>
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<td>1- Southwest*</td>
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<tbody>
<tr>
<td></td>
<td></td>
<td>8- Dakotas, Mid-Atlantic, Midwest, New Jersey, Northern California, Northwest, Philadelphia, Southern California</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
Not Approved 1- New York and New England
No Action 1- Southwest*
Not Voting 2- Ohio, South

Chapter XIX, Sections 1,2,3,4,5
Approved 8- Dakotas, Mid-Atlantic, Midwest, New Jersey, Northern California, Northwest, Philadelphia, Southern California
Not Approved 0-
No Action 2- New York and New England, Southwest*
Not Voting 2- Ohio, South

*The Presbytery of the Dakotas had not yet been divided into Dakotas/Southwest when the vote was taken on these amendments (Fall, 1985), so the Presbytery of the Southwest did not need to vote on them.

B. The Book of Discipline
This amendment received the approval of six of the 12 presbyteries, thus failing of the required majority.
Approved 6- Mid-Atlantic, Midwest, New Jersey, New York and New England, Northwest, Philadelphia
Not Approved 3- Dakotas, Northern California, Southern California,2
No Action 0-
Not Voting 3- Ohio, South, Southwest

The Presbytery of Northern California did not approve this amendment in its entirety ("...approved...with the following exception: the word 'this' be retained [BD VI,S.2. line 4] in place of the words 'the first' [proposed amendment for BD,VI,A.5,line 3] for the sake of clarity").
The Clerk deems this to mean that the presbytery's vote to except a portion of the amendment submitted for approval had the effect of not approving the amendment submitted to the presbyteries and voted on by the other voting presbyteries. The Clerk thus recorded the presbytery's vote as to 'Not Approve'.
The Presbytery of Southern California voted 'to inform the General Assembly that in not approving the proposed amendments to the Book of Discipline the presbytery finds it unacceptable to:
  a. Rebuke or suspend an offender privately,
  b. Admonish or rebuke a repentant offender,
  c. Suspend a repentant offender for either a definite or indefinite period.

III DOCKET

In arranging the docket for this Assembly the Clerk, at the request of the Committee on Ecumenicity and Interchurch Relations, departed from the usual order for reports of some of the committees.

In order to give early consideration to the invitation to join the Presbyterian Church in America, but not before consideration of the reports of the major program committees, the Clerk followed the request and placed the report of the Committee on Ecumenicity and Interchurch Relations immediately after the report of the Committee on Coordination.

IV DIVISION OF PRESBYTERY OF THE DAKOTAS

The Presbytery of the Dakotas was divided as of January 1, 1986, in accordance with the decision of the 52nd General Assembly (Minutes, §68-69). The Presbytery of the Dakotas is to be custodian of its previous minutes.
The new Presbytery of the Southwest will begin reporting statistics and submitting its Minutes for examination as of December 31, 1986.
APPENDIX 91

V RESIGNATIONS

Since the 52nd General Assembly the Rev. Messrs. Harvie M. Conn and Moises Silva have resigned from the Committee on the Hermeneutics of Women in Ordained Office. They were replaced by their alternates, the Rev. Messrs. Ivan J. Davis and Robert D. Strimple. The Rev. Kenneth J. Campbell resigned from the Committee on Uninstalled Officers.

VI CONCURRENT ASSEMBLIES/SYNODS 1987

In accordance with previous plans, arrangements are being made for the churches of the North American Presbyterian and Reformed Council (NAPARC) to meet concurrently at Calvin College, Grand Rapids, Michigan, in 1987. A planning meeting was held in Grand Rapids on April 22, 1986, and another meeting is scheduled for November 12, 1986, in Greenville, South Carolina, to coincide with the next meeting of NAPARC. Ruling Elder William J. Vermeulen and the Stated Clerk are the representatives of our church on the interchurch Planning Committee. Mr. Vermeulen was prevented by a prior engagement from attending the meeting.

A. Accommodations

1. Following are the dates, and assembly room assignments for the church assemblies:

<table>
<thead>
<tr>
<th>Church</th>
<th>Dates</th>
<th>Number</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Reformed</td>
<td>6/9-20</td>
<td>150</td>
<td>Fine Arts Building</td>
</tr>
<tr>
<td>Korean American Presbyterian</td>
<td>6/15-19</td>
<td>130</td>
<td>Seminary Auditorium</td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>6/10-18</td>
<td>160</td>
<td>Gezon Auditorium</td>
</tr>
<tr>
<td>Presbyterian in America</td>
<td>6/12-19</td>
<td>900</td>
<td>Field House</td>
</tr>
<tr>
<td>Reformed Presbyterian</td>
<td>6/12-19</td>
<td>135</td>
<td>Seminary Chapel</td>
</tr>
<tr>
<td>Associate Reformed Presbyterian</td>
<td>--</td>
<td>--</td>
<td>observers only</td>
</tr>
</tbody>
</table>

2. Rooms The entire campus, with accommodations for 2,000, has been reserved, as well as 400 additional beds at the nearby Grand Rapids Bible College. Rooms at Calvin College are two-bed suites with connecting bath. A few accommodations will be available for families. *Reservations must be made by May 15, 1987.*

3. Meals

   Meals will be available at the College facilities

4. Charges, *per person, per day*

   | Lodging   | $9.00 |
   | Meals     | 12.50 |
   | Use of facilities | $26.00 |

   VISA and Master Charge cards will be accepted

5. Services

   New copying machines will be available - cost 1.5 cents per copy
   A few computers with printers will be available on a first come, first served, basis
   Name badges will be provided, as will registration forms
   Airport transportation will be available - $2.00 each way

   More detailed information about facilities and arrangements will be made available by the College in due course.

B. Joint Meetings

1. There will not be joint morning devotions; they have proved to be a failure in the past

2. There will be a joint 'celebrative' service on Sunday evening, June 14, at 8:30
3. There may be an inspirational breakfast on Tuesday, June 16, with a prominent person who is a member of one of the NAPARC churches as speaker (mentioned as possibilities were Mr. Donald Hodel [PCA], Secretary of the Interior, and U.S. Representative Paul Henry [CRC]).

C. Miscellaneous
1. There will be no exchange of fraternal delegates among the NAPARC churches at these assemblies but observers will be welcome.
2. A devotional schedule for suggested united use by the assemblies in their separate services is to be prepared.
3. The respective churches are asked to set Sunday, June 7, 1987, as a day of special prayer for the concurrent assemblies and synods.
4. Presbyteries should be sure to elect their commissioners and alternates in ample time so that they can meet the deadline for reservations and be assured of accommodations on the campus.

VII GENERAL ASSEMBLY FUND

The 52nd General Assembly was concerned that the churches were not meeting the General Assembly budget obligations and that these obligations had to be borrowed from Worldwide Outreach. It therefore directed the Committee on Coordination and the Moderator and Stated Clerk to 'consult on possible alternatives to the present methods of obtaining funds for the General Assembly Fund and the General Assembly Travel Fund' (Minutes, §225).

A. The Problem
The problem faced by the Assembly concerns the General Assembly Fund especially. The projected expenditures are not only responsible but necessary for the Assembly's work on behalf of all the churches, yet many of our members and churches contribute nothing at all to it; some have contributed nothing for many years. The effects of this are that (1) the Fund has had to borrow to meet the Assembly's expenses, and (2) the amount asked per communicant has to be increased for those that do give. For example, if we could count on all the churches to give what is asked, the amount would have been $7.47 per member for the 1985-86 year. Instead we had to ask the faithful churches to give $11.50 per member, which is over 50% more than an equitable sharing of our costs would have been. This is obviously unfair to the churches that conscientiously contribute.

The following table, which will be completed during this Assembly when the final figures are available, further illustrates the situation:

<table>
<thead>
<tr>
<th></th>
<th>5/1-4/31</th>
<th>5/1-4/31</th>
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</thead>
<tbody>
<tr>
<td><strong>Total Communicant Membership</strong></td>
<td>12,045. 12,239.</td>
<td></td>
</tr>
<tr>
<td><strong>General Assembly Fund Budget</strong></td>
<td>54,850. 90,050.</td>
<td></td>
</tr>
<tr>
<td>Contributed by churches</td>
<td>48,586.16 59,737.91</td>
<td></td>
</tr>
<tr>
<td>Number of contributing churches</td>
<td>N.A.* N.A.*</td>
<td></td>
</tr>
<tr>
<td>Commun. Memb. of contributing churches</td>
<td>N.A.* N.A.*</td>
<td></td>
</tr>
<tr>
<td><strong>Travel Fund Budget</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributed by churches</td>
<td>28,244.99 36,346.00</td>
<td></td>
</tr>
<tr>
<td>Number of contributing churches</td>
<td>N.A.* N.A.*</td>
<td></td>
</tr>
<tr>
<td>Commun. Memb. of contributing churches</td>
<td>N.A.* N.A.*</td>
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</tr>
</tbody>
</table>

*N.A. - Not Available

B. Seeking a Solution
When the meeting of the special committee was held in January, the Moderator was unable to be present; he was consulted and made suggestions later. Those present were
three representatives of the Committee on Coordination - Messrs. Robert A. Kramm, Steven F. Miller, and Howard A. Porter - and the Stated Clerk. The Clerk had prepared a memorandum for the committee to begin its work.

Brief consideration was given to some way to include the costs of the Assembly in the Worldwide Outreach program, but that seemed, on the surface, to be not possible. So no further effort was made to develop this method.

Our church has always rejected the idea of any form of an obligatory payment, or tax, so that kind of solution was not considered. Below is a position on which the five members reached a consensus, and which it commends to the church.

1. Presuppositions
   a. The fact that we are Presbyterians demonstrates our belief that no congregation is sufficient unto itself but that we are all interdependent and must share one another's burdens.
   b. The work of the church as a whole necessarily includes the need to study current aspects of the Lord's work and to develop a meaningful relationship with other churches, through special committees of the Assembly, work that does not devolve upon the various program committees of the church (The General Assembly Fund); and to meet in General Assembly as a means of working together in our interdependence (the Travel Fund).
   c. Seeking funds for these causes on the basis of the communicant membership of the congregations is equitable and practical.

2. Recommendations
   1. That the General Assembly continue the practice of adopting annual budgets for the General Assembly Fund and the General Assembly Travel Fund on the basis of the communicant rolls of the churches as of December 31 of the previous year.
   2. That the General Assembly inform the churches that it expects them to make these payments in one of two ways:
      a. The amount in full
         (1) For the General Assembly Fund by October 30 in the same year as the General Assembly
         (2) For the Travel Fund by February 28 of the year following the General Assembly
      b. Proportionate payments of the full amount, on a monthly basis, the full amount for both funds to be completed no later than February 28 of the year following the General Assembly
   3. That all ministers who are not counted as communicant members of congregations in the membership statistics reported annually by the congregations to the General Assembly be requested to contribute the combined per communicant amount for the General Assembly and Travel Funds.
   4. That the General Assembly instruct the Stated Clerk to send statements on November 30 and March 15 to those that have not paid the full amounts by those dates.

Grounds
   a. It is important for the churches to recognize and accept the fact that as Presbyterians we are all obligated to support one another, and should not leave it to a few responsible churches to carry the entire budget.
   b. As a result of some churches having made no contribution to the General Assembly Fund over a period of years the following situation exists:
      (1). In the case of the General Assembly Fund it had a deficit of over $21,000 at the time of the 1985 General Assembly, obligations had to be paid with monies borrowed from the Worldwide Outreach program, and the per communicant amount for the 1985-86 budget had to be double the amount of anticipated expenditures, with a view to repaying the loans.
      (2). In the case of the Travel Fund it was possible to limit payments to commis-
sioners to the funds available for the once-a-year payment; although this prevented a deficit in the Travel Fund it had the effect of requiring the commissioners personally to subsidize the Assembly's Travel obligations. It thus simply shifted the deficit from the Assembly to the individual commissioners.

c. The expenses of the General Assembly Fund begin during General Assembly with many obligations due immediately after adjournment. Contributions to that Fund should begin to come in soon after the Assembly; the combination of one-time payments by some churches and monthly payments by others could keep that Fund current with its obligations.

d. The main expenditures of the Travel Fund do not occur until the subsequent General Assembly, so there is no need for that to be paid immediately after an Assembly. But it should be paid in full well in advance of the next General Assembly (hence the February 28 date) so that commissioners who have been elected may plawhever or not they can attend.

e. Contributions to the Funds must remain voluntary, as in the past, so a bill, as for a tax, would not be appropriate; but until the churches recognize that they have a mutual obligation to one another, it is appropriate that a reminder of that obligation regarding these Funds be sent to those that have not fulfilled that obligation.

f. The 'per communicant' basis of the budgets recognizes that smaller churches should not be asked to contribute the same total as larger churches. And though it is true that a larger proportion of the income of smaller churches is needed for local expenses, it is also true that sacrifices to help meet our mutual denomination-wide responsibilities will be an encouragement to all our churches in demonstrating the oneness of the body.

g. The base for these funds - communicant members of the congregations - normally does not reach the ministers because they are not communicant members of congregations, even though they are pastors or attend one congregation regularly. Also ministers are the individuals who tend to reap the most benefits from these funds most frequently. If congregations are willing to accept responsibility for ministers by including them in their annual statistical report of communicant members the obligations of the ministers would be satisfied.

VIII STANDING RULES

A. Amendments Proposed by the 52nd General Assembly

The revisions proposed by the 52nd General Assembly are to be found in the Minutes of that Assembly (§22-2,4,5; 113-4; 114-115).

They are also in the Agenda of this Assembly, first on Page 1502-B, and secondly incorporated into the Rules on Pages 1504-1507 and 1510-1512 to show how the Rules would be if the amendments are adopted. And since chapter numbers would be affected the changes in these are indicated through the rest of the Rules.

The text of the amendments that are adopted by this Assembly will appear in full in the Minutes of the Assembly.

B. Corrections of Text

1. It has been discovered that since the 50th General Assembly an incorrect text of Standing Rule X.2, concerning the composition of the Committee on Christian Education, had been used. The Clerks have researched this matter, and found that a proposed amendment that was not adopted had found its way, nonetheless, into the Rules. The correct text has now been entered in the Rules. It appears on Page 1511 of the Agenda and would be X.2,c if the proposed amendments are adopted.

2. Other small errors, none of which is of substance, have worked into the Rules and Instruments of the Assembly over the years, and the Assistant Clerk has made the corrections that have been found.

C. Amendments Proposed to this Assembly

1. The Clerk has continued to review the Standing Rules and de facto rules adopted by various general assemblies with a view to clarification, and to completeness of those
assemblies' intentions.

2. Recommendations

That this Assembly propose to the 54th General Assembly the following amendments to the Standing Rules:

a. Add a new paragraph at the end of III.B.3 (revised numbering): 'p. To serve as the agent for clearance of the calendar for any individual or committee of the Church that may be considering a pre-assembly conference.' (This was made a de facto rule by the 52nd General Assembly - Minutes, §128).

b. (1) Add a new Section 8 to Chapter I and re-number the previous '8' to '9': '8'.

Election of commissioners and alternates for a regular General Assembly shall be held so that the Stated Clerk may be notified of the elections no later than ten weeks prior to the General Assembly. The Clerks of the presbyteries shall certify the election of these commissioners and alternates to the Stated Clerk of the Assembly in writing, and shall also certify to him, in writing, the withdrawal of commissioners and the alternates who replace them. Certification of ruling elder commissioners shall include their full names and addresses.'

(2) The Clerk recommends that this proposed Standing Rule be adopted also as a separate motion to be effective for the 54th General Assembly.

c. Add a new sentence at the end of 1.8: 'If members of such committees are elected as commissioners to the Assembly the committees should avoid unnecessary appointment of corresponding members of the Assembly.'

(This rule was intended to provide representation to committees that should have representation at the Assembly but might not be represented otherwise. Some committees have misunderstood this rule as though it were intended to provide for automatic representation in addition to members who are commissioners.)

d. Add a new Section 4 to III.B.:

'a. To record the daily minutes of the Assembly and prepare them for approval.

'b. To assist the Stated Clerk as may be determined from time to time.' (This was inadvertently omitted in the amendments proposed by the 52nd Assembly.)

IX INSTRUMENTS OF THE ASSEMBLY

The Clerk is asking the Committee on Examining Presbyterial Records to consider the desirability of adding the following at the end of Instrument B.1:

'and for reporting to the Assembly activities and decisions of presbyteries which the committee deems could be useful to the rest of the Church for its benefit and edification, with authority to make recommendations to the Assembly if deemed appropriate.'

X MINISTERIAL DATA FORM

The Clerk has received from the Presbyterian Church in America a 'Ministerial Data Form' that is used throughout the denomination for persons being considered for pastorates in the church. The Clerk is giving a copy of the form to Advisory Committee 10 for consideration of the desirability and usefulness of such a form for our ministers and congregations.

XI ADVICE

The Clerk seeks the advice of the Advisory Committee or the Assembly on the following matters:

1. Should all of Communication 19 be printed in the Minutes? If not, what portions?

2. Is the Statistical Report (in distinction from the 'Statistician's Report') used enough during the General Assembly to warrant the expense of printing it (35 pages at approximately $10 per page) in the Agenda? It would, however, be printed in the Minutes of the Assembly.

3. Since the Standing Rules and Instruments of the Assembly contain much practical in-
formation about how the Assembly functions and what it requires of the presbyteries and agencies, should each minister and ruling elder have a current copy at all times?

4. Should the Clerk's letter to sessions and ministers after a General Assembly, in which he informs them of actions relating directly to them, be sent during the summer (soon after the Assembly), which is generally vacation time, or in the early fall?

5. What should the Clerk do with invitations, addressed to the denomination, to participate in organizations or their programs, between assemblies? Nothing? Refer them to the next Assembly, even if a deadline of some sort has passed? Example: organizations promoting decency, opposing abortion, asking for cooperation.

Respectfully submitted,
John P. Galbraith
Stated Clerk
REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly have met twice since the Fifty-second General Assembly.

The Trustees continue to administer the 'Stanton Fund'. From this Fund $10,000 was granted to the Committee on Foreign Missions, $5,000 for the support of the Lauers in Japan and $5,000 to replace part of the support of a missionary previously provided by the Reformed Church in the U.S.

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 current Directory of the Orthodox Presbyterian Church. The reference number to be used in any correspondence concerning tax-exempt matters is 23-7001990.

The Trustees respectfully nominate John P. Galbraith to be the Stated Clerk of the Fifty-third General Assembly, recommend that his remuneration be $10,000, and further recommend that his duties be those listed in the Standing Rules, Chapter IV, Section 3, except items h, i, j, and k.

On March 31, 1986, the Reverend John J. Mitchell resigned from his office as secretary and from the Trustees of the General Assembly.

ELECTIONS

The terms of the following trustees expire at this Assembly: Steven F. Miller and Howard A. Porter. A ministerial vacancy exists in the class of 1987.

ESTIMATED EXPENSES

The Trustees estimate their costs for the next year will be $50.00 for miscellaneous expenses, such expenses to be paid from the General Assembly Budget Fund.

Respectfully submitted,
Steven F. Miller, President
REPORT OF THE STATISTICIAN

I INTRODUCTION

The Orthodox Presbyterian Church in 1985 continued its pattern of steady growth in terms of both net gains in membership and increased giving to the Lord's work at home and abroad. This report attempts to summarize the statistical changes that occurred in 1985 and to provide a brief analysis of these results in the context of similar data from previous years. The usual detailed statistical reports of the regional churches are provided separately (pp. 101ff.), as are the Tables and Figures (pp. ).

II SUMMARY OF STATISTICS

The data presented in Table 1 summarize the statistics gathered from each of the 195 churches and chapels of the Orthodox Presbyterian Church for the year 1985. Also included are the totals in each category for the previous three years for the purpose of comparison. The results for 1985 are tabulated for each of the eleven Regional Churches. In 1985 the Regional Church of the Dakotas determined to divide to form a new Regional Church of the Southwest. This change became effective on January 1, 1986 and is, therefore, not reflected in the data reported for 1985.

Almost every area of measure included in the statistical report showed a net increase in 1985, as indicated below:

<table>
<thead>
<tr>
<th>Area of measure</th>
<th>12/31/85</th>
<th>Net Change from 1984</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches and chapels</td>
<td>195</td>
<td>+1</td>
</tr>
<tr>
<td>Ministers</td>
<td>319</td>
<td>+10</td>
</tr>
<tr>
<td>Local church membership</td>
<td>18,183</td>
<td>+480</td>
</tr>
<tr>
<td>(not including ministers)</td>
<td>12,634</td>
<td>+345</td>
</tr>
<tr>
<td>Baptized children</td>
<td>5,549</td>
<td>+135</td>
</tr>
<tr>
<td>Adult - Confession of Faith</td>
<td>370</td>
<td>-10</td>
</tr>
<tr>
<td>Youth - Confessions of Faith</td>
<td>161</td>
<td>+18</td>
</tr>
<tr>
<td>Reaffirmations of Faith</td>
<td>515</td>
<td>+35</td>
</tr>
<tr>
<td>Transfers</td>
<td>532</td>
<td>+45</td>
</tr>
<tr>
<td>Communicant members removed</td>
<td>1,233</td>
<td>+13</td>
</tr>
<tr>
<td>Sunday school attendance</td>
<td>8,893</td>
<td>-121</td>
</tr>
<tr>
<td>Total contributions</td>
<td>$10,496,481</td>
<td>+$861,551</td>
</tr>
<tr>
<td>Per capita giving</td>
<td>$831</td>
<td>+47</td>
</tr>
</tbody>
</table>

There are many reasons above to praise the Lord for his manifold grace shown to our Church, for these are more than just numbers on a sheet of paper. Imagine the joy in heaven among the angels over the 531 persons (370 adults and 161 youth) who confessed their faith in Christ in our churches last year (cf., Luke 15:10). Praise him, too, for the additional 515 adults who reaffirmed their faith upon joining the OPC last year. Furthermore, the 8.9% increase in total contributions represents a 6% increase in per capita giving on top of the 2.8% increase in communicant membership over the previous year.

These results are encouraging. Please read on to take a closer look at some of the data which may provide further insight on some of the growth-related developments within our church in the recent past.

III TOTAL MEMBERSHIP

Total membership at the end of 1975 was 18,502, comprised of 12,634 communicant members, 5,549 baptized children, and 319 ministers. The net increase from the end of 1984 was 490 members or 2.7%. The overall trend of growth in membership over the past two
decades is shown in Figure 1. In the period from 1965 to 1985 the Church has grown in total membership from 13,033 to 18,502, as indicated by the top line in the figure. This 42% increase in membership represents an average annual growth rate of 1.77% over the past 20 years. Since 1975 the average growth rate has been 1.94% per year. The membership statistics shown in Figure 1 are listed in Table 2.

Each of the three components of total membership has experienced a different rate of growth over the years. This fact is not readily apparent from Figure 1, but it can be more easily illustrated by Figure 2. Here, for each component of membership and for total membership the quantity plotted is the ratio of the value at the end of each year to the value reported for 1965. For example, in 1985 the communicant membership was 1.42 times what it was in 1965 (i.e., the 42% increase during that period that is noted above. These data are plotted so that the slope of each curve provides a direct measure of the rate of increase (annual percentage change) in that component. So much for technicalities. A look at the curves will reveal some interesting facts. For example, the roll of ministers has been growing at the average annual rate of 3.8% since 1965, which is nearly double that of the communicant members (2.1%). Meanwhile, the number of baptized children has increased at less than half the rate of communicants (only 1.0% per year). For nearly 12 years (1966 to 1978) there was virtually no change in the number of baptized children (the flat area of that curve). However, since 1978 both baptized children and communicant members have grown in numbers at an equal rate of about 2.0% per year.

The total membership is divided among the Regional Churches as illustrated in Figure 3. (In this figure, the ministers are combined at the center, although their membership is actually in the Regional Churches. Also, the Southwest portion of the Regional Church of the Dakotas is shown separately in anticipation of their becoming separate in 1986.) Membership in 1965 is drawn on the same scale.

The relative size of congregations is usually a matter of interest, but it is hard to grasp this information from the multi-page tables summarizing the Regional Churches. Figure 4 presents a chart showing the number of OP churches and chapels in each increment of 10 members (communicants plus noncommunicants, but not ministers) from 1 to 540. Thus, for example, 22 churches have a total membership between 51 and 60, while three have a membership between 151 and 160.

The average size of an OP congregation at the end of 1985 was 93 members, comprised of 65 communicants and 28 baptized children. (The average size of organized congregations, which excludes chapels, was 103 members.) The median size was 69; which means that half of the churches had more than 69 members.

From Figure 4 it appears that a total membership of 150 represents some kind of threshold for OP churches, since there are relatively few churches that exceed that size. At the end of 1985 there were 31 churches (18% of 171, not including chapels) larger than 150 total members. Of these, the 10 largest churches are identified on the chart.

IV MINISTERS

The number of ministers at the end of 1985 was 319, a net increase of 10 over 1984. This change resulted from a total of 11 ordinations, seven ministers received into the OPC, three ministers dismissed to non-OP churches, four erased from the rolls of presbyteries, and one death.

V CHURCHES

The number of churches increased by three during 1985 to a total of 171. Additions included seven congregations organized as particular churches and two churches received into the OPC. Losses included four churches dissolved, one that left the denomination, and one that was combined with a neighboring OP church. Details of all these changes are contained in the Statistical Reports of the Regional Churches.

VI CONTRIBUTIONS
Total contributions for 1985 were $10,496,481, as indicated in Table 1. This is an increase of 8.9% for 1983, and 8.5% for 1982.

Benevolence contributions reported for 1985 were $2,204,998, up 6.0% from 1984. This followed substantial gains of 19% and 23% in the previous two years.

Contributions per communicant member for recent years are summarized in the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Benevolence $</th>
<th>Total $</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>$831</td>
<td>$175</td>
</tr>
<tr>
<td>1984</td>
<td>784</td>
<td>169</td>
</tr>
<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>

VII SUNDAY SCHOOL

Sunday school attendance is measured by the average weekly attendance in May and November which are least affected by summer vacations or winter weather. As noted in Table 1, Sunday school attendance has declined slightly for the second year in a row. This follows several years of steady increases and, oddly enough, has occurred in two years that otherwise were marked by larger than normal increases in both communicant and non communicant membership.

VIII CONCLUDING COMMENTS

It has been a pleasure to serve the Church as Statistician for the year 1985. The task is all that the former Statistician, Mr. Edward Haug, said that it would be. The cooperation of many clerks of session and clerks of presbytery has been much appreciated.

Respectfully submitted,

Luke E. Brown, Statistician
### TABLE 1. SUMMARY OF STATISTICS OF THE REGIONAL CHURCHES

<table>
<thead>
<tr>
<th>Membership 12/31/85</th>
<th>Net Gain or (LOSS)</th>
<th>Changes In Commun.</th>
<th>Membership</th>
<th>Sunday Sch. Av. Attend.</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Added</td>
<td>Removed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dakotas</td>
<td>23</td>
<td>2</td>
<td>35</td>
<td>1,440</td>
<td></td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>13</td>
<td>4</td>
<td>21</td>
<td>1,360</td>
<td></td>
</tr>
<tr>
<td>Midwest</td>
<td>18</td>
<td>9</td>
<td>29</td>
<td>2,925</td>
<td></td>
</tr>
<tr>
<td>New Jersey</td>
<td>17</td>
<td>2</td>
<td>35</td>
<td>2,074</td>
<td></td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>18</td>
<td>1</td>
<td>33</td>
<td>1,775</td>
<td></td>
</tr>
<tr>
<td>No. California</td>
<td>11</td>
<td>1</td>
<td>19</td>
<td>786</td>
<td></td>
</tr>
<tr>
<td>Northwest</td>
<td>13</td>
<td>1</td>
<td>19</td>
<td>936</td>
<td></td>
</tr>
<tr>
<td>Ohio</td>
<td>9</td>
<td>1</td>
<td>16</td>
<td>1,078</td>
<td></td>
</tr>
<tr>
<td>Philadelphia</td>
<td>20</td>
<td>5</td>
<td>51</td>
<td>2,903</td>
<td></td>
</tr>
<tr>
<td>South</td>
<td>11</td>
<td>0</td>
<td>20</td>
<td>850</td>
<td></td>
</tr>
<tr>
<td>So. California</td>
<td>18</td>
<td>0</td>
<td>41</td>
<td>2,056</td>
<td></td>
</tr>
<tr>
<td><strong>TOTALS - 1985</strong></td>
<td><strong>171</strong></td>
<td><strong>24</strong></td>
<td><strong>319</strong></td>
<td><strong>18,183</strong></td>
<td><strong>6,405</strong></td>
</tr>
<tr>
<td><strong>TOTALS - 1984</strong></td>
<td><strong>168</strong></td>
<td><strong>26</strong></td>
<td><strong>309</strong></td>
<td><strong>17,703</strong></td>
<td><strong>6,465</strong></td>
</tr>
<tr>
<td><strong>TOTALS - 1983</strong></td>
<td><strong>166</strong></td>
<td><strong>21</strong></td>
<td><strong>298</strong></td>
<td><strong>17,159</strong></td>
<td><strong>6,601</strong></td>
</tr>
<tr>
<td><strong>TOTALS - 1982</strong></td>
<td><strong>165</strong></td>
<td><strong>18</strong></td>
<td><strong>294</strong></td>
<td><strong>17,049</strong></td>
<td><strong>6,465</strong></td>
</tr>
</tbody>
</table>

Average contribution per communicant Member - 1985: $603 $175 $54 $831
Average contribution per communicant Member - 1984: 576 170 41 787
Average contribution per communicant Member - 1983: 529 146 41 716
Average contribution per communicant Member - 1982: 507 119 38 664

Does not include bequests received in the amount of $360,067 in 1984; $301,400 in 1983; $127,521 in 1982.

*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 for 1982 nor 1983, so their totals differs slightly from the revised total membership.*
Figure 1. Membership Trends in the Period 1965 to 1985.
## TABLE 2. SUMMARY OF MEMBERSHIP STATISTICS, 1965 to 1985

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers*</th>
<th>Comm. Members</th>
<th>Bapt. Children</th>
<th>Total Membership**</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>319</td>
<td>12,634</td>
<td>5,549</td>
<td>18,502</td>
</tr>
<tr>
<td>1984</td>
<td>309</td>
<td>12,239</td>
<td>5,421</td>
<td>18,012</td>
</tr>
<tr>
<td>1983</td>
<td>298</td>
<td>12,045</td>
<td>5,259</td>
<td>17,457</td>
</tr>
<tr>
<td>1982</td>
<td>294</td>
<td>11,956</td>
<td>5,186</td>
<td>17,343</td>
</tr>
<tr>
<td>1981</td>
<td>288</td>
<td>11,884</td>
<td>5,219</td>
<td>17,302</td>
</tr>
<tr>
<td>1980</td>
<td>272</td>
<td>11,553</td>
<td>5,037</td>
<td>16,849</td>
</tr>
<tr>
<td>1979</td>
<td>256</td>
<td>11,306</td>
<td>4,964</td>
<td>16,462</td>
</tr>
<tr>
<td>1978</td>
<td>248</td>
<td>10,939</td>
<td>4,867</td>
<td>16,171</td>
</tr>
<tr>
<td>1977</td>
<td>237</td>
<td>10,683</td>
<td>4,862</td>
<td>15,790</td>
</tr>
<tr>
<td>1976</td>
<td>230</td>
<td>10,372</td>
<td>4,934</td>
<td>15,529</td>
</tr>
<tr>
<td>1975</td>
<td>224</td>
<td>10,129</td>
<td>4,874</td>
<td>15,266</td>
</tr>
<tr>
<td>1974</td>
<td>220</td>
<td>10,186</td>
<td>4,912</td>
<td>15,334</td>
</tr>
<tr>
<td>1973</td>
<td>210</td>
<td>9,940</td>
<td>4,893</td>
<td>15,013</td>
</tr>
<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>14,915</td>
</tr>
<tr>
<td>1971</td>
<td>198</td>
<td>9,536</td>
<td>4,890</td>
<td>14,625</td>
</tr>
<tr>
<td>1970</td>
<td>190</td>
<td>9,401</td>
<td>4,898</td>
<td>14,458</td>
</tr>
<tr>
<td>1969</td>
<td>180</td>
<td>9,276</td>
<td>4,849</td>
<td>14,345</td>
</tr>
<tr>
<td>1968</td>
<td>170</td>
<td>9,197</td>
<td>4,841</td>
<td>14,142</td>
</tr>
<tr>
<td>1967</td>
<td>163</td>
<td>8,975</td>
<td>4,848</td>
<td>13,989</td>
</tr>
<tr>
<td>1966</td>
<td>154</td>
<td>8,789</td>
<td>4,790</td>
<td>13,700</td>
</tr>
<tr>
<td>1965</td>
<td>151</td>
<td>8,285</td>
<td>4,582</td>
<td>13,033</td>
</tr>
</tbody>
</table>

* Ministers were included in Total Membership beginning December 31, 1972. Figures given above for earlier years are for comparative purposes.

** 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.
CATEGORY MEMBERSHIP AVG. ANNUAL GROWTH RATE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers (M)</td>
<td>151</td>
<td>224</td>
<td>319</td>
<td>3.81</td>
<td>3.60</td>
</tr>
<tr>
<td>Communicant Members (CM)</td>
<td>8,285</td>
<td>10,129</td>
<td>12,634</td>
<td>2.13</td>
<td>2.23</td>
</tr>
<tr>
<td>Baptized Children (BC)</td>
<td>4,582</td>
<td>4,874</td>
<td>5,549</td>
<td>0.96</td>
<td>1.31</td>
</tr>
<tr>
<td>Total Members (Total)</td>
<td>13,033*</td>
<td>15,266*</td>
<td>18,502</td>
<td>1.77</td>
<td>1.94</td>
</tr>
</tbody>
</table>

*Revised in the following year's report.

Figure 2. Index of OPC Membership Growth, 1965 to 1985
Figure 3. Relative Size of the Regional Churches in 1965 and 1985.

Figure 4. Size of OP Churches and Chapels at End of 1985
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

In its fiftieth year of service to the denomination in 1985, the Committee on Christian Education was able to move forward with the gospel of Jesus Christ. Teaching materials to proclaim that gospel were improved, and church members were trained to communicate it more effectively. Some projects were completed; others are in various stages of development and production. The Committee is committed to moving ahead with the church in its goal of knowing Christ and making him known.

I THE BROADER MINISTRY OF CHRISTIAN EDUCATION

A. Goal Areas

In order to provide educational materials and leadership for the forward movement of the church, the Committee works to equip believers in five areas of ministry: worship, evangelism, teaching, fellowship and diaconal service.

1. Worship is at the heart of the church's service to the Lord. The Committee continues to make available annotated bibliographies on family and corporate worship and to deal with these topics in training workshops. Great Commission Publications (GCP) keeps in print the adult study book *Discovering the Fullness of Worship* and the *Worship Planbook* for worship leaders. A conference on church music was co-sponsored by GCP again this year to encourage people in this aspect of corporate worship. An article was solicited and carried by *New Horizons* from the Committee to Revise the Directory for the Public Worship of God.

Extensive work has been done by GCP on the revision of *Trinity Hymnal*. Three Committee members are heavily involved in this project: Peyton H. Gardner, Calvin R. Malcor and Donald M. Poundstone. Plans call for the revised hymnal to be available in late 1987. (Further information is contained in section II.C.3. of this report.)

2. Evangelism is the vanguard of the church's forward progress. In 1985 GCP published two adult study books (with leader's guides) to spur the church on: *Missions: A Family Affair* and *Making God's Good News Known*. Committee members Donald R. Arvin and Thomas S. Champness are working on an annotated bibliography of useful materials for evangelism and discipleship. In *New Horizons* suggestions are carried on how to utilize vacation Bible school, and the testimonies of recent converts in our churches are carried occasionally. Promotion of the S.A.V.E. program of the Committee on Home Missions and its 'SeedTime' insert are also carried in the magazine.

3. Teaching is obviously involved in obeying the Great Commission of our Lord. In order to help people teach the whole counsel of God, a full curriculum of Sunday school materials is made available through GCP - and continues to be revised. The publication of five adult study books with accompanying leader's guides in 1985 was also a significant move ahead for GCP.

A series of articles in *New Horizons* was begun to help people work with young people, and plans were begun to sponsor a conference on youth ministry. Reviews of important books on teaching children and adults were also carried in the magazine, and a special issue was devoted to teaching mentally and physically handicapped persons.

Arrangements were made again with the PCA's Committee for Christian Education and Publications to have *Follow Me*, a quarterly paper offering instruction and encouragement to all teachers in the church, mailed free of charge to all OP congregations. OPC personnel wrote several of the articles in 1985. The Committee also makes available annotated bibliographies dealing with officer and teacher training.

Personal contact with our congregations puts the Committee in touch with their needs and provides opportunities for training. In addition to the contact work of Allen Curry and Thomas Patete under GCP's auspices, the general secretary made 11 such contacts in 1985 and spoke at two leadership training conferences to which seven other OP churches sent registrants.
4. Fellowship among God's people is evidence of gospel progress. *New Horizons* is utilized to review books on biblical koinonia and to promote gatherings such as presbytery-sponsored camps. Information about the OPC's semicentennial and also the invitation of the PCA has been carried regularly in the magazine.

William Vermeulen completed a revision of a pamphlet intended to introduce people to the current ministries of the OPC, and Committee members Calvin Malcor and Donald Poundstone are writing a pamphlet which will stress the privileges and responsibilities of church membership.

5. Diaconal service on the local level is featured in *New Horizons* regularly, and news about the ministry of the denomination’s Committee on Diaconal Ministries is included when it is made available. Other articles explored the sensitive questions of who are proper recipients of mercy and what are proper channels of relief. Attempt has also been made to report on the pro-life activities of OPC members. And on the other end of the age scale, GCP's *Nursing Home Ministry Manual* continues to be well received by our churches.

B. Ministerial Training

1. Internship program

In keeping with Jesus' pattern of training men for ministry, our goal continues to be year-long internship training as a normal route into the pastoral ministry.

The OPC experienced a 50 percent increase in the number of summer interns in 1985 compared to 1984, training 15 men rather than 10. Similarly, there was a 31 percent increase in the number of year-long interns in 1985 compared to 1984; 17 men were trained instead of 13.

Of the 32 men trained in 1985, most received financial assistance from the Committee. The director of the intern program, Dominic A. Aquila, assisted in placing most of the interns, including those who were placed in churches that did not seek financial assistance. Reports from the churches and interns regarding the internship program have been favorable. Interns have received honest evaluations and have been helped in their preparation for the gospel ministry. There have been a number of instances where weaknesses of interns have been discerned and means set up to help remedy them.

a. Intern placement

The 17 men engaged in year-long internships are now serving in the following ways:

- Eight are completing their internship and will be available for a call in the OPC;
- One has completed his internship and is presently available for a call in the OPC;
- Five have accepted calls in the OPC as pastors, assistant pastor or church planters;
- One will continue an internship on a part-time basis; and
- Two have accepted positions with the PCA, one with Mission to the World and the other with Reformed University Ministries (a campus ministry).

b. Budget

By July of 1986 we will have fulfilled our obligations for internships funded from the 1985 budget. By then we will have spent $42,940 on all the internship programs initiated in 1985.

2. Mandates

Listed below are the mandates given to the Subcommittee on Ministerial Training by the general assembly together with the main primarily responsible for that mandate and significant activities in that area in 1985.

Mandate 1: Assisting churches in seeking out men for the gospel ministry

- John E. De Troye (ruling elder, Oostburg, Wis.)
- Mr. De Troye's article, 'Encouraging Young Men into the Ministry,' appeared in the December 1985 issue of *New Horizons*.

Mandate 2: Strengthening preparation for gospel ministry

- Calvin R. Malcor (teaching elder, Tinley Park, Ill.)
- J. Donald Phillips (ruling elder, Orlando, Fla.)

We continue to distribute the pamphlet, 'Procedures for Men Considering the
Ministry in the OPC,' which shows the steps toward ordination into the teaching elder ministry in the OPC.

No applications were received in 1985 for interest-free funds from the Coie Scholarship Fund for men under care of OPC presbyteries.

The following seminars were held:

On September 18, 1985, at Westminster Seminary in Philadelphia a luncheon meeting was attended by 3 former interns, 12 prospective interns, all subcommittee members and Dominic A. Aquila. There was a profitable exchange of testimony from the former interns and questions from prospective interns.

On October 3, 1985, at Westminster Seminary in California, John M. Frame and Roger Wagner, members of the Credentials Committee of the Presbytery of Southern California, offered a seminar on the topic of ‘Care, Licensure and Ordination in the OPC.’ Eight students attended.

On October 18, 1985, at Westminster Seminary in California, Dominic A. Aquila presided at an information lunch for prospective summer and year-long interns. Several former interns told of their experiences. Twelve students attended, along with Dennis E. Johnson and David Hamilton, director of field education for the seminary.

Mandate 3: Consulting with seminaries in the training of men for gospel ministry

Samuel T. Logan, Jr. (teaching elder, Westminster Seminary in Philadelphia)

For two years, the Subcommittee on Ministerial Training has discussed the possibility and advisability of the OPC adopting a recommended, standard seminary curriculum for men seeking to enter the Orthodox Presbyterian ministry. The 51st General Assembly directed the Committee to survey OPC ministers and sessions with regard to their preferences on this matter. The survey was conducted by mail during the summer and early fall of 1984. This data was tabulated and presented to the Committee in March of 1985. In September the Committee voted to recommend to the 53rd General Assembly that it approve the document entitled ‘Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church’ as the recommended curriculum of our denomination (see Recommendation 1 below).

Mandate 4: Helping presbyteries oversee and develop men under their care

Dennis E. Johnson (teaching elder, Westminster Seminary in California)

G. I. Williamson (teaching elder, Carson, N. Dak.)

In fulfillment of this mandate the subcommittee produced a questionnaire to gather information regarding the presbyteries’ present practices and policies in the oversight of candidates for the gospel ministry. The candidates and credentials committee of each of the presbyteries was requested to complete the questionnaire and return it by February 1, 1986. The results were to be reviewed at the February 1986 meeting of the subcommittee.

Mandate 5: Continuing education of pastors

Paul Heidebrecht (ruling elder, Wheaton, Ill.)

Dennis E. Johnson (teaching elder, Westminster Seminary in California)

The subcommittee held a pre-assembly conference in May of 1985 on ‘Unleashing the Church.’ The speaker was Frank Tillapaugh, pastor of Bear Valley Baptist Church in Denver, Colorado and author of the book The Church Unleashed. Eighty-three people attended the conference. In addition to about 70 Orthodox Presbyterian ministers, several PCA ministers, Mennonites and independents attended. The 62 written evaluations were extremely positive and urged more such conferences. Some particularly welcomed input from outside the OPC and familiar Reformed circles. Over 30 suggestions of topics and speakers were made for future, continuing education pre-assembly conferences. Since the topics of assembly-related conferences in 1986 and 1987 have already been determined by the general assembly, the Subcommittee on Ministerial Training will be considering these suggestions in the planning of a 1988 pre-assembly conference.

The subcommittee also requested permission of the PCA’s Mission to North America and Mission to the World to publicize to our pastors the annual conference which these agencies sponsor for church planters, foreign missionaries, and other ministers and their families. That permission was granted, and a letter introducing this conference is to be
sent to Orthodox Presbyterian pastors early in 1986.

Finally, an annotated bibliography of New Testament commentaries, produced by Moises Silva at Westminster Seminary in Philadelphia, was sent to all Orthodox Presbyterian pastors.

C. Christian Schools
Paul Heidebrecht composed an annotated bibliography dealing with schools and education which was distributed to each session and made available to the entire church. The Committee did not report on any legislation that would properly correct tax inequities and help make it financially feasible for parents to exercise a free choice in the selection of school for their children, since no significant developments occurred.

The January 1985 issue of New Horizons was devoted to the theme of home schooling as an alternative to Christian day schools. At the same time, the magazine continued to carry free of charge notices from Christian schools looking for teachers.

D. New Horizons
The Committee is responsible for publishing the denominational magazine, New Horizons, monthly (ten times a year). The general secretary devotes half of his time to this editorial responsibility, 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 cost of the magazine in 1985 was $3,459 more than the Committee was reimbursed from Worldwide Outreach for its approved budget. This was due to a 25% increase in the cost of printing and typesetting (mainly the latter) and the cost of depreciating the word processor -items not figured into the budget when it was developed in 1984. Some $2,357 was donated by individuals, churches and the Committee on Diaconal Ministries directly to the work of the magazine, thus lowering the cost to Worldwide Outreach.

The magazine is mailed directly to the homes of members in 179 of the 186 churches and chapels in the denomination and in bulk to the remaining ones. An average of 12,150 copies were printed monthly for people in the OPC, an increase of 2%.

E. Staff
In addition to the general secretary, Roger Schmurr, Ali Knudsen serves as office secretary four days a week.

F. Officers of the Committee:
President--Charles G. Schauffele
Vice-president--Donald M. Poundstone
Secretary--Calvin R. Malcor
Treasurer--Peyton H. Gardner
Members-at-large of the executive committee--Allen H. Harris and Larry G. Mininger

II 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 utilize those materials and to serve effectively in their congregations.

The Committee gives a high priority to the work of GCP. Over 73% of the Committee's contribution income went to helping fund this ministry. 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.
A. Administration

Thomas Patete, a minister in the PCA, serves as executive director of GCP. The Board's Subcommittee on Publication Priorities works closely with him in formulating policies and priorities for projects. Mr. Patete oversees GCP's staff and operations and has direct responsibility for the marketing, advertising and public relations functions. His speaking engagements put him in touch with 10 OPC and 49 PCA congregations in 1985.

Internal operations and customer service continue to improve in efficiency due to computerization. Most of the editing is being done by means of word processors and business operations by computer. Computerization will be brought to the art department in 1986. Most of the printing and typesetting is done by Harmony Press, and distribution of materials is handled by the Presbyterian and Reformed Publishing Company - both of which are located in Phillipsburg, New Jersey.

B. Staff

Including Mr. Patete, 12 persons are employed:

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Executive director</td>
<td>Thomas R. Patete</td>
</tr>
<tr>
<td>Business administration</td>
<td>C. Lee Benner</td>
</tr>
<tr>
<td>Controller/business manager</td>
<td>Elizabeth C. Oliver</td>
</tr>
<tr>
<td>Administrative assistant</td>
<td>Jean M. Holman</td>
</tr>
<tr>
<td>Computer operator</td>
<td>Allen D. Curry</td>
</tr>
<tr>
<td>Curriculum editor</td>
<td>Dorothy A. Barker</td>
</tr>
<tr>
<td>Curriculum editor</td>
<td>Kathy L. Keller</td>
</tr>
<tr>
<td>Copy editor</td>
<td>Dorothy C. Cilley</td>
</tr>
<tr>
<td>Copy editor</td>
<td>Thomas A. Nicholas</td>
</tr>
<tr>
<td>Art director</td>
<td>John Tolsma</td>
</tr>
<tr>
<td>Assistant art director</td>
<td>Kathryn L. Vail</td>
</tr>
<tr>
<td>Art assistant</td>
<td>Bonnie J. Owens</td>
</tr>
<tr>
<td>Director of educational services</td>
<td>Allen D. Curry</td>
</tr>
</tbody>
</table>

The paring of GCP's resident staff in recent years has meant an increasing 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. Staff members who retire in 1986 will be replaced with an equivalent number of employees.

C. 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 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. Nursery
   At present we do not publish a course for two-and three-year-olds. GCP's board has instructed the staff to investigate the feasibility of developing such a curriculum cooperatively with another publisher.

   b. Preschool
   Our curriculum for four and five-year-olds continues to sell well and be appreciated in our churches. Consideration is being given to revising this in 1991.

   c. Primary
   The revision of the primary-aged curriculum made its appearance with the new material for the fall quarter of 1985. This three-year course is almost completely written, and its production is on schedule. Mrs. Dorothy A. Barker continues to serve as project editor. Sales of the first two quarters indicate good receptance of this course.
d. Junior
This revision is also on schedule, and the first quarter should be available in mid-1987 for use that fall. Mrs. Kathy L. Keller serves as project editor.
e. Junior high
The production of this revised curriculum will be completed in the summer of 1986. Volume distribution of this course increased when it was introduced, but has dropped down to the level just before the revision was produced. The number of churches served has remained more constant, so the drop may be due to a drop in population of this age group.
f. Senior high
A preliminary prototype for the revision of this curriculum was produced at the end of 1985. In mid-1986 an evaluation of the present course and this prototype will begin with a view to producing a revision for use in the fall of 1989.

2. Adult study materials
GCP has continued an arrangement with the PCA's Committee for Christian Education and Publications to publish four adult study courses annually. Each course consists of a study book and a leader's guide. Jack B. Scott is the writer/coordinator for this series which is keeping to the following schedule:

<table>
<thead>
<tr>
<th>Date</th>
<th>Title and Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter '85</td>
<td>Putting Your Money Where Your Heart Is, Jack B. Scott</td>
</tr>
<tr>
<td>Spring '85</td>
<td>Learning to be a Family, Ken and Floy Smith</td>
</tr>
<tr>
<td>Summer '85</td>
<td>Missions: A Family Affair, Jack B. Scott</td>
</tr>
<tr>
<td>Fall '85</td>
<td>Making God's Good News Known, T. M. Moore</td>
</tr>
<tr>
<td>Winter '86</td>
<td>Wise and Otherwise, Jack B. Scott</td>
</tr>
<tr>
<td>Spring '86</td>
<td>Living in Christ's Church, Edmund P. Clowney</td>
</tr>
<tr>
<td>Summer '86</td>
<td>An Introduction to Doctrine (untitled), Morton H. Smith</td>
</tr>
<tr>
<td>Fall '86</td>
<td>Parables, Jack B. Scott</td>
</tr>
</tbody>
</table>

3. Trinity Hymnal
Work on revising Trinity Hymnal began in the early 1970s but took on more form in 1983 with the appointment of a GCP committee to explore the possibility of a supplement to the hymnal. The CE Committee, GCP's committee and the board of trustees of GCP soon saw that a revision was wiser, and this was reported to the General Assembly in 1985. To assist in the revision process that General Assembly elected John M. Frame and Jack J. Peterson to serve as theological advisors to GCP's Hymnal Revision Planning Committee; the PCA added Robert Rayburn and Joseph Pipa as theological advisors. The work of these advisors has been received by the Planning Committee and was helpful in the formulating of the hymnal revision proposal to be made to the General Assembly in 1986.

The proposal includes the addition of some classical hymns, contemporary hymns and Scripture songs and the deletion of selections seldom used in our congregations. By popular demand the proposal also includes hymn titles, thicker paper, larger type, lower pitches and generously notated indexes. The topical arrangement throughout the hymnal will be maintained; in fact, hymns presently in the informal section will be incorporated by topic in the hymnal. Approximately the same number of Psalm settings are being proposed for the revision, but not all 150 Psalms will be set to music as suggested by the 52nd General Assembly.

The Planning Committee has employed the services of Dr. Lawrence Roff, PCA pastor, organist and hymnologist, to be editor for the revision project. The full Committee is composed of:

OPC: Ronald DeMaster, Peyton H. Gardner, Calvin R. Malcor, Donald M. Poundstone

PCA: Jean Clowney, Paul D. Kooistra, Ronald Matthews, Denis Stager, William K. Wymond

A list of the proposed additions and deletions was mailed to all sessions and presbyteries in the OPC, and responses from the mailing will be incorporated into the final proposal to be taken to the General Assembly in 1986. GCP plans to have the revised hym-
nal available in late 1987. (See Recommendation 3 below.)

4. Vacation Bible school

Sales of this curriculum are declining, but GCP’s board decided to publish this course through its fourth printing cycle, which means it will be available through the summer of 1989. In the meantime the staff is exploring the possibility of revising the course into a five-day format.

5. Youth/catechetical materials

The revision of the Bible Doctrine course is now fully underway. The new material will be divided into two years, each made up of two, 15-lesson semesters. The revision will be released in two phases, year one in the fall of 1987 and year two in 1988. Mrs. Nancy Groom is the contract editor/writer for the project, and she is assisted by writers Joseph Pipa, Paul Heidebrecht and Scott Oliphint (the latter two are OP ruling elders).

6. Denominational materials

In 1985 GCP put into print the Westminster Shorter Catechism with prooftexts approved by the OPC. The OPC Book of Church Order is kept in print, and any amendments passed since 1984 will be made available in late 1986 in an update packet. There Is Good Reason, an updated booklet dealing with the history of the OPC, was published. And work progressed on two more booklets, one dealing with the present ministry of the entire OPC and the other presenting the responsibility and privileges of church membership.

D. Educational services

As director of educational services, Allen D. Curry represents GCP in training conferences for church officers and teachers, in counseling users of GCP materials and in miscellaneous speaking engagements. (He also coordinates the planning of publication projects, serves as an educational advisor to the staff and wrote the leader’s guide for Wise and Otherwise.) His services to the churches are provided by GCP, although churches are asked to contribute toward his travel expenses whenever possible. In 1985 he contacted 22 OP congregations and a similar number in the PCA.

E. Advertising/promotion

Expenditures on advertising were increased 130 percent in 1984 and were increased another 32 percent in 1985. Sales of Sunday school materials were strong in 1985, but growth in sales has not been commensurate with the increase in outlays for print advertising. The executive director is exploring a variety of ways to be more effective in this area including the follow up of advertising, a yearly mailing of an information packet to customers, sample packets of all five Sunday school courses, better communication with customers, better use of the mailing list and telemarketing.

F. Sales

Dollar sales increased 12.4 percent overall in 1985. Sales of Sunday school materials increased by 20.8 percent, due mainly to the introduction of the primary revision. With the introduction of more adult study books, sales in this category increased by 115.9 percent.

G. 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.

Not only are the revisions of Sunday school material providing better tools for our churches, but also more teacher training is being provided for our congregations. The revisions of Trinity Hymnal and Bible Doctrine are on schedule and should be available in 1987. Furthermore, the training of adults is being addressed with the production of quarterly adult study books.
H. Statistical Information

1. Budgeted and actual contributions to GCP by partner denominations, calendar year 1985:

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>PCA</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Budgeted contributions</td>
<td>$196,553</td>
<td>$90,000</td>
</tr>
<tr>
<td>b. Actual contributions</td>
<td>$160,000</td>
<td>$37,525</td>
</tr>
</tbody>
</table>

(OPC figures include $1200 in special projects outside the budget.)

Not included in the figures above for PCA contributions is the writing and seminar work of Susan Hunt in the Decatur office and the writing and editing work of Jack Scott there in the adult study series. Their work is worth about $5,000 and $15,000, respectively, to GCP. The PCA also produces free of charge copies of the teachers’ quarterly, Follow Me, which is distributed to all OP congregations. Also not in the contribution level of the PCA noted above is the cost of conducting teacher training conferences which OP congregations attend.

2. Budgeted contributions to GCP by partner denominations for current year 1986:

<table>
<thead>
<tr>
<th></th>
<th>OPC $190,040</th>
<th>PCA $100,000</th>
</tr>
</thead>
</table>
| a. Total dollar sales by product

3. Sales and service of GCP:

<table>
<thead>
<tr>
<th></th>
<th>1984</th>
<th>1985</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>$6,951</td>
<td>$5,952</td>
</tr>
<tr>
<td>Bulletins</td>
<td>59,260</td>
<td>62,287</td>
</tr>
<tr>
<td>Catechetical</td>
<td>18,758</td>
<td>18,819</td>
</tr>
<tr>
<td>Sunday school</td>
<td>294,489</td>
<td>355,709</td>
</tr>
<tr>
<td>Hymnals</td>
<td>67,577</td>
<td>65,590</td>
</tr>
<tr>
<td>Tracts</td>
<td>1,676</td>
<td>1,862</td>
</tr>
<tr>
<td>Study courses - youth</td>
<td>6,074</td>
<td>5,011</td>
</tr>
<tr>
<td>Study courses - adult</td>
<td>10,164</td>
<td>21,942</td>
</tr>
<tr>
<td>Vacation Bible school</td>
<td>53,428</td>
<td>48,319</td>
</tr>
<tr>
<td>Books of ChurchOrder</td>
<td>2,977</td>
<td>2,568</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,413</td>
<td>2,384</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$523,767</strong></td>
<td><strong>$590,443</strong></td>
</tr>
</tbody>
</table>

b. Congregations served by product

<table>
<thead>
<tr>
<th></th>
<th>VBS 1984</th>
<th>VBS 1985</th>
<th>SS per qtr. 1984</th>
<th>SS per qtr. 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td>OPC</td>
<td>79</td>
<td>70</td>
<td>134</td>
<td>144</td>
</tr>
<tr>
<td>PCA</td>
<td>186</td>
<td>169</td>
<td>390</td>
<td>430</td>
</tr>
<tr>
<td>CRC</td>
<td>8</td>
<td>6</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>RPCNA</td>
<td>0</td>
<td>6</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>Bookstores</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Misc. Presby. and Ref.</td>
<td>8</td>
<td>42</td>
<td>80</td>
<td>62</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>129</td>
<td>102</td>
<td>218</td>
<td>238</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>460</td>
<td>395</td>
<td>852</td>
<td>910</td>
</tr>
</tbody>
</table>

*A breakdown by congregations is not available.

III PROMOTION AND BUDGETS

The general secretaries of the three program committees of the general assembly met periodically in 1985 to plan cooperative promotional efforts on behalf of Worldwide Outreach. The brochure ‘Forward at Fifty’ was sent to all of our congregations at the end of May in order to bring people up to date on the ministries of the committees. Thank Offering materials on the same theme were produced in timely fashion and distributed to our churches. The November issue of New Horizons was devoted to Worldwide Outreach ministries, also. Some effort was made to coordinate the travels of the general secretaries in order to ensure good coverage of our churches.
During 1985 OPC contributions to the Committee amounted to $214,940 - an increase of $4,247 from the previous year but less than the $250,206 approved.

As is the case with the other program committees, this Committee has reserves created by bequests and the sale of the Galloway property. It plans to utilize those funds for extra intern funding, the hymnal revision and the revision of GCP’s catechetical material for junior highs.

CHRISTIAN EDUCATION BUDGETS
1985-89

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>EXPENSES</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Horizons</td>
<td>$77,459</td>
<td>$80,067</td>
<td>$90,752</td>
<td>$97,121</td>
<td>$104,111</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>4,694</td>
<td>50,000</td>
<td>57,100</td>
<td>64,400</td>
<td>70,080</td>
</tr>
<tr>
<td>Leadership Training</td>
<td>2,776</td>
<td>3,970</td>
<td>4,902</td>
<td>5,147</td>
<td>5,405</td>
</tr>
<tr>
<td>Publishing (GCP)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular projects</td>
<td>158,800</td>
<td>160,161</td>
<td>170,228</td>
<td>169,379</td>
<td>173,658</td>
</tr>
<tr>
<td>Special projects</td>
<td>1,200</td>
<td>29,879</td>
<td>50,000</td>
<td>20,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion</td>
<td>5,276</td>
<td>8,215</td>
<td>8,821</td>
<td>9,277</td>
<td>9,752</td>
</tr>
<tr>
<td>General and Admin</td>
<td>34,186</td>
<td>35,235</td>
<td>39,499</td>
<td>41,542</td>
<td>43,679</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$324,391</td>
<td>$367,527</td>
<td>$421,302</td>
<td>$406,866</td>
<td>$426,685</td>
</tr>
<tr>
<td>REVENUES</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$214,940</td>
<td>$241,800</td>
<td>$253,890</td>
<td>$266,585</td>
<td>$279,914</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>2,345</td>
<td>500</td>
<td>500</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Bequests</td>
<td>1,128</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Horizons</td>
<td>74,140</td>
<td>80,067</td>
<td>90,752</td>
<td>97,121</td>
<td>104,111</td>
</tr>
<tr>
<td>Interest</td>
<td>14,087</td>
<td>8,500</td>
<td>9,500</td>
<td>6,000</td>
<td>5,500</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>11,960</td>
<td></td>
<td>11,660</td>
<td>11,660</td>
<td>11,660</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$318,600</td>
<td>$330,867</td>
<td>$366,302</td>
<td>$381,866</td>
<td>$401,685</td>
</tr>
<tr>
<td>Revenues less Expenses</td>
<td>($5,791)</td>
<td>($36,660)</td>
<td>($55,000)</td>
<td>($25,000)</td>
<td>($25,000)</td>
</tr>
<tr>
<td>Depreciation</td>
<td>3,362</td>
<td></td>
<td>5,228</td>
<td>5,628</td>
<td>6,028</td>
</tr>
<tr>
<td>Capital expenditures</td>
<td>(10,660)</td>
<td>(4,000)</td>
<td>(2,000)</td>
<td>(2,000)</td>
<td>(2,000)</td>
</tr>
<tr>
<td>Net change in cash</td>
<td>(13,089)</td>
<td>40,660</td>
<td>(51,772)</td>
<td>(21,372)</td>
<td>(20,972)</td>
</tr>
<tr>
<td>Transfer from reserves</td>
<td>13,089</td>
<td>40,660</td>
<td>51,772</td>
<td>21,372</td>
<td>20,972</td>
</tr>
</tbody>
</table>

V RECOMMENDATIONS
1. A three-part recommendation relating to a recommended curriculum for ministerial students is presented to this general assembly (see I,B.2., Mandate 3 above):
   a. That in light of the survey of all OPC ministers and sessions, the 53rd General Assembly propose to the presbyteries that the Form of Government XXIII:3 be amended by the addition of the following at the end of the first paragraph: 'such as the course outlined in the Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church.'

   b. That the 53rd General Assembly approve the document entitled Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church as the recommended curriculum for ministerial preparation in the Orthodox Presbyterian Church.

   c. That the 53rd General Assembly direct the Committee on Christian Education to print the Recommended Curriculum as an appendix to the Form of Government.

2. In order to strengthen the relationship of the OPC to Reformed seminaries, the Committee recommends that the 53rd General Assembly:
APPENDIX

a. Affirm the responsibility of the Orthodox Presbyterian Church and its local congregations to consider supporting, financially and in prayer, those institutions which have adopted the doctrinal standards of the Orthodox Presbyterian Church (the Westminster Confession of Faith and Catechisms) as their own doctrinal standards and which have in place some clear mechanism for determining that members of their faculties and boards of trustees do personally subscribe to those standards and to which the Orthodox Presbyterian Church looks for the training of its teaching elders;

b. Urge local congregations to consider placing in their annual budgets those institutions which have been identified as fulfilling the criteria of no. 2.a. above;

c. Request that each seminary which qualifies under the stipulations of no. 2.a. above select from a slate of three teaching elders of the Orthodox Presbyterian Church, to be nominated by the Committee on Christian Education annually, a liaison officer between the Orthodox Presbyterian Church and that institution who will be permitted to attend meetings of the seminary's board of trustees;

d. Direct the liaisons so chosen to attend the meetings of the boards of trustees of the institutions to which they are liaison, to make full reports on the institution to which they are liaisons to the Subcommittee on Ministerial Training each March (or February);

e. Direct the Subcommittee on Ministerial Training to present to each general assembly, through the Committee on Christian Education, a report on each institution for which there is a liaison officer; and

f. Direct the Subcommittee on Ministerial Training to include in its budget any expenses involved in implementing this liaison program.

3. The Committee recommends that the 53rd General Assembly commend the work of the Hymnal Revision Planning Committee of Great Commission Publications in revising Trinity Hymnal and approve the publication of the revision as proposed, under authority of the Board of Trustees of Great Commission Publications. (See II,C.3. above.)

V. ELECTIONS

A. 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:

1. Teaching elders: Larry G. Mininger (executive committee, magazine subcommittee, Christian school subcommittee, diaconal service subcommittee) Allen H. Harris (executive committee, ministerial training subcommittee, worship subcommittee) Thomas S. Champness (trustee of GCP, evangelism subcommittee)

2. Ruling elders: Donald R. Arvin (evangelism subcommittee, diaconal service subcommittee) John E. De Troye (ministerial training subcommittee, finance subcommittee)

B. The Standing Rules of the General Assembly require three teaching elders and two ruling elders for each class of Committee members. A subcommittee of six members is elected directly by the GA to fulfill the ministerial training functions of the Committee; this subcommittee must include at least two teaching elders and two ruling elders.

See attachment on following pages: Recommended Curriculum for Ministerial Preparation in the Orthodox Presbyterian Church.

RECOMMENDED CURRICULUM FOR MINISTERIAL PREPARATION IN THE ORTHODOX PRESBYTERIAN CHURCH

SCRIPTURE
I Bible Content

A. Study of the English Bible
   1. The candidate should take a series of required courses surveying the entire Bible.
   2. Coursework should include areas such as archaeology, history and geography, emphasizing the significance of these disciplines for the grammatico-historical interpretation of Scripture.
   3. The candidate should be required to read through the Bible in English.
   4. The candidate should be required to incorporate Scripture memorization into the content of his English Bible courses.

B. Required comprehensive examination on Bible content
   GOAL: The candidate should have a thorough knowledge of the content of the English Bible and an ability to communicate it.

II Biblical Languages

A. Hebrew
   1. Grammatical forms
   2. Syntactical principles
   3. Exegetical procedures
   4. Required readings in the Hebrew Scriptures

B. Greek
   1. Grammatical forms
   2. Syntactical principles
   3. Exegetical procedures
   4. Required readings in the Greek New Testament

III Hermeneutics (or, 'Principles and Methods of Interpretation')

A. Principles of Interpretation

B. Biblical Theology

C. History of and Issues in Biblical Criticism (Higher and Textual)

D. Special Hermeneutical Issues
   1. Old Testament
   2. New Testament

GOAL: The candidate should understand the principles, procedures and problems involved in the interpretation of God's Word, and should demonstrate a growing proficiency in the faithful exposition of Scripture.

IV Use of the Bible in Ministry

A. The candidate should be required to prepare advanced exegetical papers on assigned Old Testament and New Testament passages.

B. The candidate should be required to use his interpretive skills and tools in the preparation of sermons and Bible lessons/courses.

GOAL: The candidate should be able to faithfully explain Scripture for the building up of God's people, moving from a careful study in the original languages through the interpretive process, and arriving at a clear exposition of the text's meaning and application for
the Church today.

DOCTRINE

I Church History

A. Survey of Church History (including a history of Christian thought)
B. History of the Ancient Church
C. History of the Reformation
D. American Church History
E. Presbyterian Church History

GOAL: The candidate should understand the flow of history, the historical development of Christian theology and the influence upon it of secular history and philosophy, and the progress of ecclesiastical development; and he should have an awareness of the relation of the cultural context to the history of the church.

II Apologetics

A. Introduction to Apologetic Methodology and Practice (including a survey of various schools of Reformed apologetics). [Revision by 53rd General Assembly: (...survey of positions held by various Reformed apologists).]
B. Survey of Non-Christian Thought (including the history of humanistic thought and its contemporary manifestation in various worldviews and spheres of intellectual and aesthetic activity - philosophy, literature, drama, popular arts, scientific methodology - as well as a survey of non-Christian religions and cults)
C. Survey of Contemporary Theology (including the old liberalism, neo-orthodoxy, liberation theology, etc.)

GOAL: The candidate should gain a sound intellectual basis for the positive presentation of the Christian faith from a Reformed perspective, and should be equipped to deal with anti-Christian systems of thought in their various contemporary manifestations.

III Theology and Ethics

A. Systematic Theology: Study of the whole system of truth revealed in Scripture (prolegomena, theology proper, anthropology, christology, soteriology, ecclesiology, and eschatology), including a specific study of the secondary doctrinal standards of the OPC, the Westminster Confession of Faith and Catechisms.
B. Ethics: Study of the goal, motive and standard of the Christian way of life set forth in God's Word (the two 'great commandments,' the ten commandments, the sermon on the mount, etc.)

GOAL: The candidate should obtain a knowledge of and commitment to the Reformed faith (including such distinctive as the inerrancy of Scripture, the sovereignty of God, covenant theology, the 'five points of Calvinism,' etc.); and he should become proficient in communicating this Faith. He should manifest an understanding of and commitment to a biblical lifestyle in both personal and social ethics.
IV Polity

A. Biblical Church Government: Study of the biblical foundations and the principles and practice of presbyterian church government

B. OPC Church Order and Parliamentary Procedure
   GOAL: The candidate should gain an understanding of the biblical teaching on the nature and structure of the church, as well as a working knowledge of the contents and application of the Standards of Government, Discipline, and Worship of the Orthodox Presbyterian Church, and Robert's Rules of Order Revised

PRACTICAL THEOLOGY

I The Pastor's Personal Life

A. Spiritual Life
   1. Growth in Godliness
   2. Call to the Ministry of the Word

B. Communication and Interpersonal Relations
   1. With his family
   2. With the church
   3. With the community

   GOAL: The candidate should learn how to develop his personal relationship to God through the study of Scripture and through prayer, and how to express his devotion to God through developing and maintaining godly relationships with those of his own household, with others in the household of faith, and with those outside the faith. Growing out of this, the candidate should be guided in determining the genuineness of his sense of call to the gospel ministry.

II Worship

A. Biblical Principles of Public Worship: Study of the biblical standards which should govern the public worship of God and of their implementation in the worship-life of a congregation, including special attention to The Directory for the Public Worship of God of the OPC.

B. The Preaching of God's Word
   1. Theology of Preaching
   2. Principles and Practices of Preaching

   GOAL: The candidate should understand the regulative principle of public worship and its application to the specific elements of a congregation's worship services, and the centrality of preaching within the biblical pattern of public worship. He should demonstrate increasing proficiency in preaching the Word and in leading a congregation in public worship.

III Evangelism

A. Theology of Reformed Evangelism

B. The Pastor's Role in the Practice of Evangelism
GOAL: The candidate should be able to express the bearing of the Reformed Faith on the practice of announcing the Gospel to non-Christians. He should develop methods for bringing the message of Christ to others and should implement those methods by engaging in evangelism and by training others to do so.

IV Missiology

A. Reformed Theology of Missions

B. Strategy of Missions, both within one's own culture and cross-culturally

GOAL: The candidate should gain an understanding of the issues and practices involved in the planting and extension of the church both within a single culture and cross-culturally, including such areas as linguistics, indigenization, the use of anthropological perspectives, the use of printed and electronic media, and the relation of missions to political and social reforms.

V Pastoral Care

A. Theology of Pastoral Care and Counseling

B. Practice of Pastoral Counseling

GOAL: The candidate should understand the biblical principles which govern his shepherding of God's people and should gain practical experience in counseling (e.g., through the use of case studies and through the observation of and/or participation in actual counseling sessions).

VI Christian Education

A. Theology of Christian Education

B. History of Christian Education

C. Practice of Christian Education

GOAL: The candidate should understand the biblical basis of Christian education and its historical development. He should gain proficiency in the development of a plan for Christian education in the home and in the church, in the training of Bible teachers for church-related ministries, and in the discerning and developing of spiritual gifts within the church.

VII Pastoral Administration

A. Theology of Administration

B. Practice of Administration

GOAL: The candidate should understand the biblical principles of administration and leadership, including strategy and oversight, the stewardship of time, the delegation of authority/responsibility, and the harmonious employment of the spiritual gifts of the members of Crist's body (Ephesians 4:11-16).
REPORT OF THEOLOGICAL ADVISORS FOR HYMNAL REVISION

I The Committee on Revisions to the Trinity Hymnal sent me, on three occasions, copies of their proposed additional hymns. I commented on 123 of these and returned my comments to the Committee. Most of the comments were on minor matters. Some were favorable, some unfavorable.

In general I thought the Committee had done a good job in selecting hymns which express a biblical and reformed theological viewpoint. Many of them were truly excellent in this respect. There were only a few that I thought were seriously deficient theologically. These I list below:

- Worthy is the Lamb (the version sent to me, not the Scripture text!)
- When the Lord in Glory Comes
- Prohibition Band Wagon (!) (Included as a joke, no doubt.)
- O God of Every Nation (Unbiblical socialism)
- Blessed Assurance (second and third stanzas)
- Loved With Everlasting Love (unrealistic picture of the bliss of the Christian life)
- The City is Alive, O God (more socialism)

John M. Frame

II As one of the two theological advisors for hymnal revision appointed by the 52nd General Assembly I have received from the Hymnal Revision Committee copies of proposed additions to the hymnal. I have sent my observations to the Committee concerning the proposed additions. Because the proposed list of hymns to be included in the revision did not include the text of the hymns, there is no way to ascertain whether the advice given or the theological concerns addressed were heeded or not.

Jack J. Peterson
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

THE HARD WORK OF HOME MISSIONS
AND CHURCH EXTENSION

Day after day, in the temple courts and from
house to house, they never stopped teaching and
proclaiming the good news that Jesus is the Christ." (Acts 5:42)

December 31, 1905 marked the birth of a man who was 'one of the most outstanding
home missionaries the Orthodox Presbyterian Church has ever had.'

Glenn R. Coie lived most of his early life in Oregon and served his first pastorate in the
OPC there after graduating from Westminster Theological Seminary in 1934. He left the
Presbyterian Church in the USA in 1936 because of the inroads of Modernism.

After forming Westminster OPC in Bend, Oregon, he accepted a call in 1944 to Knox
Church, then recently moved from Washington, D.C. to Silver Spring, Maryland. When
he arrived at Knox, there was a membership of 14 communicants and one baptized child. When he left in 1955, there were 156 communicants and 82 baptized children.

In that year he became pastor of our church in Long Beach, California, then called First
OPC. But pioneer home missions work was where his greatest gifts and interests lay, and
two years later he accepted a call from Sharon Church, where there were 19 communicants
and 15 non-communicant members.

He began his work in Hialeah, Florida in February 1958. The Committee on Home Mis-
sions and Church Extension had already bought land and constructed a small building, but
it was not long before more space was needed, and two additions were subsequently added.
By the end of 1965 membership was 134 communicants and 99 non-communicants. There
were also 257 in Sunday School and the church had determined to become self-supporting
immediately, two years ahead of schedule.

On Friday, March 4, 1966, Mr. Coie prepared his Sunday School lesson as usual. It was
on Joshua succeeding Moses as the leader of Israel and in his lesson book Coie underlined
the sentence: 'God buries the worker but carries on the work.'

The next day, Glenn Coie, the worker was dead, drowned in an accident while on a
boating outing with young people.

There are many qualities which are reflected in Glenn Coie's epitaph. His ready smile, his
sympathetic ear, his open friendliness and his infectious warmth. But it was his hard work
which stands out as one of the keys to his success.

Rev. Henry W. Coray, who served both as a foreign missionary and home missionary,
facilitating the planting of over a half dozen of our churches in California, once wrote:
...let's not overlook the fact that on the human plane enormous enthusiasm and intense ef-
fort went into that evangelistic work."

And so it should not surprise us to read of Glenn Coie that 'as a missionary his energy
wore out men many years his junior, while setting them an example of the way in which a
devoted minister’s abilities would be used.... Mr. Coie’s ministry showed what prayer, hard work and love for souls, in the hands of God, can do.' God has buried the worker but carried on the work.

We are challenged by the example of ceaseless labor in the acts of the apostles and in the life of Glenn Coie, labor that brought forth lasting fruit. We are convinced that we must work harder and better in the service of Christ. We must use our staff’s gifts and insights more efficiently. We must manage our time better. We must pray more for our missionaries. We must not neglect our friends and acquaintances who are without Christ. And we must spur our missionaries on to more strenuous efforts in seeking and finding the lost.

'We take for granted,' says Horatius Bonar, ‘that the object of the Christian ministry is to convert sinners and to edify the body of Christ.... Applause, fame, popularity, honor, wealth -all these are vain. If souls are not won, if saints are not matured, our ministry is in vain.'

Go, labor on while it is day:
The world's dark night is hastening on.
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

In 1986 we must take up Coie's mantle and work hard, for the night is coming, when man's work is done.

The Questions We Seek to Answer

As servants of our Lord Jesus, we have carried on the missionary vision and commitment to true evangelism that marked the birth of the Orthodox Presbyterian Church. We have not slackened in our zeal to proclaim the Gospel of Jesus Christ to North America. Our financial support for Home Missions has broadened from the CHMCE to presbyteries to congregations. As the years have gone by, both the challenges and the faces of our missionaries have changed.

The questions which seem to be before us today, the questions which our ministry seeks to answer, could perhaps be summarized as follows:

1. How can we greatly accelerate the beginning of new churches all across America?
2. How can we penetrate urban and ethnic America with the Gospel of Christ?
3. How can we stimulate vitality and growth among our established churches?

The personnel, policies, and ministries of Home Missions are our attempt to respond to these questions.

I HOW CAN WE GREATLY ACCELERATE THE BEGINNING OF NEW CHURCHES ALL ACROSS AMERICA?

A. Presbytery-Oriented Missions

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 promote more effectively 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 mission fields by requesting written evaluation of progress when continued field support is being requested.

In November 1985 representatives of nine of the 11 presbyteries met in Philadelphia with the Committee's ministry staff to share church planting developments and plans for future ministry. Training was provided on how to develop presbytery church planting strategies and it has been encouraging to see church planting task forces erected in San Diego and Los Angeles, California, Northern California and Northern New Jersey.

These task forces are developing strategies such as the plan to plant 21 new churches in San Diego County alone by the 21st century. Even more exciting is the fact that the first two of these 21 fields were opened in 1986 with Mark Maliepaard in Mira Mesa, California and Greg Price in San Marcos, California.

B. Fields supported in 1985 The following mission fields were provided financial and other support in 1985 (listed by presbytery):

- **MID- ATLANTIC**
  - Frederick, MD (Richard Ellis)
  - Sterling, VA (Edwin Urban)
  - Washington, DC (Hailu Mekonnen)

- **MIDWEST**
  - Lansing, MI (Richard Sowder)
  - Terre Haute, IN (Larry Wilson)

- **NEW JERSEY**
  - Frenchtown, NJ (William Slack)

- **NEW YORK AND NEW ENGLAND**
  - Brooklyn, NY (Michael Bobick)
  - Burlington, VT (Andrew Selle)
  - Fall River, MA (Mark Harrington)
  - Holyoke, MA (John Pedersen)
  - Lindenhurst, NY (Leverne Rosenberger)
  - Rockport, ME (Randolph Patterson)

- **NORTHERN CALIFORNIA**
  - Concord, CA (Vincent Ortiz)

- **NORTHWEST**
  - Yakima, WA (Thomas Church)

- **OHIO**
  - Oakdale, PA (Daniel Knox)
  - Gettysburg, PA (Richard Craven)
  - Mansfield, PA (Thomas Fischer/John Monger)

- **PHILADELPHIA**
  - Oakdale, PA (Daniel Knox)
  - So. Philadelphia, PA (Wilson Cummings)
  - Phoenixville, PA (Mark Holler)
  - Scranton, PA (Timothy Young)

- **SOUTH**
  - Hialeah, FL (Jose Vera)
  - Miami, FL (David Seivright)
  - Irvine, CA (Jack Smith)
  - Oceanside, CA (Douglas Swagerty)
  - San Diego, CA (Vincent Ortiz)

Twenty-six fields received financial aid in 1985 as compared to 32 in 1984. Only 20 of these fields received continued aid in 1985 compared to 22 renewals of support in 1984.

C. Field Support Policy

It is the Committee's policy to provide field support for up to 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.

It is the Committee's desire to concentrate its help in the initial stages of the planting of Orthodox Presbyterian congregations. 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. The Committee has taken exception to its field support policy where necessary, particularly in
the case of urban and minority ministries. We have been encouraged that several fields in recent years have terminated support after only two or three years.

D. Self Support
During 1985, four fields concluded their support relationship with the committee including: Gettysburg, PA, Irvine, CA, Rockport, ME, and the San Diego, CA Laotian ministry. Although some regional aid continues in two cases we praise God for this progress.

The Committee provided a total of $46,478.00 in aid to these fields during their aid-receiving years. Even during these formative years, with fewer resources than established churches, they contributed $20,735.00 to Worldwide Outreach during this period.

The Presbytery of the Midwest determined to close the field supported by the Committee in 1985 in Terre Haute, Indiana.

E. 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, 1985 was an encouraging year with growth summarized as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Growth Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communicant Membership</td>
<td>+14.1%</td>
</tr>
<tr>
<td>Non-Communicant Membership</td>
<td>+31.5%</td>
</tr>
<tr>
<td>A.M. Worship Attendance</td>
<td>+6.7%</td>
</tr>
</tbody>
</table>

At the recent rate of church planting, the OPC has been able to maintain a communicant membership growth rate of between .5% and 3% annually. The critical role of Home Missions and Church Extension in fulfilling our denominational calling to make disciples of our fellow Americans is demonstrated by the communicant worship growth rate on our Home Missions-supported fields over the last four years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1982</td>
<td>9.1%</td>
</tr>
<tr>
<td>1983</td>
<td>15.4%</td>
</tr>
<tr>
<td>1984</td>
<td>21.7%</td>
</tr>
<tr>
<td>1985</td>
<td>14.1%</td>
</tr>
</tbody>
</table>

F. New Fields
Six new committee-supported fields were opened in 1985. Thus far in 1986, new support relationships have been established with churches or chapels in Boston, Massachusetts; Metamora, Michigan; Mira Mesa, California; San Marcos, California; Williamsport, Pennsylvania; and Zoar, Wisconsin.

The Boston ministry will begin in June and represents the second new home missions field in that area in two years. The Rev. Robert Tanzie will begin to serve as home missionary to the socio-economically diverse South End section of the city.

San Diego County will be the fastest growing metropolitan area through the year 2000, with almost 100,000 new people each year. It is anticipated that two additional fields will be developed in this area in 1987. A concern for the western expansion of the OPC is demonstrated by the San Diego field support together with significant funding for the Regional Home Missionary program of Northern California and the re-entrance into Omaha, Nebraska.

It is the committee's desire to support the presbyteries church planting and church extension work as we are able. The last General Assembly approved only a $2,000 increase in anticipated OPC receipts for 1986 as compared to 1985. This, of course, would not even cover inflation. The committee believes that new church planting is necessary, however,
for the continued growth of the OPC, and, as a result, provided another dramatic increase in field support in 1986. The amounts provided for field support in recent years and the one being requested from you for 1987 are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>$78,902</td>
</tr>
<tr>
<td>1984</td>
<td>$107,206</td>
</tr>
<tr>
<td>1985</td>
<td>$119,067</td>
</tr>
<tr>
<td>1986</td>
<td>$186,000</td>
</tr>
<tr>
<td>1987</td>
<td>$222,000</td>
</tr>
</tbody>
</table>

It is clear that these field support increases have not been funded by Worldwide Outreach. Home Missions received a $6,000 reduction in Worldwide Outreach receipts in 1985 and were granted only a $2,000 increase in approved Worldwide Outreach receipts in 1986. The Committee believes that this must change in 1987 if we are to maintain and accelerate the rate of establishing new churches in the United States - the key to more effective worldwide outreach.

G. Personnel
The laborers who serve in the harvest field are a key element in the missionary success of the church. The Committee regularly assists presbyteries and congregations in locating and evaluating these laborers and providing them with opportunities for further equipping for missionary ministry.

1. Evaluation
In recent years the Committee has adopted some of the missionary screening procedures of the Committee on Foreign Missions in an attempt to give some help to presbyteries, congregations, and itself in evaluating the suitability of men for home missionary service in general and certain fields in particular. These procedures have included the use of extensive questionnaires filled out by candidates as well as reference forms completed by people who have observed a man’s life and ministry.

During 1985 Home Missions developed a pilot program as a further step in candidate evaluation by sponsoring a missionary candidate evaluation center at Westminster Theological Seminary in California in May. The evaluation center was modeled after the missionary assessment center developed and utilized by the Mission to North America and Mission to the World Committees of the Presbyterian Church in America (PCA).

The evaluation was an invaluable four-day opportunity to observe overall strengths and weaknesses usually not seen in the interview process. Candidates were assessed in terms of their ability to perform certain tasks that would be a part of their everyday home missionary responsibilities.

The Center had eight evaluators including the General Secretary, the Director of Evangelism and Church Development and the President of the Missions Committee of the Presbytery of the Southern California. Fourteen men and three wives were included in the assessment experience. About two thirds of the participants were seminary students attempting to discover whether they had potential gifts for church planting. The remainder were students, graduates or pastors seeking the encouragement that they were ready to go immediately into a church planting situation.

Since the Committee does not call missionaries nor does it have primary oversight of any mission work, the insights gained from the evaluation center did not spell the acceptance or rejection of a man as a home missionary. However, it did provide an additional tool for Presbytery missions committees and congregations to use in deciding whether or not to call a man as a home missionary.

The great majority of candidates evaluated the overall experience quite highly and were enthusiastic about its value for their future ministries since recommendations for personal development were made in personal interviews.

The Committee has determined not to sponsor any OPC missionary candidate evaluation centers in the immediate future since the PCA has offered to provide space in their missionary assessment centers for any men our presbyteries would desire to go
through this experience. A Home Missions subcommittee is developing guidelines for future use on the relationship the evaluation/assessment centers have to the Committee and the presbyteries.

2. Training

In addition to the gathering in November 1985 of regional home missions personnel mentioned earlier, Home Missions sponsored a three-day training seminar for all home missions personnel in March, 1985. Included were presentations on leadership, advertising, demographics, PCA Home Missions strategy and policies, professionalism, community outreach programs and the implications of the Reformed faith for evangelism.

The Committee has also sought to assist the development of missionaries and the fields they serve by providing magazine subscriptions, individual training experiences, books, advertising samples, new field surveys and evaluation visits.

H. Regional Home Missionaries

For over 10 years now, the Committee has worked toward the goal of seeing a regional home missionary at work in each of the now 12 regional churches. Referred to by different titles such as missionary-at-large or missions staff worker, depending on the Presbytery served, these regional home missionaries have proven to be a key ingredient in a larger and more effective church planting effort.

Effective RHMs have gifts and experiences in missions and evangelism and provide counsel and assistance to the existing congregations of their regions. They also exercise leadership in church planting activities in conjunction with the missions committees of the presbyteries.

Regional Home Missionaries serving the following presbyteries as of January 1986 were:

Midwest - The Rev. James L. Bosgraf
New Jersey - The Rev. Ross W. Graham
Northern California - Mr. Jack H. Julien
Northwest - The Rev. Thomas D. Church
Ohio - The Rev. Leo A. Frailey

During 1985 no new regional home missionaries were engaged, while the Rev. Glenn T. Black (Dakotas) and Mr. Richard Hake (Mid-Atlantic) retired from RHM service. The Rev. Thomas Church has submitted his resignation as a RHM in the Presbytery of the Northwest as of June 1986.

The Committee has been encouraged with the effectiveness evidenced in the three new RHM programs initiated in 1984 and was happy to provide significant financial support ($25,000 annually) to enable the Presbytery of Northern California to call a full-time RHM in 1986.

The Missions Committees of the Presbyteries of the Mid-Atlantic and Southern California have discussed the possible development of RHM programs in their bounds in the near future.

II HOW CAN WE PENETRATE URBAN AND ETHNIC AMERICA WITH THE GOSPEL OF CHRIST?

The Committee has been happy to have a part in the broadening ministry of presbyteries to the urban areas of our land and to the minority peoples who live there. We recognize that America is a multi-ethnic nation and that our God desires the OPC to address all the peoples of our country, seeking to disciple them into our fellowship.

Inner-city efforts in Fall River, Massachusetts and South Philadelphia, Pennsylvania continued to progress during 1985. Grace Church in Fall River rejoiced to see a 30% increase in local receipts during the year while Emmanuel Chapel, which has seen morning worship attendances in the '80s, laid plans for an expansion by 40 of the seating capacity in their
storefront sanctuary because of overcrowding. Ministries to refugee peoples also received Committee support with Missionary David Seivright focusing on Jamaican refugees in Miami, Florida; Missionary Hailu Mekonnen on Ethiopians in Washington, D.C.; and Missionary Vincent Ortiz working with Laotian refugees in San Diego, California during the first half of 1985.

The Hispanic ministry of Sharon Church in Hialeah, Florida became a separate ministry of the presbytery during the year with Missionary Jose Vera going full-time in trying to plant a number of Spanish-speaking churches in the Hialeah area.

In order to give culturally-sensitive assistance to these developing ethnic fields, the Committee has made use of the consultation services of the Center for Urban Theological Studies (CUTS) in Philadelphia, Pennsylvania. The Committee continues as a member of the CUTS Sponsoring Association.

CUTS Director, William C. Krispin, who has provided advice to the Urban and Minority Ministries subcommittee of the Committee and has taken part in the consultation teams visiting these specialized fields, was engaged by the Committee as their part-time Director of Ethnic and Urban Ministries in December 1985. Mr. Krispin will work 4 days a month assisting Home Missions in overseeing and evaluating urban and minority fields. In addition he will direct relevant training experiences for missionaries and give leadership to the Committee in developing a comprehensive urban and ethnic church planting strategy.

III HOW CAN WE STIMULATE VITALITY AND GROWTH AMONG OUR ESTABLISHED CHURCHES?

A. Director of Evangelism and Church Development

The Committee has recognized its responsibility to assist our churches and their members in the task of telling the Good News and encourages their 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. Mr. William J. Vermeulen serves the Committee from his home in Grand Rapids, Michigan, as Director of Evangelism and Church Development (DOECD) in order to accomplish more effectively these evangelism goals. The Committee continues to be encouraged by the enthusiastic response of the churches to Mr. Vermeulen's ministry.

Mr. William Vermeulen serves the Committee from his home in Grand Rapids, Michigan, as Director of Evangelism and Church Development (DOECD) in order to accomplish more effectively these evangelism goals. The Committee continues to be encouraged by the enthusiastic responses of the churches to Mr. Vermeulen's ministry.

B. Evangelism Training

1. SAVE Program

Mr. Vermeulen has provided vigorous coordination for the summer evangelism training program for high school and college age young adults known as SAVE (Serving As Volunteer Evangelists). In its 22nd year (1985), the program had one of the higher participation levels of recent years with 14 young people serving on teams in Manassas, Virginia; Silver Spring, Maryland; Santee, California; Modesto, California; and Decatur, Illinois. Initial response indicates that even more young people will be involved in 1986.

The Committee would again encourage congregations and presbyteries to consider providing some funds as SAVE scholarships for young people in their area.

Participants in the SAVE adventure continue to speak very positively about its significance for their personal, spiritual and social development. Some of these testimonies were used on 1986 SAVE promotional posters.

2. Workshops and Seminars

During 1985, the staff conducted almost 20 evangelism seminars, conferences or classes. Requests for training should be made with the Home Missions office which also will provide a detailed brochure describing available seminars.

3. 1985 Pre-Assembly Seminar
The Committee co-sponsored with the Committee on Christian Education the 1985 'Unleashing Your Ministry' seminar featuring Frank Tillapaugh and preceeding the 52nd General Assembly.

4. 'Leading Your Church to Growth' Seminar
The Committee included over 30 pastors and elders of established churches in their April 1986 Home Missions training seminar which featured a segment on leading the small church to growth through breaking the 200 attendance barrier.

C. Evangelism Materials
1. Master Plan Manual
Mr. Vermeulen continues work on revising his 'Developing a Master Plan for the Ministry of a Local Church' manual. This popular publication has been out of print for over a year and Mr. Vermeulen has determined to republish it in its original one-volume format, in order to meet the demands for its use.

2. Audio-visuals
Resource materials presently available for loan by the Committee include 'Evangelism Explosion' cassette tapes and the sound/slide presentation aimed at stimulating personal evangelism entitled, 'This is Your World' produced by Rev. John Fikkert.

3. 'Growth Helps'
During 1985 the Committee provided under the name of Growth Helps at least five copies to each session of eight issues of Lyle Schaller's paper containing church development ideas. The Committee solicited feedback on these papers and was encouraged that a significant majority of respondents wanted them to continue. Out of a concern to focus energies and resources, however, the Committee determined late last year not to continue publishing Growth Helps. Those who wish to continue receiving these helps may subscribe directly with the publisher who will provide bulk mailings to one address.

4. 'SeedTime'
The Committee initiated a new evangelism publication in 1985 called SeedTime which was distributed to all church members by means of a quarterly insert in New Horizons. Response to this outreach resource continues to be positive and it has been continued in 1986.

5. Other Helps
The Committee staff has developed and continues to update a bibliography of helpful evangelism, church development and church extension books for use by our missionaries. Copies are available to others who request it. The DOECD produced a revision to the 'Introduction to the Orthodox Presbyterian Church' brochure and plans are underway to make this available in 1986.

IV FINANCES

After reaching 105% of budget in 1983 and 97% in 1984, the forward movement of our Home Missions efforts was hampered when the Committee received only 91.1% of 1985 General Assembly-approved Home Missions receipts. It was encouraging that both regular Worldwide Outreach giving and designated giving to the Committee saw higher totals in 1985 than the year previous. The 1985 Thank Offering receipts by Home Missions were $15,000 less, however, than in 1984 and this produced the Committee's $13,334 year-end general fund deficit.

The Committee gives praise to God for His provision of our missionaries' needs through the encouraging regular support of the churches. We thank the Lord for your partnership with us which made possible the support of 26 mission fields, seven regional home missionaries, a Director of Evangelism and Church Development, a general secretary, the Center for Urban Theological Studies and three office support personnel. We again request your prayers on behalf of Home Missions and your faithfulness in presenting Worldwide Outreach in your congregation so that all of these ministries will be fully funded in 1986.

The challenge before us is to see a 9% increase in OPC contributions for Home Missions in 1986. By God's grace, it can be done.
The Committee has adopted the following budgets for presentation to the 53rd General Assembly. They include a request for 1987 approved OPC receipts of $331,212.

These budgets reflect the following details:
1. A request for $36,000 in additional funds from the churches in 1987.
2. Continued significant reliance on supplementary funding from wills and bequests (Contingent Fund) and special receipts such as the Galloway Fund.
3. A $36,000 increase in field support in 1987 (the amount of the additional GA funds) enabling the Committee to open five new fields.
4. An additional regional home missionary will be funded at $25,000 in 1988.
5. Establishment of a base level of support for the Sponsoring Association of CUTS at $5,000 annually beginning in 1988.
6. Increases of 4.5% for inflation or holding-the-line in most other categories.

HOME MISSIONS BUDGETS
1987-89

DISBURSEMENTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Church Planting</td>
<td>$232,027</td>
<td>$339,423</td>
<td>$374,483</td>
<td>$399,304</td>
<td>$403,401</td>
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<td>B. Evangelism</td>
<td>38,486</td>
<td>37,271</td>
<td>41,901</td>
<td>43,857</td>
<td>45,942</td>
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<td>C. Specialized Ministries</td>
<td>12,000</td>
<td>9,000</td>
<td>7,000</td>
<td>5,000</td>
<td>5,000</td>
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<tr>
<td>D. Other Operations</td>
<td>1,686</td>
<td>1,850</td>
<td>1,900</td>
<td>1,950</td>
<td>2,000</td>
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<tr>
<td>II PROMOTION</td>
<td>15,970</td>
<td>25,065</td>
<td>28,443</td>
<td>30,282</td>
<td>31,132</td>
</tr>
<tr>
<td>III OFFICE STAFF</td>
<td>49,214</td>
<td>52,770</td>
<td>55,408</td>
<td>58,179</td>
<td>61,087</td>
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<td>IV ADMINISTRATION</td>
<td>45,675</td>
<td>53,469</td>
<td>56,362</td>
<td>58,538</td>
<td>60,759</td>
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<tr>
<td>Total Disbursements</td>
<td>$395,058</td>
<td>$518,848</td>
<td>$565,497</td>
<td>$597,110</td>
<td>$609,321</td>
</tr>
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</table>

RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>Non-OPC</th>
<th>Other</th>
<th>Galloway Fund</th>
<th>Contingent Fund</th>
<th>TOTAL RECEIPTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$266,836</td>
<td>6,666</td>
<td>6,848</td>
<td>44,868</td>
<td>98,868</td>
<td>$379,218</td>
</tr>
<tr>
<td></td>
<td>$294,810</td>
<td>2,200</td>
<td>8,000</td>
<td>98,834</td>
<td>168,790</td>
<td>$518,848</td>
</tr>
<tr>
<td></td>
<td>$331,212</td>
<td>2,200</td>
<td>8,000</td>
<td>125,251</td>
<td>165,698</td>
<td>$565,497</td>
</tr>
<tr>
<td></td>
<td>$361,212</td>
<td>2,200</td>
<td>8,000</td>
<td>60,000</td>
<td>198,121</td>
<td>$597,110</td>
</tr>
<tr>
<td></td>
<td>$401,000</td>
<td>2,200</td>
<td>8,000</td>
<td>60,000</td>
<td>200</td>
<td>$609,321</td>
</tr>
</tbody>
</table>

VI AUDITOR'S REPORT

'We have examined the statement and assets and liabilities arising from cash transactions of The Committee on Home Missions & Church Extension of The Orthodox Presbyterian
Church, Inc., as of December 31, 1985, and the related statement of revenues collected, expenses, and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances...

'In our opinion, the financial statements referred to above present fairly the assets and liabilities arising from cash transactions of The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., as of December 31, 1985, and the revenues collected, expenses, and changes in fund balances during the year then ended, on the basis of accounting described in the summary of significant accounting policies, which has been applied in a manner consistent with that of the preceding year.'

NIESEN, DUNLAP & PRICHARD
Colmar, PA
February 25, 1986

VII 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 will respond with adequate intercessory and financial support.

During 1985 work began on a new full-color Home Missions poster and brochure with the theme 'God's Country-Your Country'. These were completed in early 1986 and the posters were distributed to the churches. The brochures will be distributed through Home Missions staff presentations in the churches.

Work also began in 1985 on the 50th Anniversary OPC Home Missions slide presentation whose premiere is scheduled for this General Assembly. Congregations, missionary societies, presbyterials and other groups may reserve dates for showing the one-projector version of the new presentation or may request a visit by Home Missions staff to show the two-projector version and give a complementing message. The general secretary participated in the development of the 1985 Thank Offering materials as well as the bulletin insert for the 50th Anniversary Founders Offering.

During 1985 the 'Phone Home' telephone information service, providing three-minute recorded up-to-date Home Missions reports and prayer requests, was continued. An average of 64 calls was received monthly. In addition 39 'Phone Home' transcripts were sent to individuals and churches regularly. New recordings are available every two weeks and can be heard by calling (215) 635-HOME anytime. Transcripts of Phone Home will be sent upon request.

IX CHURCH EXTENSION FUND

During 1985 advertisements promoting investments in this fund appeared in New Horizons. These were attached to the quarterly SeedTime publication and featured the story behind a current loan application. Opportunities for featuring a loan project are granted in the order applications are received and the church or chapel must pay the cost for this page in New Horizons. The Committee is encouraged to see inquiries and new investments in direct response to these promotional efforts.

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, 1985 were $1,256,311, an increase of $116,679 from 1984. The number of loans to the fund at the end of the year totaled 564. Interest rates paid to investors in the fund are currently 5-1/2% on demand notes, 6-1/2% on five-year notes and 7% on 10-year
Loans from the fund were made in 1985 to the following churches and chapels:

- Cheyenne, WY - Cheyenne Orthodox Presbyterian Church
- Gettysburg, PA - Gettysburg Orthodox Presbyterian Church
- Hanover Park, IL - Grace Orthodox Presbyterian Church New Rochelle, NY - The Orthodox Presbyterian Church of New Rochelle Philadelphia, PA - New Life Northeast Presbyterian Church

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

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, GA</td>
<td>$15,808</td>
</tr>
<tr>
<td>Aurora, CO</td>
<td>33,578</td>
</tr>
<tr>
<td>Bonita, CA</td>
<td>62,348</td>
</tr>
<tr>
<td>Bothell, WA</td>
<td>25,657</td>
</tr>
<tr>
<td>Cape Cod, MA</td>
<td>47,798</td>
</tr>
<tr>
<td>Cheyenne, WY</td>
<td>14,871</td>
</tr>
<tr>
<td>Chula Vista, CA</td>
<td>74,955</td>
</tr>
<tr>
<td>Eugene, OR</td>
<td>32,722</td>
</tr>
<tr>
<td>Gettysburg, PA</td>
<td>89,693</td>
</tr>
<tr>
<td>Green Bay, WI</td>
<td>32,025</td>
</tr>
<tr>
<td>Gresham, WI</td>
<td>3,482</td>
</tr>
<tr>
<td>Hanover Park, IL</td>
<td>109,436</td>
</tr>
<tr>
<td>Hatboro, PA</td>
<td>2,975</td>
</tr>
<tr>
<td>Hollidaysburg, PA</td>
<td>9,072</td>
</tr>
<tr>
<td>Janesville, WI</td>
<td>56,472</td>
</tr>
<tr>
<td>Leesburg, VA</td>
<td>16,179</td>
</tr>
<tr>
<td>Matthews, NC</td>
<td>62,686</td>
</tr>
<tr>
<td>Melbourne, FL</td>
<td>36,810</td>
</tr>
<tr>
<td>Menomonee Falls, WI</td>
<td>24,270</td>
</tr>
<tr>
<td>Modesto, CA</td>
<td>38,593</td>
</tr>
<tr>
<td>New Rochelle, NY</td>
<td>99,659</td>
</tr>
<tr>
<td>Orlando, FL</td>
<td>8,280</td>
</tr>
<tr>
<td>Philadelphia, PA</td>
<td>16,631</td>
</tr>
<tr>
<td>Philadelphia, PA</td>
<td>162,706</td>
</tr>
<tr>
<td>Roanoke, VA</td>
<td>49,620</td>
</tr>
<tr>
<td>Rockport, ME</td>
<td>12,739</td>
</tr>
<tr>
<td>Roswell, NM</td>
<td>106,716</td>
</tr>
<tr>
<td>Sonora, CA</td>
<td>10,336</td>
</tr>
<tr>
<td>South San Francisco, CA</td>
<td>21,478</td>
</tr>
<tr>
<td>Stratford, NJ</td>
<td>17,506</td>
</tr>
<tr>
<td>Tallahassee, FL</td>
<td>70,493</td>
</tr>
</tbody>
</table>

$1,405,594

X CONTINGENT FUND

The Contingent Fund has been created through special gifts to the Committee including receipts from wills and bequests. These funds have been used to provide loans for the purchase of church property, to supplement program funds, to finance capital purchases and provide transfers from the cash reserve to the General Fund in the form of a loan to cover any deficit in that fund.

Loans from the Fund were made in 1985 to the following churches or chapels:

- Frenchtown, NJ - New Life Presbyterian Chapel
- Sand Springs, OK - Jesus is Love, Inc.

Balances due on all loans from this fund are as follows:
Atlanta, GA - Redeemer OPC $ 12,871
Bartlesville, OK - Hutchinson, KS - Lot 2,556
Bartlesville, OK - Hutchison, KS - Monthly Mortgage -Building and Lots 1,782
Bonita, CA - Bonita OPC 2,598
Cape Cod, MA - OPC of Cape 15,000
Chula Vista, CA - Bayview OPC 10,000
Dayton, OH - Redeemer OPC 2,177
Elkins Park, PA - The Rev. Lewis A. Ruff 55,532
Frenchtown, NJ - New Life OPC 650
Gettysburg, PA - Gettysburg OPC 32,876
Gresham, WI - Old Stockbridge OPC 13,938
Janesville, WI - Christ OPC 14,965
Leesburg, VA - Bethel OPC 79,172
Melbourne, FL - Christ OPC 17,569
Menomonee Falls, WI - Falls OPC 898
Milwaukee, OR - Faith OPC 14,375
Neptune, NJ - Good Shepherd OPC 3,626
Philadelphia, PA - New Life Northeast OPC 6,391
Philadelphia, PA - The Rev. Lewis A. Ruff 2,882
Philadelphia, PA - The Rev. Bernard J. Stonehouse 1,150
Philadelphia, PA - Southwest Philadelphia Reformed Fellowship 1,999
Rockport, ME - Lakeview OPC 12,208
Roswell, NM - Roswell OPC 19,613
Sand Springs, OK - Jesus is Love, Inc. 40,000

$364,828

XI A. Questionnaire for Ministers and Licentiates
The General Assembly has assigned to the Committee 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. Currently, about 30 questionnaires are on file and are sent to all churches requesting information on available pastoral candidates. Lists of vacant pulpits are sent to interested pastoral candidates.

During 1985 this questionnaire was revised and expanded based on input from the Manual for Matching Pastors and Churches produced by the Committee on Christian Education and input from the ministerial questionnaire of the Presbyterian Church in America.

B. Denominational Advertising
During 1985 the Committee sponsored three full-page denominational advertisements on the back cover of the Presbyterian Journal for the second straight year. The purpose of the ads was to attract interest in the OPC by congregations considering denominational affiliation and groups of people seeking to organize a new church. Several direct responses were received and at least two congregations may join the OPC. The Committee plans to repeat the effort with a new ad in 1986.

XII 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 1985 Committee meeting, salary guidelines were adopted by the Committee effective January 1, 1986 to provide base salary in addition to manse or housing allowances as follows:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$14,503</td>
</tr>
<tr>
<td>2nd</td>
<td>$14,848</td>
</tr>
<tr>
<td>3rd</td>
<td>$15,194</td>
</tr>
<tr>
<td>4th</td>
<td>$15,540</td>
</tr>
<tr>
<td>5th</td>
<td>$15,885</td>
</tr>
<tr>
<td>6th</td>
<td>$16,252</td>
</tr>
<tr>
<td>7th</td>
<td>$16,676</td>
</tr>
<tr>
<td>8th</td>
<td>$16,922</td>
</tr>
<tr>
<td>9th</td>
<td>$17,275</td>
</tr>
<tr>
<td>10th</td>
<td>$17,613</td>
</tr>
<tr>
<td>11th</td>
<td>$17,959</td>
</tr>
<tr>
<td>12th</td>
<td>$18,295</td>
</tr>
<tr>
<td>13th</td>
<td>$18,663</td>
</tr>
<tr>
<td>14th</td>
<td>$19,002</td>
</tr>
<tr>
<td>15th</td>
<td>$19,347</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $19,694.

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 $900 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 $900 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 expenses be reimbursed at the rate of 20c per mile.

XIII ADMINISTRATION
A. Committee Members
   Class of 1988
   Ministers: John R. Hilbelink, Lyman M. Smith, Donald F. Stanton (President)
   Ruling Elders: Kenneth L. Bosgraf, Arthur Thompson

   Class of 1987
   Ministers: David J. O'Leary (Vice-President), Dennis J. Prutow, Thomas E. Tyson
   Ruling Elders: Robert Ayres, Edward P. Hardesty
Class of 1986
Ministers: Robert W. Eckardt (Secretary), Wendell L. Rockey, William E. Warren
Ruling Elders: Robert A. Kramm (Treasurer), Leonard Schmurr

B. Subcommittees
Standing subcommittees utilized during 1985 included Executive, Field Personnel, Finance, General Ministries.

C. Ministry Staff
General Secretary: Lewis A. Ruff, Jr.
Director of Ethnic and Urban Ministries: William C. Krispin
Director of Evangelism and Church Development: William J. Vermeulen

D. Office Staff
Secretary: Rebecca J. Haney (through 2/86)
Esther G. McCauley (began 2/86)
Financial Administrator: Lois J. Moody (through 10/85)
Office Administrator: George E. Haney, Jr. (began 10/85)
Administrative Associate: Jack H. Julien

XIV Elections
The terms of the following members of the Committee will expire at this Assembly:
Ministers: Robert W. Eckardt, Wendell L. Rockey, William E. Warren
Ruling Elders: Robert A. Kramm, Leonard Schmurr
REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

In 1985, The Orthodox Presbyterian Church sent out its first new missionary family since 1979 and also added an unmarried ‘tentmaker’ missionary to its ranks. The Rev. and Mrs. Stewart Lauer arrived in Japan in August and Mr. Russell Morano, who is not ordained, was given self-supporting status to continue the work in Taiwan which he had begun as a Missionary Associate.

While these additions were encouraging, they reflected not so much a renewed vigor for foreign missions in the OPC, as a desire to break out of the rather lethargic approach to world evangelization which has characterized the church over the last several years. The Committee believed it necessary to take some positive action toward extending its Gospel outreach, with the hope that the church as a whole would take up the cause. There were some good signs in terms of increased general interest and improved monthly giving, but year’s end found us once again struggling to maintain our missionary program and facing additional reductions in our financial reserves in order to meet the high cost of overseas work.

I MISSIONARIES

The following persons were our foreign missionaries in 1985.

A. Active

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

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
The Rev. and Mrs. Arthur J. Steltzer, Jr.

Taiwan
The Rev. and Mrs. Steven R. Hake
The Rev. and Mrs. Robert L. Marshall
The Rev. and Mrs. Lendall H. Smith
Mr. Russell C. Morano (tentmaker)

B. 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*
C. Short Term Service

The following were serving at the end of 1985:

- Dr. and Mrs. R. Gene List, Pusan, Korea (since June, 1984)
- Mr. and Mrs. Thomas R. Poole, Nagoya, Japan (August, 1984)
- Mr. Murray Uomoto, Sendai, Japan (September, 1984)

Dr. and Mrs. R. Gene List are members of New Life OPC in Jenkintown, PA. He is helping to establish a dental clinic at the Gospel Hospital in Pusan, Korea. Mr. and Mrs. Poole teach at the Nagoya International School in Nagoya, Japan. They are members of Pilgrim OPC in Bangor, ME. Mr. Murray Uomoto teaches English and assists his parents in Sendai, Japan. He is a licentiate of the Presbytery of the Northwest.

D. Furloughs

1. 1985

The Ralph English family ended their regular furlough in August and returned to Korea. The Rev. and Mrs. Calvin Cummings and family returned to Japan in October and the David Moore family in December. In July, Ted and Grace Hard arrived from Korea. The Uomotos began a furlough in October. The Hards settled in Philadelphia and the Uomotos in Seattle, Washington.

2. 1986

The following missionaries have been granted furloughs for 1986:

- The Rev. and Mrs. Young J. Son (Korea)
- The Rev. and Mrs. Lendall H. Smith (Taiwan)
- The Rev. and Mrs. Steven R. Hake (Taiwan)

Also expected in the United States during the year are:

- Miss Teuntje de Ruiter, R.N.
- The Rev. Victor Atallah

II REPORTS ON THE FIELDS

A. Japan

1. Personnel and Ministries

The year 1985 began with the Moores and Cummingses on furlough. Oversight of the ministries of the Japan Mission was left to the Uomotos, who worked in cooperation with Kaz Yaegashi, a PCA minister.

The Uomotos labored primarily in Sendai, at the Nakayama Chapel while the Yaegashi family was in charge of the chapel in Yamagata. The Uomotos returned for furlough in October and were replaced, at approximately that time, by the Cummingses. David Moore and his family returned to Yamagata in December. A new missionary family, the Stewart Lauers, arrived in Tokyo in August and immediately began language study.

Missionary Associates, Tom and Barbara Poole labored at the Nagoya International School while Associate Murray Uomoto worked with his parents in Sendai. The Pooles' work was not directly related to mission activity, but Murray's labors were helpful in maintaining the regular outreach in the Tohoku area.

The movement of personnel, due to furlough, limited the work in Japan, but significant help was received from men in the Reformed Church in Japan, so that a full schedule of Bible studies and preaching was carried out. Sunday morning services and week-day prayer meeting/Bible class were held at Nakayama and bi-monthly meetings were held in the Kuromatsu area and at Tsurugaya. Monthly meetings continued at Tsurugaoka and Izumi Park Town. Lord's Day and mid-week services were held regularly at Yamagata Chapel.
Mr. Uomoto represented the Mission at the regular meetings of Tohoku Presbytery and at the Presbytery Family Conference. Mr. Cummings attended the Annual Meeting of the RCJ General Assembly.

Efforts in evangelism and nurture were pursued throughout the year. The Mission rejoiced in the conversion of the father of Mr. Yaegashi, who was baptized prior to the Uomotos' departure for furlough. Several attenders of church services and Bible studies were seen to move closer to the Lord with at least one indicating a readiness for baptism. Efforts to reach junior and senior high school girls, also showed some fruit.

The Tohoku Presbytery, located in northern Honshu Island, is the smallest and weakest of the five presbyteries of the Reformed Church in Japan. The three Sendai churches are the only ones self-supporting and able to contribute to the needs of the presbytery. Nevertheless, these churches show an encouraging desire to reach out with the gospel. Efforts to start new churches are under way in both the northern and southern areas of the presbytery and in Sapporo, on the island of Hokkaido.

The Mission transferred OPC gifts to the Kobe Seminary Library during the year, and sought to encourage the work of the gospel in other parts of Japan. The work of Tom and Barbara Poole, in Nagoya, was blessed of the Lord and they were able to reach quite a few people with the gospel.

2. Evaluation and Future

It appears there was no slippage in the work during 1985, in spite of the difficult furlough situation. Hard work by those remaining on the field kept the ministries viable and productive. Relations with the Reformed Church in Japan continued to be excellent.

In 1986, the Mission will seek the integration of the Nakayama and Yamagata Chapels into the presbytery structure. This will require clear agreements on the functions of missionaries in relation to these endeavors. Renewed efforts will be put into reaching the areas surrounding the chapels with the gospel. Missionaries, both old and new, will continue to study the Japanese language and culture so as to present the gospel more intelligibly. It is hoped that there will be increased fellowship and mutual prayer among the missionaries. The Committee hopes it will be possible to send yet another missionary to Japan within the next several years.

B. Korea

The year 1985 was relatively quiet in Korea. There were some student demonstrations during the fall but they were not a large thing on the Korean scene. The economy did not do as well as hoped but still did fairly well. Near the end of the year there was much talk in Korea about American protectionism with more anti-American talk about the trade problems than has been heard in many years. Anti-Americanism in Korea is not strong yet. It could be a factor in the future but is not yet. Missionaries are reporting long delays in getting visas but they are still being issued after some long delays. Only a few missionaries have been finally denied visas. But the government is certainly not strongly for missionaries and seems to feel that they are not really needed.

The Korean church is certainly strong in numbers. Many people question the inward strength of the church due to much infighting, politics, and shallow teaching. But these are criticism of the church in many countries. Christianity is definitely growing in Korea, and some of the problems of the church are only possible when a church has grown as rapidly as has the Korean church. There is still much strength and vitality in the Korean church. But the divisions in the Presbyterian Church do make our missionary work more difficult, particularly the rural church planting work.

1. Personnel and Ministries

There are three families presently working in Korea: the Hards, Englishes and Sons. The Hards are located in Pusan, the Englishes in Kangneung, and the Sons in Seoul. It is about 450km from Seoul to Pusan and about 250km from Seoul to Kangneung. Seoul is in the northwest corner of Korea, Kangneung in the northeast corner and Pusan in the southeast area. The Englishes were on furlough until the 25th of September. The Hards went on furlough in July. The Englishes have three sons in America attending college with their youngest son living with them and finishing his senior year in high school, studying at
home. The Sons have two children studying in college and one other not living at home. This leaves them with three children still at home and attending Seoul Foreign School. All of the Hard's children are grown.

The Englishes moved into an apartment in Kangneung in October. It was a new experience for them but is working out well. The former English house in Kan Chun, Pusan, was sold to finance the apartment in Kangneung.

The Mission's work centers around three areas: Pusan, Seoul and Kangneung. The Hards in the Pusan area were in Korea for only half of the year. Mr. Hard was involved in teaching at Korea Seminary during the spring semester. He was also head of CLASP (our Christian book selling ministry). Book sales were about $7,500.00 for the period.

Mr. Hard also helped with library work and with the starting of International Graduate School of Theology. He also served with the winter Missionary Training Institute in Seoul and was active in the work of the Korea Society for Reformed Faith and Action.

Mr. Son has been very busy this year with many different areas of work. He is the head of the Missionary Training Institute (MTI) of the Hapdong Presbyterian Church. This involved planning and directing two month-long MTI training sessions (winter and summer). These are for the training of Korean Christians interested in cross-cultural missionary work. All of the OP missionaries are involved in this work, but the leadership has fallen upon Young Son. Students from the institute are now serving in Taiwan, Kenya, Philippines, and Thailand. Many others are getting ready to go out in the near future. This is fairly new work for the mission, and the Lord is blessing it with good results.

Another area of Mr. Son's work has been teaching in the Hapdong Presbyterian General Assembly Seminary. He has taught mainly mission related courses and homiletics.

The new International Graduate School of Theology (IGST) was in the formative stage. This is an institution that hopes to offer study on the graduate level in English. It is supposed to be truly Reformed in its teaching and is to have an International Board as well as a Korean Board of Directors. These boards have been formed, and a tentative starting date of March, 1986, was projected.

Ralph English was in America until September 26th. He preached 46 times in OP churches to about 2,300 people and had 75 missionary presentations with a 20-minute film to about 2,680 people. His travels took him to most of the OP churches during his furlough.

Since returning to Korea, he has resumed his church planting work in the rural areas of Kangwon province and hopes to see a new church started early next year.

The diaconal work of the mission consisted of scholarship funds for children of lepers and orphans. These were distributed for each school semester. The need is not as great as it was years ago but is still very real. We also gave money for food supplements to an Old Folks Home in Pusan and a Mental Institute.

The Hapdong and Kosin churches have been growing. Our relationship with these denominations remains good. Our mission goals have been to strengthen the Korean Presbyterian churches in three main areas: seminary teaching, missionary training, and church planting.

2. Evaluation and Future

Seminary teaching by Messrs. Hard and Son continues to be well received. Many reports of its value have been received. It should continue to be a useful contribution of our mission.

Missionary Training Institute has been going on for three years now and the results are beginning to show. Several former trainees have now gone to the mission field. The Hapdong Church is more and more behind the work. The involvement of all of the mission personnel has been sought each year. This work continues and has shown itself to be valuable.

During 1986, the Committee will be evaluating the wisdom of major involvement of members of the Korea Mission in the International Graduate School of Theology. The outlook for missionary work in Korea is still good. There is freedom still to work and the missionary training work is very well received.

3. Korea Mission Goals for Next Year and Next Three Years:
a. Continue the MTI work.
b. Continue the initial formation work of IGST and run a test program for two years with a few students.
c. Continue our church planting work in the Kangwon area with some help from MTI trainees.

C. Taiwan

The Republic of China continues to be a nation struggling to maintain its identity in the world's community of nations. In the political arena this past year, Taiwan has become more isolated as three nations discontinued their official political ties with Taiwan. It has been rumored that two more nations are about to follow suit. If that happens, Taiwan would only have diplomatic relations with about 20 small nations. In international economic organizations, the Republic of China has faced a similar dilemma.

During 1985, Taiwan has also experienced political and economic turmoil, which has contributed to an erosion of confidence in the government. TIME magazine referred to Taiwan as an island of quiet anxiety.

Growing political isolation, coupled with major scandals, have created a nervous apprehension about Taiwan's long-term future. Taiwan's future appears to us also as a large question mark. The immediate future looks quite stable and Taiwan is regarded by business magazines as a top place for investment. Taiwan is aggressively seeking to attract foreign investments, especially from Japan and the United States. One of the main purposes of the government is to provide a viable alternative to Hong Kong as 1997 approaches (when part of Hong Kong reverts to Communist China). Yet, it is expected that Taiwan will experience stronger overtures from Peking for reunification.

1. Personnel and Ministries

During the past year all the members of the Mission were located in Taiwan. Russell Morano was in the United States in January for a two-month furlough. He returned to Taiwan as an unordained career tentmaker and continued to live in Kaohsiung where he has been working with the Hakes. The Hakes have continued living in the same house as the previous year. The Smiths and the Marshalls were located in Taichung and have continued to live in the same houses as the previous year.

For the summer months, two student workers came to Taiwan to take part in a pilot summer worker program. They were David Veldhorst from Wisconsin and Hella Crowe from Georgia. They came in June and returned in August, after spending five weeks in national churches teaching English and working with young people.

The work of the Mission has two major foci - Taichung (Smiths and Marshalls) and Kaohsiung (Hakes and Morano). The Taichung missionaries have sustained a close working relationship with the one Reformed Presbyterian congregation in Taichung, Hsin Cheng Church, preaching, teaching, and visiting regularly. The Kaohsiung missionaries have not been as involved in the one Reformed Presbyterian congregation in Kaohsiung, Hsin Ai Church. The Hakes have begun again to attend regularly and preach and teach occasionally. Mr. Morano has had virtually no contact with this congregation this past year, though he has had a fair amount of contact with a Taiwan Presbyterian congregation where he has led Bible studies with the young people.

The Taichung missionaries have also been closely involved with Evangelist Chiu of the Hsin Cheng Church, meeting every Sunday night to engage in mutual discipling, Bible study and prayer. Recently, they have also been meeting early each Tuesday and Thursday morning for prayer. This relationship has been a mutually enjoyable and profitable one and all have grown as a result.

The Smiths spearheaded the Mission's first summer workers' program which involved two young people from the US working with Reformed Presbyterian congregations in Hsin Chu and Taipei. This also was both enjoyable and profitable to all involved. Along with this the Hsin Cheng congregation also held their own summer English program calling on the Smiths and Marshalls as teachers.

Finally, the Smiths and Marshalls were engaged in a variety of other activities. Mr. Smith, in overseeing the building project and teaching at Morrison as well as teaching some
English classes to neighbors, and Mr. Marshall in opportunities for study, including a trip to Singapore, two summer extension courses offered by Trinity Evangelical Divinity School, and evening classes in the Confucian classics taught in a local temple.

The Hakes and Mr. Morano continued to lead and take part in a Sunday evening Bible study in the Hakes' home. Mr. Morano led the study the first Sunday of each month and did very well with his fledgling Taiwanese language skills. In addition, Messrs. Morano and Hake met regularly each month over lunch for discussion and prayer. Both the weekly study and monthly discussion times have been enjoyable and helpful. They both also carry a full-time teaching load and through this teaching have many opportunities to share the gospel with unbelievers both inside and outside of class.

2. The Church We Work With:

During the past year, the Mission has sought to conduct its work in communication and cooperation with the two presbyteries of the Reformed Presbyterian Church of Taiwan. At times, however, that relationship has seemed to be a formality without much real substance. Nevertheless, it is the welfare of that church that we yearn for.

It was in two congregations of the original presbytery that the Mission placed two summer workers from the States to teach English. That Summer Workers' Program was judged to be a blessing for all concerned and there is hope for continuing it in the future (though there will be no such program offered in 1986).

The Second Presbytery has had some encouraging developments during 1985. For one thing, two gifted seminary graduates were ordained to the gospel ministry. Also, a new, long-range planning committee was formed to coordinate the outreach efforts of the various congregations and missions. In the past, most congregations have been so preoccupied with the question of their own survival that they have not given much attention to outreach.

Concerted efforts by members of the Mission, during the past year, to bring about reconciliation between the two presbyteries, appear to have been largely to no avail. They have tried to call particular attention to the present organizational structure as being counter-productive to the fellowship of the Holy Spirit.

At the end of last year, the two congregations in Kaohsiung were contemplating a merger. Early this year they took that step, and after a somewhat stormy beginning, it now appears that they are melding together into a working unit; and by the end of the year it appeared that some significant growth was beginning to take place.

In Taichung, Missionaries Smith and Marshall have been intimately involved in the life of Hsin Cheng Church. The congregation employed a young evangelist (pulpit supply) in April. The missionaries have developed an excellent working relationship with him but as yet, there has not been much evident growth in the life of the congregation. Near the end of the year, we began serious discussions about ways of starting a new outreach.

3. Evaluation and Future

This past year the Mission either accomplished or made significant progress in nearly all of its goals for 1985. The Mission's goals and a brief evaluation of each follows below.

a. It engaged in concrete research as to the best way in which to reach Taiwan for Jesus Christ. This was certainly the most central aim of the Mission this year. Mr. Marshall researched tentmaking alternatives, especially in regard to advising local businessmen on how to improve the quality control in their factories and also took two courses in missions through Trinity Evangelical Seminary as well as a study in the Confucian classics. He felt that his studies were both stimulating and helpful.

b. The building project in Taichung progressed according to schedule. Mr. Smith ministered to the workmen on the job, as he had opportunity to share the gospel, during his daily visits.

c. Messrs. Hake and Morano both continued in their tentmaking roles and felt satisfied with their teaching. They also combined their efforts in the Bible study in the Hake's home and were pleased with the response of those attending.

d. The Reformed Presbyterian church in Taiwan has been divided into two presbyteries for some time. Lendall had an opportunity to speak to a joint meeting of representatives from both presbyteries. The response to his message was generally
favorable, although not unanimous. Mr. Smith feels he has done all that he can and now
the impetus for improved relations and union will have to come from the national pastors
themselves.

e. This past year the Mission conducted a successful program under the supervision
of Lendall and Sherrill Smith. The two workers from the States were edified by their ex-
perience and were edifying to the Mission, as well as to the local churches that they served
in. This year's program may serve as a model for future summer worker programs in
Taiwan.

4. The Taiwan Mission has the following Goals for 1986:
   a. Finalize plans for utilizing the mission property when construction is completed
      (mid-1986).
   b. Schedule at least one meeting (prior to June, 1986) with PCA missionaries station-
      ed in Taiwan, for the purpose of discussing implications for our respective works, in the
      event that the proposal for Joining and Receiving should become a reality.
   c. By God's will, work in cooperation with Evangelist Caleb Chiu toward the open-
      ing of a new outreach in Taichung during 1986.
   d. Work with Mr. Morano to implement his relocation to Taipei during the Hake's
      absence and to clarify the nature of his work and language study following the Hakes'
      departure for furlough.
   e. Seek to strengthen our relationship to the national church.

D. Middle East

Cyprus is the base from which we minister throughout the Middle East. It is an island
divided. In the north, which Turkish troops occupy, is the self-declared Turkish Republic
of Cyprus. We are located in the internationally recognized Republic of Cyprus on the
southern side of the island. This has a population of about 600,000 people. Most of these
are members of the Greek Orthodox Church. The majority of the people have little
knowledge of biblical Christianity and even less commitment to it. Open evangelism
among Orthodox Cypriots is tacitly forbidden. We do, however, enjoy the liberty to
engage in friendship and literature evangelism.

In addition to the Greek Orthodox Church, there exists a small group known as the
Greek Evangelical Church of Cyprus. This church is the result of Reformed Presbyterian
(Covenanter) mission work over the past century.

The Arab world has 22 different countries with 200 million people, 90% of whom are
Muslims. The only exception to this observation is Lebanon, which had a Christian ethnic
majority in the recent past. In Arabic-speaking countries where Islam is the predominant
religion, such as Egypt, it is forbidden to evangelize. Nevertheless, there is a sizable
evangelical community in every part of the Middle East as a result of early Presbyterian
missionary activity.

While accurate figures can not be given for communicant members in the various
evangelical and presbyterian churches throughout the Middle East, we can give some
estimates. Egypt has the largest evangelical church in the region with a communicant
membership of about 350,000. Sudan, which has a Christian majority in the south, has an
evangelical and presbyterian community of about 600,000. This figure includes Anglicans
who are conservative and Calvinistic. Lebanon has a presbyterian church with a communi-
cant membership of nearly 50,000. In Syria, the Armenian Evangelical Church and the
Syrian Evangelical Church have about 30,000 communicant members. Surprisingly, in Iraq
there are nearly 40,000 evangelical believers. The two largest evangelical congregations
there are pastored by Egyptians. Through Dr. Abdelmessih Istephanos, we hope to make
contact with these pastors. Finally, Jordan has a presbyterian church of perhaps 20,000
communicant members. Contacts have been made with leaders and laymen in most of these
countries through the radio ministry.

1. Personnel and Ministries

In this volatile region, OPC missionaries seek to proclaim the grace of God in Christ
Jesus. At the present time our mission consists of two families, the Atallahs and the
Steltzers. The Atallah family is made up of Victor, Lisa, Bassam and Daniel. They moved
to Cyprus from Chicago in August, 1984. Barbara and Arthur Steltzer moved to Larnaca on May 15, 1985. They had been located in Alexandria, Egypt previously. Though Mr. Steltzer had been able to obtain a signed agreement between the Evangelical Church of the Nile and the Committee on Foreign Missions of the Orthodox Presbyterian Church, it was decided that it would be more advantageous for them to relocate. Now the Steltzers have residence visas and work permit for Cyprus.

Work permits have been issued to our missionaries on the basis of their involvement in the off-shore organization, the Middle East Reformed Fellowship (MERF). They are carrying out a program of evangelism, church planting, biblical training and diaconal aid under and through MERF, which shares these same goals. Though it is very difficult to evangelize in the traditional sense of the word in the Middle East, we have been able to accomplish this task through the medium of radio broadcasting and follow-up of listeners who respond by writing to the broadcast. National evangelists are being trained to take part in this follow-up ministry as well as other evangelistic activities.

Like evangelism, church planting is very difficult in most countries of the Middle East. We are attempting to accomplish this through these evangelists. After having made contact with the respondents in a certain area, the evangelist establishes a Bible study. Eventually, the Bible study group becomes a core for a regional church.

Thus far, the biblical training has consisted of leadership conferences in Egypt, a regular Bible study on Tuesday evening for displaced Lebanese, a regular training class in theology with Cypriots on Wednesday evening and Arabic literature printing and distribution. MERF is now establishing a permanent training center with three different streams of study.

Diaconal aid has been given in conjunction with the above stated ministries. In particular, our mission has been involved in the support of the families of deceased ministers in Egypt. MERF also has a much larger diaconal aid activity in several countries, particularly Lebanon and southern Sudan.

While the major thrust of our effort has been directed toward the Arab world, we have been aiding the Greek Evangelical Church where possible. In particular, both Messrs. Atallah and Steltzer have preached regularly, given the Lord's Supper and led the English service held in the Greek Evangelical Church of Larnaca every Sunday morning. Mr. Atallah also serves on the Larnaca Church council. He has also been developing an Arabic service on Sunday afternoon which is a great benefit to the many Lebanese who live in Larnaca. An English Bible study, sponsored by the Church, meets in the Atallahs' home on Sunday evenings.

2. Evaluation and Future

As we look back over 1985, we could probably describe it as a year of reorganization and of preparation. The move of the Steltzers from Egypt to Cyprus required them to reevaluate their work. Though they were sad to leave Egypt, they are glad for the opportunities available to them for serving the Church in the Middle East while living in Cyprus. The conferences, that Elder Radamis M. Hana and Mr. Steltzer had scheduled in 1985, had to be canceled because of the move. Some of these conferences, however, have been rescheduled for 1986. On the other hand, the Steltzers now can work much more closely with the Atallahs in developing the goals of MERF. The establishment of MERF and the current push to increase the financial base of its operation were beneficial developments for 1985.

The future of our ministry appears bright! Because MERF has a Board of Directors composed of national leaders, we of the Orthodox Presbyterian Church enjoy a relationship with the regional Presbyterian and Evangelical Churches which is unique. As we channel our programs through MERF, we have the support and encouragement of national leaders who are committed to the Scriptures as interpreted through the Reformed Creeds.

Though we are active in promoting and supporting a Reformed witness on the island of Cyprus, we share our main focus with MERF on the Arabic-speaking countries. In the coming year, we would like to increase the number of national evangelists active in follow-up and outreach in the region. We also desire to strengthen the impact we are making through Christian education. We can achieve this goal through the Reformed Training
Center and conferences in the region. While Muslim evangelism has a high priority on our list, we believe that this can be accomplished best through the local Church. Hence, our educational program is aimed at the evangelical churches in the Middle East with a strong emphasis on evangelism. The following are the mission's major goals for next year and the three years into the future:

a. Continuing the Arabic and English services locally.
b. Finalizing and carrying out the plans for the Training Center.
c. Setting up a more active ministry in various localities of the region among radio listeners, with about ten national evangelists involved.
d. Developing and publishing more Reformed literature in Arabic.
e. Infusing a vision of outreach and commitment among the Greek Cypriot believers and helping in preparing a Greek tract addressing the claims of Jehovah Witnesses.
f. Preparing two new series of Arabic broadcasts.
g. Working to establish a Reformed congregation in the heart of densely-populated areas of East Beirut.

E. Kenya

1. Personnel and Ministries

Since 1979, the OPC has sponsored a medical team which works in Kenya under the administration of Mission To The World (PCA). The salary support for this team is provided in large measure by the Homefront Foundation in the Netherlands. Dr. Grietje S. Rietkerk, and nurses Cornelia Van Galen and Teus de Ruiter are Dutch citizens.

In the fall, Greet Rietker, M.D., went to both the United States and the Netherlands for Home Ministry Assignment and Randall Bond, MD, a pediatrician from St. Louis, came to take her place. A Kenyan community nurse midwife, Margaret Kasambyo, will begin work this year. Margaret has two years experience and will be the first Kenyan professional nurse employed at Tei wa Yesu. Two of our former employees are now studying nursing at Kijabe Medical Center.

While there has been some staff turnover at the clinic, a core group of stable, experienced people remains. While there used to be two separate teams at Muruu, one for the health care and one for church development, these are now all part of the North Kitui Church Nurture Team with two subteams. The process of becoming one team has been a good one and the personnel are very much committed to one another in terms of planning and making all parts of the ministry work together to enhance the growth of the Christian church in this area. The Mission had a seminar sponsored by Mission To The World in the fall and has developed a set of bylaws and is working to formulate our key result areas and specific goals.

The team is exploring innovative ways to utilize community health work to strengthen the local churches while recognizing the needs of the whole community and the need for this work to remain community based. This past year, 8 week-long courses were conducted in various communities with over 200 participants. Health teaching continued at both the main clinic and mobile clinics. Topics were focused on prevention of illness and included an emphasis on family planning. Both formal and informal teaching were conducted and this included women in villages and also children in primary schools. The health care subteam is also beginning an assessment of the preventative and curative care that is presently being given. This will be completed in 1986 and includes activities, allocation of funds, the future, and each individual's personal commitment to ministry, both health care and otherwise.

The pastors that are on the medical committee are taking a very active role in leadership which has been an encouragement to the Team. The local Presbytery is starting to build another house for pregnant women who want to deliver at the clinic so that they can come from far distances and stay to await delivery. Presently there are three such houses that accommodate 17 patients but, because more women have been coming that would like this service, there is a demand for another one. While the average number of deliveries a year ago was 30 to 35 a month, in recent months it has been 50 to 60 and we have no reason to believe that this is a temporary situation. God has been merciful. No woman has died in
childbirth or afterwards since the clinic opened in 1979, even though there have been some very difficult situations. Praise God for the protection he has given both the missionary and national staff and patients when problems that require transport have arisen. This has happened on a number of occasions in 1985, including several situations where women arrived in need of Cesarean sections and also one serious truck accident where many had to be transported, both adults and children, some a long distance.

2. Future

There continues to be a need to have another vehicle for outclinics and for transporting patients and goods, such as medical equipment from Nairobi. A project has been approved for this by the Committee of Mission To The World. The team is hoping that an electric pump, given as a gift, can be installed in 1986. It is to supply water from the main tank to the nurses’ houses. Additionally, they plan to purchase and install a rain tank for these houses. We are grateful that the rain tanks that we have were sufficient for our needs this past year.

Probably our missionaries’ biggest material concern is for a financial support base for Tei wa Yesu Family Care Center itself, as there are limited gifts given by individuals or churches with the exception of the Orthodox Presbyterian Church. It is hoped that with more information to interested individuals and churches that the ongoing support for the clinic might increase. The budget for the clinic needs at this point is about $24,000 a year. To ensure accuracy and accountability, there is an accountants firm from Nairobi that reviews and audits mission records annually. Fire extinguishers have just been purchased and the mission will obtain fire insurance to protect the assets that are here.

III FINANCES

A. Financial Situation

The Committee on Foreign Missions received slightly more than 100% of its 1985 WorldWide Outreach allocation.

This Assembly must approve an allocation for Foreign Missions from WorldWide Outreach (Combined Budget) for 1987. An analysis of our overseas operations has convinced the Committee on Foreign Missions that an allocation of $450,000.00 will be required if we are to maintain our present personnel and their ministries through 1987 without a severe drain upon our vital reserves. The Committee asks the Assembly to give serious and prayerful consideration to this request.

B. Statistical Report

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<th>REQUESTED 1987</th>
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C. Schedule for Missionary Salaries and Allowances 1986

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<td>15,194</td>
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<td>15th</td>
<td>19,347</td>
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2. 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.

D. 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 - 80% including prescriptions after a $100 annual deductible per person with a maximum deductible of $300 per family per year. 100% of the costs above the first $1100 per person.
4. Travel on Field - all except personal.
5. Travel To and From Field - all. (This includes spouse and dependent children.) See Manual 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 during a missionary's career.
   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.

IV ADMINISTRATION

A. Officers

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.
B. Committees

Committees erected in June, 1985 (following G.A. elections):

1. Executive Committee
   President, R. B. Gaffin, Jr.; secretary, N. deHaas; G. R. Cottenden, H.R. Muether, T. J. Georgian, C. Angert.

2. Standing Committees (first name is chairman)
   Middle East - G. R. Cottenden, C. Angert, T. J. Georgian
   Japan - H. S. Kellam, R. Vanden Burg
   Korea - L. A. Dunn, N. deHaas
   Taiwan - D. Winslow, H. Krabbendam
   Administration - N. deHaas, T. J. Georgian, H. R. Muether
   Candidates - C. Angert, R. B. Gaffin, Jr., J.W. Mahaffy
   New Fields - D.J. Duff, D. A. George
   Conference - D.A. George
   General Secretary - Donald G. Buchanan, Jr.
   Controller - Richard B. Miekley
   Secretary - Mrs. Robert (Gladys) Kramm

V ELECTIONS

The terms of the following members of the Committee expire at this Assembly:


VI 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 Coordination.
REPORT OF THE COMMITTEE ON COORDINATION

Looking back to 1985, we have seen God's hand working in a mighty way in our midst. During that year we were able to send out the first new foreign missionary family (the Laurers to Japan) in many years. Six new home missions fields were opened and four fields previously receiving financial support matured to the point where they no longer needed it. Seventeen men preparing for the ministry undertook year-long internships and an additional fifteen pursued summer internships. Much work has been done, but looking ahead there is still much more to do. Praise the Lord that He allows us the privilege of laboring in His Kingdom!

I PURPOSE

The purpose of the Committee is 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.

Your Committee is also charged with seeking to develop both short- and long-range goals for the Church's program as a denomination and to recommend to the General Assembly priorities for the achievement of both short- and long-range goals set by the program committees of the denomination, including the financial support needed.

II OPERATION

A. Membership
   1. Elected by the General Assembly
      a. Class of 1986
         (1) The Rev. Peter A. Lillback
         (2) Ruling Elder Arthur J. Schwab
      b. Class of 1987
         (1) The Rev. Steven F. Miller
         (2) Ruling Elder Howard A. Porter
      c. Class of 1988
         (1) The Rev. Jonathan D. Male
         (2) Ruling Elder Mark T. Bube
   2. Elected by the Program Committees
      a. Christian Education - Ruling Elder Peyton H. Gardner
      b. Foreign Missions - Ruling Elder Russell W. Copeland, Jr.
      c. Home Missions - Ruling Elder Robert A. Kramm
   3. General Secretaries (ex officio)
      b. Foreign Missions - The Rev. Donald G. Buchanan, Jr.
      c. Home Missions - The Rev. Lewis A. Ruff, Jr.

B. Officers
   1. Chairman - The Rev. Steven F. Miller
   2. Vice-Chairman - Ruling Elder Arthur J. Schwab
   3. Secretary - Ruling Elder Mark T. Bube
   4. Treasurer - Ruling Elder Howard A. Porter

C. Standing Subcommittees
   1. Administration
      The Administration Subcommittee, consisting of Messrs. Porter and Kramm, is principally responsible for arranging for the orderly receiving and accounting of funds for the program committees.
2. Promotional Guidelines and Stewardship Education

This subcommittee, consisting of Messrs. Male and Lillback, is principally responsible for assisting the program committees in the development of guidelines for the promotion of their work, encouraging the program committees in the procurement of support from individuals through both current and deferred giving, and providing counsel, assistance and literature aimed at increasing the commitment of each member of the Church in the use of his/her means, time and talents in the work of Christ's kingdom.

3. Program Review

The Program Review Subcommittee, consisting of Messrs. Schwab, Bube, Copeland and Gardner, is principally responsible for organizing the review of the program committees' programs and budgets and encouraging the development of short- and long-range goals by the three program committees.

4. The Chairman serves ex officio on all three standing subcommittees.

D. Temporary Subcommittees

1. The Committee authorized its Administration Subcommittee, together with Messrs. Miller and Ruff, to negotiate with the Jesus Fellowship of Miami, Florida, regarding the payment of the installments due under the contract for the sale of the Galloway property.

2. A Temporary Subcommittee on Office Procedure, consisting of Messrs. Miller and Porter, was appointed to consult with the three General Secretaries and the Stated Clerk to negotiate a mutually agreeable means of providing secretarial support for the Stated Clerk.

3. A Temporary Subcommittee on Deferred Giving, consisting of Messrs. Bube and Lillback, was established to plan a deferred giving program towards the support of Worldwide Outreach.

E. Meetings

As required by the Instruments of the Assembly, the Committee met four times since the last General Assembly: June 6, 1985; October 25-26, 1985; January 24-25, 1986 and March 21-22, 1986.

III ACCOMPLISHMENTS

A. Administrative

1. A coordinated annual schedule of meetings for the Committee and the three program committees was worked out to hopefully alleviate some of the scheduling problems that have plagued us in the past.

2. An agreement was reached with the Stated Clerk regarding the provision of his secretarial needs.

3. As fiscal agent
   a. Computerization of the accounting function continues. In 1985, the receiving function was fully computerized and it is hoped that the disbursing function will be fully computerized by the end of the year.
   b. The three General Secretaries continue to work on defining the chart of accounts to be used and the Committee has determined that the manner in which the salaries and benefits paid to the General Secretaries are allocated shall be disclosed in all future accountings.
   c. The arrangement with the Committee on Foreign Missions for the provision of the necessary clerical staff to perform the orderly accounting of Worldwide Outreach receipts continues.

B. Coordinated Promotional Efforts

1. 1985 Thank Offering
2. 1986 Founders Day Offering
3. The Committee is considering having two special offerings (in addition to the November Thank Offering) each year, in March and in June with goals of $250,000, $50,000 and $50,000, respectively.
4. The Committee established promotional guidelines for the three program committees (see IV.A, and Recommendation 1, below).

C. Short- and Long-Term Goal
At each of the Committee’s meetings the three program committees make a presentation as to the current status of the work of their committee, their short-term goals and the general direction they see themselves going. Each of the program committees now has a subcommittee charged with developing long-term goals for that committee’s work. During the past year, each of the program committees has also identified that portion of their cash reserves that must be kept as a reserve for emergencies.

IV ASSIGNMENTS FROM THE 52ND GENERAL ASSEMBLY

A. Guidelines for Advertising and Solicitation

FUNDS SOLICITATION. On amended motion it was determined to instruct the Committee on Coordination to develop guidelines for advertising the missionary and educational activities of the church and for soliciting funds to support the same, and that these guidelines be developed along sound Presbyterian principles; that the committee proceed to implement these guidelines as soon as they are developed; and that the guidelines be submitted to the 53rd General Assembly for ratification. Journal §86.

See Recommendation 1, below.

PROMOTIONAL GUIDELINES FOR THE COMMITTEES ON CHRISTIAN EDUCATION, FOREIGN MISSIONS AND HOME MISSIONS AND CHURCH EXTENSION

1. Advertising
   a. Purposes. The purposes of advertising the program committees' activities to the churches are to:
      (1) Enable them to praise the Lord for His specific faithfulness and goodness to us;
      (2) Enable them to pray intelligently and specifically for particular activities of the committees;
      (3) Encourage the churches in their own local works;
      (4) Inform the churches of ways in which they can participate (including financially) in the committee's activities;
      (5) Instruct the churches in Biblical principles of stewardship; and
      (6) Discharge, in part, the committees' responsibility to report their activities to the churches.
   b. Guidelines
      (1) All advertising shall be done in a manner designed to give the glory to God.
      (2) Every effort shall be made to ensure the truthfulness and completeness of all representations made.
      (3) Efforts shall be made to achieve a balance in presenting the various aspects of the featured activities in each piece of advertising; the financial aspects shall not be unduly emphasized.
      (4) Whenever possible, advertising shall present specific prayer requests for the needs of the activity being featured.
      (5) Proper vehicles for advertising the activities of the program committees include (but are not limited to) New Horizons, bulletin inserts, visits to the presbyteries and congregations by members of the committees' staff and missionaries, audio-visual presentations and recorded telephone messages.
      (6) The laying of specific financial needs before the churches shall be done in such a manner as to promote giving to the church as a whole rather than by designated giving to a particular committee or activity of such committee.

2. Solicitation Guidelines
   a. As the bringing of tithes and offerings is a proper part of corporate worship,
members and adherents of OPC congregations shall be encouraged to give towards the support of activities of the program committees through the budgetary processes of their local congregation.

b. Direct mail solicitation. Individual members and/or adherents of OPC congregations shall not be sent direct mail solicitations for funds to support the activities of the program committees.

(1) Exceptions
   (a) Direct mail solicitations may be made for purposes specifically authorized by the General Assembly.
   (b) Direct mail solicitations may be made in an emergency situation (as determined by the Committee on Coordination and reported to the next General Assembly).
   (c) General and specific financial needs for the support of the activities of the program committees may be described in New Horizons (which is mailed directly to the residences of members and adherents), and in bulletin inserts and similar materials mailed to local congregations at their church address.

(2) Definition. For purpose of these guidelines, a ‘direct mail solicitation’ is defined to mean a communication sent through the mail to the residences of the members and/or adherents of OPC congregations which either:
   (a) specifically requests funds to support an activity or activities of a program committee; or
   (b) includes a return envelope.

(3) Exclusion. Nothing herein shall be construed as to prohibit the inclusion of a return envelope (described in (4) below) in the same mailing which contains a receipt issued in response to a designated gift.

(4) Return envelope. Any return envelope included in a mailing described in (1)(c) or (3) above shall bear the inscription: ‘If you are currently worshipping with an OPC congregation, please place this envelope in the local offering; otherwise please mail’ and be addressed to ‘The Orthodox Presbyterian Church’ or ‘Worldwide Outreach’.

c. As we have agreed together through the instruments of the General Assembly to employ a combined budget to support the activities of the program committees, all solicitations for funds shall identify the donee as ‘The Orthodox Presbyterian Church’ or ‘Worldwide Outreach’.

B. Methods of Funding of General Assembly Budget and Travel Funds

FUNDING METHODS. On motion the Assembly requested the Committee on Coordination with the Moderator and Stated Clerk of this Assembly to consult on possible alternatives to the present methods of obtaining funds for the General Assembly Fund and the General Assembly Travel Fund and report to the 53rd General Assembly. Journal §210

Members of the Committee’s Administration Subcommittee consulted with the Stated Clerk on this matter and the recommendations may be found in the Stated Clerk’s report to the Assembly.

C. Founders Day Offering

2. That the General Assembly approve a special 50th Anniversary Offering in April or May, 1986, to assist in defraying the extra expenses involved in the semi-centennial celebration of the Orthodox Presbyterian Church, the offering to be coordinated by the Committee on Coordination. Journal §208

... and the special offering to be called ‘the Founders Day Offering.’ Journal §209

As of the date of this writing, the Founders Day Offering is scheduled to be received on April 6, 1986. The planning and execution of the publicity for the offering has been done by the three General Secretaries in conjunction with the Semicentennial Committee. The net financial goal, after taking into account the costs of conducting the offering, is $10,000.

V WORLDWIDE OUTREACH: FINANCIAL SUMMARY
As audited financial statements were not available by the cutoff date for inclusion in the Agenda to be distributed to the commissioners, the financial summary for Worldwide Outreach will be made available to the commissioners through the Supplemental Agenda to be distributed at a later date. See Appendix to the Report of the Committee on Coordination.

VI 1987 BUDGET FOR THE COMMITTEE

The Committee’s budget for 1986 and proposed budget for 1987 are set forth below:

<table>
<thead>
<tr>
<th>Expenses</th>
<th>Actual 1985</th>
<th>Approved 1986 (Budget)</th>
<th>Proposed 1987 (Budget)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administrative services</td>
<td>$8,236</td>
<td>$6,640</td>
<td>$9,000</td>
</tr>
<tr>
<td>Rent</td>
<td>1,301</td>
<td>1,200</td>
<td>1,400</td>
</tr>
<tr>
<td>Postage</td>
<td>711</td>
<td>840</td>
<td>800</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>885</td>
<td>2,400</td>
<td>1,000</td>
</tr>
<tr>
<td>Telephone</td>
<td>19</td>
<td>120</td>
<td>100</td>
</tr>
<tr>
<td>Equipment &amp; maintenance</td>
<td>0</td>
<td>960</td>
<td>960</td>
</tr>
<tr>
<td>Audit and legal</td>
<td>2,166</td>
<td>2,400</td>
<td>2,400</td>
</tr>
<tr>
<td>Travel</td>
<td>0</td>
<td>480</td>
<td>480</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>3,813</td>
<td>7,000</td>
<td>4,500</td>
</tr>
<tr>
<td>Thank Offering promotion</td>
<td>5,801</td>
<td>5,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Other promotion</td>
<td>0</td>
<td>480</td>
<td>560</td>
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<tr>
<td>OPC Directory *</td>
<td>2,877</td>
<td>[1,500]^*</td>
<td>2,500</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>118</td>
<td>480</td>
<td>300</td>
</tr>
<tr>
<td>12 promotional mailings</td>
<td>0</td>
<td>12,000</td>
<td>0</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>$25,927</strong></td>
<td><strong>$40,000</strong></td>
<td><strong>$30,000</strong></td>
</tr>
</tbody>
</table>

* Note: The 52nd General Assembly increased the Committee’s 1986 budget by $1,500 to defray the cost of the secretarial work involved in publishing the OPC directory with the additional $1,500 to be provided by the three program committees in the percentages that they will receive from the Committee (Journal §84). It does not appear that this $1,500 adjustment has been reflected in any of the reports to the 53rd General Assembly. During 1986, the Committee determined not to proceed with the 12 promotional mailings, hence it is anticipated that the Committee’s original budget request of $40,000 should be adequate to cover the Committee’s needs. Accordingly, for the ease of the Assembly and to prevent confusion, the $40,000 figure is used throughout this report and the Appendix. See Recommendation 3, below.

VII RECOMMENDATIONS


2. That the General Assembly approve the following Worldwide Outreach program for 1987:

   - Christian Education: $227,850 (24.5%)
   - Foreign Missions: 393,390 (42.3%)
   - Home Missions and Church Extension: 308,760 (33.2%)
   - Sub-total: $930,000 (100.0%)
   - New Horizons: 90,000
   - Coordination: 30,000
   - Total 1987 Worldwide Outreach: $1,050,000

3. That the General Assembly readjust the Committee’s 1986 approved budget downward by $1,500 to $40,000 to simplify the accounting process.
VIII ELECTIONS

The terms of the Rev. Peter A. Lillback and Ruling Elder Arthur J. Schwab expire at this Assembly. Under Standing Rule X.3., both are eligible for reelection. Under the same rules, this Assembly must elect one minister and one ruling elder to the Class of 1989.

APPENDIX

(See following pages for tables and charts illustrative of this report)

Worldwide Outreach
Receipts and Budgets 1979-1985 .................................................. Figure 1, Table 1
1985 Source of funds ................................................................. Figure 2
1985 Use of funds ................................................................. Figure 3
Sources of funds 1985-1987 .................................................. Figure 4, Table 2
Use of funds 1985-1987 .................................................. Figure 5, Table 3

Revenues and Expenses
Worldwide Outreach: Combined General Funds ......................... Table 4
Committee on Christian Education ........................................... Table 5
Committee on Foreign Missions ........................................... Table 6
Committee on Home Missions and Church Extension .................. Table 7
New Horizons ................................................................. Table 8
Committee on Coordination .................................................. Table 9

Budgets Approved by General Assembly (allocated by Committee)
1972-1985 ................................................................. Figure 6, Table 10
### Table 1

**Worldwide Outreach**

Total Budgets and Receipts: 1979 - 1985

<table>
<thead>
<tr>
<th>Year</th>
<th>Total WWO Receipts</th>
<th>Increase %</th>
<th>Total WWO Budget</th>
<th>Increase %</th>
<th>Receipts as % of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>695,074</td>
<td></td>
<td>750,000</td>
<td></td>
<td>92.7%</td>
</tr>
<tr>
<td>1980</td>
<td>822,915</td>
<td>10.4%</td>
<td>812,500</td>
<td>8.3%</td>
<td>101.3%</td>
</tr>
<tr>
<td>1981</td>
<td>839,561</td>
<td>2.0%</td>
<td>882,811</td>
<td>8.7%</td>
<td>95.1%</td>
</tr>
<tr>
<td>1982</td>
<td>782,714</td>
<td>-6.8%</td>
<td>1,000,000</td>
<td>13.3%</td>
<td>78.3%</td>
</tr>
<tr>
<td>1983</td>
<td>1,000,323</td>
<td>27.8%</td>
<td>972,150</td>
<td>-2.8%</td>
<td>102.9%</td>
</tr>
<tr>
<td>1984</td>
<td>934,779</td>
<td>-6.6%</td>
<td>962,415</td>
<td>-1.0%</td>
<td>97.1%</td>
</tr>
<tr>
<td>1985</td>
<td>938,057</td>
<td>0.4%</td>
<td>1,026,161</td>
<td>6.6%</td>
<td>91.4%</td>
</tr>
<tr>
<td>1986</td>
<td>(adopted)</td>
<td></td>
<td>23,839</td>
<td>2.3%</td>
<td></td>
</tr>
<tr>
<td>1987</td>
<td>(proposed)</td>
<td></td>
<td>1,050,000</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>Average:</td>
<td>40,497</td>
<td>5.9%</td>
<td>46,027</td>
<td>5.5%</td>
<td>94.1%</td>
</tr>
</tbody>
</table>

---

### Figure 1

**WWO: Receipts and Budgets**

1979 - 1985

- **Receipts:**
  - 1979: $0.65
  - 1980: $0.70
  - 1981: $0.75
  - 1982: $0.80
  - 1983: $0.85
  - 1984: $0.90
  - 1985: $0.95
  - 1986: $1.00

- **Budgets:**
  - 1979: $1.00
  - 1980: $1.05
  - 1981: $1.10
  - 1982: $1.15
  - 1983: $1.20
  - 1984: $1.25
  - 1985: $1.30
  - 1986: $1.35

- **Legend:**
  - □ Receipts
  - + Budget
Figure 2
WWO: 1985 Source of Funds

Reserves (13.7%)
Other (5.8%)
Non OPC (8.1%)
OPC (72.3%)

Figure 3
WWO: 1985 Use of Funds
(Program Services by Committee)

Chr. Ed. (16.0%)
For. Miss. (32.9%)
Home Miss. (21.9%)
New Hor. (6.0%)
Sppt. Serv. (23.2%)
Figure 4
WWO: SOURCES OF FUNDS
1985 - 1987

Table 2
WORLDWIDE OUTREACH
Sources of Funds

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>REVENUES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$938,057</td>
<td>$1,050,087</td>
<td>$1,155,854</td>
</tr>
<tr>
<td>Non OPC</td>
<td>104,939</td>
<td>92,700</td>
<td>92,700</td>
</tr>
<tr>
<td>Other</td>
<td>75,496</td>
<td>47,500</td>
<td>60,160</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$1,118,492</td>
<td>$1,190,267</td>
<td>$1,308,714</td>
</tr>
<tr>
<td>CASH RESERVES</td>
<td>$178,209</td>
<td>$341,439</td>
<td>$340,660</td>
</tr>
<tr>
<td>TOTAL SOURCES OF FUNDS</td>
<td>$1,296,701</td>
<td>$1,531,706</td>
<td>$1,649,374</td>
</tr>
</tbody>
</table>
Figure 5
WWO: Use of Funds
1985 - 1987

Table 3
WORLDWIDE OUTREACH
Use of Funds

<table>
<thead>
<tr>
<th>Program Expenses:</th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$207,470</td>
<td>$244,010</td>
<td>$282,230</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>426,314</td>
<td>470,175</td>
<td>491,334</td>
</tr>
<tr>
<td>Home Missions &amp; Church Ext.</td>
<td>284,199</td>
<td>387,544</td>
<td>425,284</td>
</tr>
<tr>
<td>New Horizons</td>
<td>77,459</td>
<td>80,067</td>
<td>90,752</td>
</tr>
<tr>
<td></td>
<td>$995,442</td>
<td>$1,181,796</td>
<td>$1,289,600</td>
</tr>
</tbody>
</table>

| Supporting Services:                      | $301,259    | $349,910      | $359,774       |
|                                           |             |               |                |
| Total Funds Used:                         | $1,296,701  | $1,531,706    | $1,649,374     |

CE | CFM | CHMCE | NH | SpptServ.
### Table 4

**WORLDWIDE OUTREACH**

Combined General Funds: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$938,057</td>
<td>$1,050,067</td>
<td>$1,155,854</td>
</tr>
<tr>
<td>Non OPC</td>
<td>104,929</td>
<td>92,700</td>
<td>92,700</td>
</tr>
<tr>
<td>Other</td>
<td>75,496</td>
<td>47,500</td>
<td>60,160</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$1,118,492</td>
<td>$1,190,267</td>
<td>$1,308,714</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$207,470</td>
<td>$244,010</td>
<td>$282,230</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>426,314</td>
<td>470,175</td>
<td>491,334</td>
</tr>
<tr>
<td>Home Missions &amp; Church Ext.</td>
<td>284,199</td>
<td>387,544</td>
<td>425,284</td>
</tr>
<tr>
<td>New Horizons</td>
<td>77,459</td>
<td>80,067</td>
<td>90,752</td>
</tr>
<tr>
<td><strong>Total Program Services</strong></td>
<td>$995,442</td>
<td>$1,181,796</td>
<td>$1,289,600</td>
</tr>
<tr>
<td>Supporting Services</td>
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<td></td>
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</tr>
<tr>
<td>Christian Education</td>
<td>$39,462</td>
<td>$43,450</td>
<td>$48,320</td>
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<tr>
<td>Foreign Missions</td>
<td>124,783</td>
<td>135,156</td>
<td>141,241</td>
</tr>
<tr>
<td>Home Missions &amp; Church Ext.</td>
<td>111,087</td>
<td>131,304</td>
<td>140,213</td>
</tr>
<tr>
<td>Coordination</td>
<td>25,927</td>
<td>40,000</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td>$301,259</td>
<td>$349,910</td>
<td>$359,774</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>$1,296,701</td>
<td>$1,531,706</td>
<td>$1,649,374</td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td>($178,209)</td>
<td>($341,439)</td>
<td>($340,660)</td>
</tr>
</tbody>
</table>

**Funding of deficit:**

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>From CCE cash reserves</td>
<td>$5,791</td>
<td>$36,660</td>
<td>$55,000</td>
</tr>
<tr>
<td>From CFM cash reserves</td>
<td>49,780</td>
<td>90,941</td>
<td>61,575</td>
</tr>
<tr>
<td>From CHMCE cash reserves</td>
<td>112,222</td>
<td>213,838</td>
<td>224,085</td>
</tr>
<tr>
<td>From CoC cash reserves</td>
<td>10,446</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Deficit funded</strong></td>
<td>$178,209</td>
<td>$341,439</td>
<td>$340,660</td>
</tr>
</tbody>
</table>

**Notes:**

1985 "Actual": Based on Committees' reported figures with totals reconciled to Auditor's reports.

1986 "Approved": Based on Committees' reported figures which may reflect differences due to rounding.

1987 "Requested": Based on amounts requested by the Committees in their annual reports. The Committee on Coordination recommends a total 1987 WWO budget of $1,050,000, allocated as set forth on page 406.
Table 5

COMMITTEE ON CHRISTIAN EDUCATION
Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$214,940</td>
<td>$241,800</td>
<td>$253,890</td>
</tr>
<tr>
<td>Non OPC</td>
<td>2,345</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Bequests</td>
<td>1,128</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Interest</td>
<td>14,087</td>
<td>8,500</td>
<td>9,500</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>11,980</td>
<td>0</td>
<td>11,950</td>
</tr>
<tr>
<td>Total Revenues</td>
<td>$244,460</td>
<td>$250,800</td>
<td>$275,550</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministerial training</td>
<td>$44,694</td>
<td>$50,000</td>
<td>$57,100</td>
</tr>
<tr>
<td>Leadership training</td>
<td>2,776</td>
<td>3,970</td>
<td>4,902</td>
</tr>
<tr>
<td>Publication - GCP</td>
<td>160,000</td>
<td>190,040</td>
<td>220,228</td>
</tr>
<tr>
<td>Total Program Services</td>
<td>$207,470</td>
<td>$244,010</td>
<td>$282,230</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion</td>
<td>$5,276</td>
<td>$8,215</td>
<td>$8,821</td>
</tr>
<tr>
<td>General &amp; administrative</td>
<td>34,186</td>
<td>35,235</td>
<td>39,499</td>
</tr>
<tr>
<td>Total Supporting Services</td>
<td>$39,462</td>
<td>$43,450</td>
<td>$48,320</td>
</tr>
<tr>
<td>New Horizons deficit</td>
<td>$3,319</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$250,251</td>
<td>$287,460</td>
<td>$330,550</td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td>($5,791)</td>
<td>($36,660)</td>
<td>($55,000)</td>
</tr>
</tbody>
</table>

**Funding of deficit:**
- Depreciation expense: $3,362
- Capital expenditures: (10,680) (4,000) (2,000)
- Transfer from reserves: 13,089 40,660 51,772
- Deficit funded: $5,791 $36,660 $55,000

Note: The salary and benefits paid to the General Secretary have been allocated as follows: 50% to New Horizons; 32% to CCE Administration; 5% to CCE Training; and 13% to CCE Promotion.
## Table 6
### COMMITTEE ON FOREIGN MISSIONS
#### General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$370,160</td>
<td>$393,390</td>
<td>$450,000</td>
</tr>
<tr>
<td>Non OPC</td>
<td>95,928</td>
<td>90,000</td>
<td>90,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>35,259</td>
<td>31,000</td>
<td>31,000</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td><strong>$501,347</strong></td>
<td><strong>$514,390</strong></td>
<td><strong>$571,000</strong></td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary support</td>
<td>$426,314</td>
<td>$470,175</td>
<td>$491,334</td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administration</td>
<td>$101,795</td>
<td>$106,555</td>
<td>$111,351</td>
</tr>
<tr>
<td>Promotion</td>
<td>22,988</td>
<td>28,601</td>
<td>29,890</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td><strong>$124,783</strong></td>
<td><strong>$135,156</strong></td>
<td><strong>$141,241</strong></td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$551,097</strong></td>
<td><strong>$605,331</strong></td>
<td><strong>$632,575</strong></td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td>($49,750)</td>
<td>($90,941)</td>
<td>($61,575)</td>
</tr>
<tr>
<td><strong>Funding of deficit:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfer from Galloway Fund</td>
<td>$22,260 }</td>
<td>$90,941</td>
<td>$61,575</td>
</tr>
<tr>
<td>Transfer from Capital Fund</td>
<td>27,234 }</td>
<td>$90,941</td>
<td>$61,575</td>
</tr>
<tr>
<td>From General Fund</td>
<td>256 }</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Deficit funded:</strong></td>
<td><strong>$49,750</strong></td>
<td><strong>$90,941</strong></td>
<td><strong>$61,575</strong></td>
</tr>
</tbody>
</table>

Note: The salary and benefits paid to the General Secretary have been allocated as follows: 80% to Administration; and 20% to Promotion.
Table 7
COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th>REVENUES</th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC</td>
<td>$266,836</td>
<td>$294,810</td>
<td>$331,212</td>
</tr>
<tr>
<td>Non OPC</td>
<td>6,666</td>
<td>2,200</td>
<td>2,200</td>
</tr>
<tr>
<td>Other</td>
<td>6,848</td>
<td>8,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Auditor's adjustment</td>
<td>2,714</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td><strong>$283,064</strong></td>
<td><strong>$305,010</strong></td>
<td><strong>$341,412</strong></td>
</tr>
<tr>
<td>EXPENSES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church planting</td>
<td>$232,027</td>
<td>$339,423</td>
<td>$374,483</td>
</tr>
<tr>
<td>Evangelism</td>
<td>38,486</td>
<td>37,271</td>
<td>41,901</td>
</tr>
<tr>
<td>Specialized ministries</td>
<td>12,000</td>
<td>9,000</td>
<td>7,000</td>
</tr>
<tr>
<td>Other operations</td>
<td>1,686</td>
<td>1,850</td>
<td>1,900</td>
</tr>
<tr>
<td><strong>Total program services</strong></td>
<td><strong>$284,199</strong></td>
<td><strong>$387,544</strong></td>
<td><strong>$425,284</strong></td>
</tr>
<tr>
<td>Supporting Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion</td>
<td>$15,970</td>
<td>$25,065</td>
<td>$28,443</td>
</tr>
<tr>
<td>Office Staff</td>
<td>40,214</td>
<td>52,770</td>
<td>55,408</td>
</tr>
<tr>
<td>Administration</td>
<td>45,875</td>
<td>53,469</td>
<td>56,362</td>
</tr>
<tr>
<td>Auditor's adjustment</td>
<td>228</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td><strong>Total Supporting Services</strong></td>
<td><strong>$111,087</strong></td>
<td><strong>$131,304</strong></td>
<td><strong>$140,213</strong></td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$395,286</strong></td>
<td><strong>$518,848</strong></td>
<td><strong>$565,497</strong></td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td><strong>($112,222)</strong></td>
<td><strong>($213,838)</strong></td>
<td><strong>($224,085)</strong></td>
</tr>
</tbody>
</table>

| Funding of deficit: | | | |
| Transfer from Galloway Fund | $0 | $44,668 | $98,834 |
| Transfer from Contingent Fund | 98,868 | 168,970 | 125,251 |
| From General Fund | 13,354 | NA | NA |
| **Deficit funded:** | **$112,222** | **$213,838** | **$224,085** |

Note: The salary and benefits paid to the General Secretary have been allocated as follows: 1/2 to Administration; 1/4 to Church Planting; and 1/4 to Promotion.
### Table 8

**NEW HORIZONS**  
Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$74,140</td>
<td>$80,067</td>
<td>$90,752</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$77,459</td>
<td>$80,067</td>
<td>$90,752</td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td>($3,319)</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>

Note: The Committee on Christian Education provided funds to cover the 1985 deficit.

### Table 9

**COMMITTEE ON COORDINATION**  
General Fund: Revenues and Expenses

<table>
<thead>
<tr>
<th></th>
<th>Actual 1985</th>
<th>Approved 1986</th>
<th>Requested 1987</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions - OPC</td>
<td>$11,981</td>
<td>$40,000</td>
<td>$30,000</td>
</tr>
<tr>
<td>Interest</td>
<td>620</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,880</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>$15,481</td>
<td>$40,000</td>
<td>$30,000</td>
</tr>
<tr>
<td><strong>EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Services</td>
<td>$25,927</td>
<td>$40,000</td>
<td>$30,000</td>
</tr>
<tr>
<td><strong>EXCESS (deficit)</strong></td>
<td>($10,446)</td>
<td>$0</td>
<td>$0</td>
</tr>
<tr>
<td>Funding of deficit:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From General Fund</td>
<td>$10,446</td>
<td>$0</td>
<td>$0</td>
</tr>
</tbody>
</table>
Figure 6

Budgets Approved by the GA: 1972-1985

Table 10

Percentage Distribution of Budgets
Approved by the General Assembly
1972 - 1986
REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

The Committee has held two meetings since the previous General Assembly - October 24-25, 1985, and January 28, 1986.

The officers of the Committee are the Rev. Messrs. John P. Galbraith, Chairman, and Jack J. Peterson, Secretary.

I CONTACT WITH OTHER CHURCHES

A. Churches in Official Contact

Our church has official contact, in various degrees, with other churches through our membership in the North American Presbyterian and Reformed Council (NAPARC) and in the Reformed Ecumenical Synod (RES), and with churches that are not members of either of those organizations. We exchange fraternal delegates with nine churches on a regular basis.

1. Members of NAPARC
We exchange fraternal delegates on a regular basis, as arrangements can be made, with all these churches, of which there are now six including ourselves. Last year we sent fraternal delegates to the major assemblies of these churches as follows:

- Associate Reformed Presbyterian Church - Thomas E. Tyson
- Christian Reformed Church - Lewis A. Ruff, Jr.
- Korean American Presbyterian Church - Bruce F. Hunt
- Presbyterian Church in America - Robert W. Eckardt and LeRoy B. Oliver
- Reformed Presbyterian Church of North America - Steven F. Miller

2. Member churches of the RES
   a. We exchange fraternal delegates with the Christian Reformed Church and the Associate Reformed Presbyterian Church, which are also members of NAPARC.
   b. The Reformed Church in Japan is the only other RES-member church with which we exchange fraternal delegates.

3. Other churches
   Churches that are not members of either NAPARC or the RES with which we have contact are in both this country and abroad. We seek to exchange fraternal delegates with those in this country, but it is not usually feasible to do so with churches abroad, although invitations to do so are given and received. In the latter case a letter of greeting is usually sent.
   a. Churches to whose major assemblies we sent fraternal delegates in 1985 were:
      - Presbyterian Church in Korea (Hap Dong) - Korea Mission
      - Presbyterian Church in Korea (Kosin) - Young J. Son
      - Reformed Church in the U.S. - G. I. Williamson
   b. The Committee continues to correspond with certain churches abroad endeavoring to determine if we can and should recommend some form of official contact to the General Assembly. These are the Evangelical Presbyterian Church of Ireland, the Free Church of Scotland, the Netherlands Reformed Church ('buiten verbond'), the Reformed Presbyterian Church of Ireland, the Union Nationale Des Reformees Evangeliques Independentes De France.

4. Fraternal delegates enrolled at our 52nd (1985) General Assembly were from the following churches: Canadian Reformed Churches, Christian Reformed Church, Free Church of Scotland, Korean American Presbyterian Church, Presbyterian Church in America, Reformed Church in the U.S., and Reformed Presbyterian Church of North America.

B. Information Concerning the Churches
1. Associate Reformed Presbyterian Church

The Church has seven presbyteries, over 170 churches, and 31,738 communicant members. The 181st (1985) General Synod rejected a proposal to allow a committee to study the subject of the ordination of women to office and another to endorse the Presbyterian Evangelistic Fellowship. They maintained their membership in the RES. They also urged their congregations seeking pastors to 'give first consideration' to their own pastors.

They support 40 missionaris and 450 national employees in Mexico and Pakistan and are considering opening a third mission field. They did not divide Erskine College from the Seminary. Dr. William Kuykendall was added to the Seminary faculty.

2. Christian Reformed Church

The Synod of 1985

a. Adopted 'A Resolution on Disabilities' committing the church to care for the disabled
b. Sent a proposed 'Ecumenical Charter' to the churches for study and response
c. Postponed action until 1988 on the recommendation of the Interchurch Relations Committee to accept the invitation to membership by the World Alliance of Reformed Churches
d. Adopted a recommendation to inform the Reformed Church of South Africa (RCSA) that the relationship of Ecclesiastical Fellowship between the two churches was in grave danger (grounds were included). Synod further instructed the Interchurch Relations Committee to establish a joint committee of four, which shall include at least two multiracial members of the Synodical Committee on Race Relations, to enter into intensified exchange with the Committee on Race Relations of the RCSA.
e. Sent to the churches for response a new translation of the Canons of Dort, and adopted a new translation of the Belgic Confession
f. Synod declared that the biblical 'headship principle' as formulated by the Synod of 1984, namely, 'That the man should exercise primary leadership and direction-setting in the home and in the church (Acts of Synod 1984, Article 68, page 623) implies that only male members of the church shall be admitted to the office of minister and elder. Synod did not sustain the protest and appeals and personal appeals received. A pastoral letter was sent to the churches by the officers of the Synod relating the synodical decisions regarding women in office.
g. Established a committee to study the authority and function of elders and deacons and their interrelations in the assemblies of the church
h. United into one standing Board of World Ministries, the Board of World Missions and the Christian Reformed World Relief Committee The year 1985 saw the end of the publishing of the Dutch language weekly De Wachter

3. Korean American Presbyterian Church

The Church now has 11 presbyteries, 120 churches, 9,020 communicant members, 141 ministers, and 161 ruling elders. A new presbytery is that of Central-South America. They operate the Reformed Presbyterian Seminary in Los Angeles with 14 students.

The General Assembly

a. Examined and approved seven candidates for the ministry
b. Determined to conduct a Korean population survey with a goal of starting one church for each 100 Koreans or of planting 250 churches within the next five years
c. Resolved to translate Sunday School materials into Korean
d. Decided to send a missionary to Brazil
e. Determined to publish The First Decade of the KAPC
f. Concurred unanimously in the 'Golden Rule Comity Agreement' of NAPARC

4. Presbyterian Church in America

The 13th (1985) General Assembly

a. Decided not to pursue relations with the Reformed Ecumenical Synod
b. Decided to continue the study of possible relations with the National Association of Evangelicals
c. Adopted a modified form of the NAPARC 'Golden Rule Comity Agreement'
d. Adopted a position 'decrying' pornography. They will send a representative to the Third Consultation on Obscenity, Pornography, and Indecency

e. Appointed a committee to study Freemasonry

f. Continued studies on nuclear warfare, baptism, paedo-communion, salary structure of the General Assembly, and General Assembly structures

g. Inaugurated Dr. Paul Kooistra as new President of Covenant Theological Seminary

5. Presbyterian Church in Korea (Kosin)

The Church has about 1,000 congregations, about 600 ministers, and 84,098 communicant members.

The 35th General Assembly determined that Dang Goon Shrine erection will be opposed through signatures of all the members of the denomination. Dang Goon is a legendary figure from which, it is said, the ancestors of the Korean people have descended. There has been a strong movement among the non-Christian sectors and liberal churches to promote this issue for the sake of unifying the country.

6. Reformed Church in the United States

The 75th (1985) meeting of the Classis:

a. Welcomed three new congregations

b. Postponed the decision regarding adding the Canons of Dort and the Belgic Confession to its confessional standards

c. Received a committee report on the subject of Theonomy

d. Instructed its committee to develop detailed plans for the establishment of a seminary

e. Determined to continue full support of the Lendall Smiths in Taiwan

f. Continued its ministry to the Reformed Confessing Church in Zaire

g. Planned to meet next year as a classis; to then adjourn to meet as four classes, then come together to constitute themselves as a synod

7. Reformed Presbyterian Church of North America

The Synod of 1985:

a. Determined to continue work on revising the Book of Government

b. Reversed a decision of last year regarding non-RPCNA members on the Seminary Board; instead, a President's Advisory Council was approved

c. Celebrated the 175th Anniversary of the Seminary, the 5th oldest in the United States

d. Ruled that former Roman Catholics seeking membership should be baptized (rebaptized), but then ruled that this decision was for 'the general guidance of our sessions and not to be regarded as the inviolable rule of the church'

e. Continued to study ordination vow #8 which requires all ordained officers to totally abstain from alcoholic beverages and habit-forming narcotics

f. Adopted a special resolution opposing pornography and obscenity and pledged $1,000 per year for the next three years to the National Coalition Against Pornography

g. Appointed a committee to study the relationship of chaplains to the presbyteries

h. Approved the 'Golden Rule Comity Agreement' of NAPARC

II NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

The NAPARC held its eleventh annual meeting in Atlanta, Georgia, on November 20, 1985. Minutes of this meeting are in the files of the Committee. Our church was represented at the meeting by the Rev. Messrs. Larry G. Minninger and Bernard J. Stonehouse.

A. Fugitives from Discipline. The Council studied a report on 'Fugitives from Discipline' and recommended it to the churches in an amended form to be adopted by the NAPARC churches 'without change', as follows:

1. Our Mandate: A joint study of procedures to be followed in cases of applications for membership by persons, including ministers, who are fugitives from the discipline of other
2. Scriptural Basis: 'Being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all' (Ephesians 4:3-6). 'For just as we have many members in one body and all members do not have the same function, so we who are many, are one body in Christ, and individually members one of another' (Romans 12:4,5). (Cf: John 17:21; 1 Cor. 1:10-13, 12:1ff.)

3. Constitutional Basis: 'That the adopted basis of fellowship be regarded as a warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the constituent churches to advise, counsel, and cooperate in various matters with one another.' (See Constitution II, 2).

4. Corollary Precedent: 'Golden Rule' Comity Agreement (see section B below)

5. Principal Concerns:
   a. That we promote the unity, peace and purity of the churches with whom we have ecclesiastical fellowship in NAPARC in the matter of their mutual involvement in the transfer of members.
   b. That we develop greater knowledge of, respect for and communication with these congregations and denominations in the area of their ecclesiastical discipline.
   c. That we, while promoting goodwill between the churches, seek also to promote the growth and maturity of the persons involved through the positive application of church discipline.
   d. That we indicate to discipline members, by not ignoring another church’s discipline, that we believe that the judgment of a duly ordained body of elders may not be disregarded as though they were not acting for God in His church.
   e. That we demonstrate to all that the church of Christ is one, and that He has one law for all its parts.

6. Recommendations: Recognizing that the churches of NAPARC have occasionally unintentionally received members and/or ordained officers who were under various stages of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing that need for mutual freedom and openness on the part of the churches, we recommend that each denomination respect the other’s procedures of discipline and pastoral concerns as follows:
   a. Regular Transfer of Membership: That in the regular transfer of membership between NAPARC churches the session/consistory and/or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.
   b. Transfer with Irregularities:
      1. That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus enabling informal consultation between the pastors and/or elders of both churches.
      2. That such a person not be received officially until the judicatory of the receiving church has taken into serious account the discipline of and the information supplied by, the sending church.
      3. That such a person not be publicly received until the judicatory of the receiving church is satisfied that proper restitution has been made and/or reconciliation has been seriously attempted.
      4. That a ‘fugitive from discipline’ who no longer is a member of a church or who is no longer on the roll of a presbytery/classis shall not be received until the former judicatory has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.
   c. Recourse and Appeal: Where communication and/or action regarding the sen
ding/receiving of a member or ordained officer does not satisfy either the dismissing or receiving judicatory, communication may be made to the Interchurch Relations Committees of the churches involved with a view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis shall be granted speaking privileges to present its concerns on the floor of the judicatory of the other denomination.

7. Addendum: While the following matter is not included in the mandate but is corollary to it, we recommend:

That a congregation seeking to leave a NAPARC church to affiliate with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done.

B. 'Golden Rule' Comity Agreement.

With respect to the 'GOLDEN RULE COMITY AGREEMENT submitted to the member churches last year, all the NAPARC churches adopted it, but the Presbyterian Church in America (PCA) made some amendments before adoption, The Council approved an amendment adding the phrase 'and take great care in receiving members' after 'enlisting members' in Item I of the 'Golden Rule Comity Agreement'. The amended paragraph would now read:

We will be sensitive to the presence of existing churches and missions ministries of other NAPARC churches and will refrain from enlisting members and take great care in receiving members of those existing ministries.

The full text of the Agreement (as amended) is as follows:

'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 America 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 and take great care in receiving members of those 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.

C. Next Meeting: The next meeting of the Council is scheduled to be held on November 18 and 19, 1986, in Greenville, South Carolina. The Associate Reformed Presbyterian Church will serve as the host church.

D. The Interim Committee for the year 1985-1986 is:

Ruling Elder William Kuykendall, ARP, Chairman
The International Conference of Reformed Churches (ICRC) met in Edinburgh, Scotland, September 3-10, 1985, in St. Columba’s Church, the General Assembly Hall of the Free Church of Scotland. This was the second meeting of the ICRC, it having been constituted in 1982 in Groningen, the Netherlands. Observers present from the Orthodox Presbyterian Church were F. Kingsley Elder, John P. Galbraith, and Jack J. Peterson, who had been appointed by the Committee on Ecumenicity and Interchurch Relations in conjunction with the Committee on Reformed Ecumenical Synod Matters as authorized by the General Assembly.

A. Churches in attendance
1. MEMBER CHURCHES at the beginning of the Conference were:
   - The Canadian Reformed Churches
   - The Evangelical Presbyterian Church of Ireland
   - The Free Church of Scotland
   - The Free Reformed Churches of Australia
   - The Gereja Gereja Reformasi in Indonesia
   - The Reformed Churches in the Netherlands (Liberated)
   - The Presbyterian Church in Korea (Kosin)
2. RECEIVED AS MEMBER CHURCHES during the conference were:
   - The Free Church of South Africa
   - The Presbyterian Church of Eastern Australia
   - The Reformed Presbyterian Church in Ireland
3. Churches which sent OBSERVERS to the conference in addition to our own:
   - The Orthodox Presbyterian Churches of New Zealand
   - The Evangelical Reformed Church of Singapore
   - The Free Reformed Churches of North America
   - The Free Reformed Churches in South Africa
   - The Iglesia Evangélica Presbiteriana del Peru
   - The Dutch Reformed Church (South Africa)
   - The Reformed Church in Japan
   - The Free Church in India

B. PROGRAM
The major portion of the program consisted of the presentation of study papers by individuals, on predominantly theological topics. The topics grew out of the discussions at the prior conference in 1982. The papers were presented and discussed at the evening meetings and discussed again, if necessary, at the following morning and afternoon session. The papers were: 'The Doctrine of the Church in the Reformed Confessions', by Professor J. Faber of the Canadian Reformed Churches; 'Piety in the Book of Psalms', by Professor Dr. H. M. Ohmann of the Reformed Churches in the Netherlands (Liberated, Article 31); 'The Relationship of the Sacraments to New Life in the Spirit', by Professor Donald McLeod of the Free Church of Scotland; 'The Doctrine of the Covenants and the Reformed Confessions', by the Rev. John N. MacLeod of the Free Church of Scotland; and 'The Exercise of Interchurch Relations', by the Rev. J. Visscher of the Canadian Reformed Churches.

C. ACTIONS
There were also business sessions during the conference. Among the actions taken
were the appointment of two committees: (1) for a textual study of the early ecumenical creeds (e.g., Apostles', Nicene) with a view to proposing definitive translations for the use of the member churches, and (2) for missions, to investigate areas of mutual helpfulness in missions and missionary training. Another action set the next Conference to meet in mid-1989 in Canada (probably Vancouver, B.C.) with the Canadian Reformed Churches as the calling church.

D. OBSERVATIONS

1. The Conference and the member churches are serious about being Reformed. This was refreshing. The meeting reinforced the fellowship that exists among these churches.

2. At first glance, the topics of the evening addresses seem coldly doctrinal. But this is to misunderstand the earnestness of the participating churches in this new ecumenical endeavor. These are mainly separatist churches, with strong convictions and commitments, but from different Reformed traditions, who have come out of older, doctrinally indifferent churches for the sake of the truth. It is intensely important to them that they not only rejoice in areas of agreement but that they also seek out areas of disagreement for reconciliation in the light of God's Word.

3. There was no formal place in the agenda for discussion of the stance of evangelical Reformed churches on social issues such as apartheid and world hunger, although there was some interest expressed in considering these issues. The meeting structure of the ICRC is such as to permit such discussions at a future meeting, providing the matter is proposed by a member church far enough in advance to make it an agenda item (which would probably be introduced through an appropriate study paper). The list of member churches (see above) indicates the prospect of an interesting discussion of such issues at the 1989 ICRC meeting.

4. The ICRC is viewed as an alternative to the RES. It is safe to say, after conferring with a variety of representatives present, that most would seek membership in the RES if the GKN (Synodical) were not in it and if the RES would demonstrate a determination to adhere to its creeds. The GKN (Synodical) are the stumbling block to greater unity among Reformed churches.

5. The Conference reflected the fact that the ICRC is in its formative stages, seeking to find a modus operandi for both its organization and its meetings. Business was minimal, and was carried out in a loose, informal style. The lack of any regular parliamentary procedure in the business sessions brought home strongly the fact that rules of order, firmly but wisely used, provide greater freedom of discussion, protect the interests of both minorities and the majority, and result in decisions which generally are well defined and arrived at fairly. The effectiveness of future meetings of the ICRC, and in fact its usefulness as a cooperating body of like-minded churches, can surely be enhanced appreciably by the adoption of some straightforward body of standing rules for use at the next meeting.

6. A provision of the Constitution of the ICRC is that no church that is a member of the WCC may be a member of the ICRC. An amendment is being proposed to add the RES to that exclusion, though membership in such a non-Reformed body as the WARC (World Alliance of Reformed Churches) would not be ground for exclusion. To your delegates this fortifies the wisdom of the OPC policy, throughout our history, to avoid making lists, whether of alleged sinful practices or of proscribed churches.

7. The make-up of the member churches of the Conference is largely two groups: those associated with the GKN (Liberated, Article 31) and the presbyterian churches of Scottish/Westminster Assembly background and conviction, most notably the Free Church of Scotland. Associated with the Netherlands churches are the Canadian Reformed Churches, the Gereja Gereja Reformaci in Indonesia (a missionary product of the Netherlands churches), and the Free Reformed Churches of Australia. The presbyterians include the Free Church of Scotland, the Evangelical Presbyterian Church of Ireland, the Free Church in South Africa, the Presbyterian Church of Eastern Australia, and the Reformed Presbyterian Church of Ireland. Although the Korean Presbyterian Church (Kosin) is more a product of the work from the presbyterian churches in the United States, their membership in the ICRC is primarily due to the more recent influence from the Netherlands churches through two professors at their seminary and considerable financial support. Of the
observers, one was from the Netherlands tradition, while three were of Scottish background. The rest of the observers were unaligned.

8. Bearing all this in mind, there was a good spirit of friendliness between the various participants, including representatives of member churches, of churches seeking membership, and of observing churches. There was a most commendable gracious spirit in discussions of differences, without any apparent rancor or hostility. This was made possible by the basic doctrinal agreement of all participants. It was good to have the men from the smaller new churches from Asia, Africa, and the South Pacific, and to be able to speak with them informally and to become acquainted with some of them and with their needs and their vision for their ministries.

9. As should be expected, there were differences among the churches of the two traditions. Some that surfaced and were in the background at the Conference were:

a. The differences between churches adhering to the three forms of unity and those adhering to the Westminster standards in the area of church government or polity. The continental churches see only the local congregation as the church, whereas presbyterians recognize the church as existing not only locally, but also regionally, nationally, and universally; thus the insistence of the continental churches that they are federations of churches and not church; e.g. the Canadian Reformed Churches, and not the Canadian Reformed Church. The continental brothers feel that we presbyterians hold to a form of hierarchicalism whereas presbyterians feel that they tend to congregationalism.

b. This difference in church polity also results in a difference in the ultimate goal of interchurch relations. For the Reformed churches that goal is one national church with sister churches (or churches in correspondence) in other countries. The goal of presbyterians is that of one world-wide presbyterian/Reformed church.

c. Another area of difference within the churches is the covenant. Because of the disruption in the Netherlands which occurred in 1944, the liberated churches have a highly articulated doctrine of the covenant and see it as a teaching of Scripture which has far-reaching implications for Christian life and thought. One of the Scottish speakers spoke of the danger of using one doctrine as the 'architectonic' framework for the whole of theology.

10. The Article 31 churches have held to the idea that there can be only one true church in each nation, based on the distinction in Article 29 of the Belgic Confession. The Westminster Confession in Chapter 25 recognizes that distinction between the true and false church but confesses also that the true churches are more or less pure, recognizing that true churches have degrees of purity. This complicates the whole matter for us. The Liberated churches have drawn strict rules of correspondence with other churches based on their understanding of the distinction in the Belgic Confession. They are now beginning to question the suitability of those rules for all circumstances of interchurch relations. An instance demonstrating that is the membership of two Irish churches and two Australian churches in the ICRC. They are also finding that presbyterians have not been bound by such restrictive rules.

An example of these rules is the following, presented by the delegates of the GKN (Liberated) at the Conference, under the title 'Rules to Enter Into and Maintain Relations with Churches Abroad':

2. How to start relations

a. Relations with churches abroad shall be started only when after a shorter or longer period of getting acquainted, particularly by means of mutual deputees, the general synod has made sure that these churches have not only accepted the reformed confession from the Word of God but also live up to their standards as well in doctrine as in liturgy, government of the church and discipline.

b. While getting acquainted it shall be taken into account that Christ, our Lord, gathers his church from and among nations which differ because of their geographical situation, history and culture. Therefore churches abroad shall not be denounced on account of minor divergencies in regard to the way they have expressed themselves in their standards of reformed doctrine nor shall they be rejected by reason of nonessential differences in liturgy, church government and discipline.
c. If a church maintains relations with other churches, associations, alliances or leagues, careful attention shall be given to the question what such relations mean to the church concerned in order that according to the result of this investigation may be assessed the meaning and the value of and eventual relation with our churches and also thus may be decided about the manner in which to start.

d. Owing to the disintegration through sin the possibility of relations with more than one ecclesiastical federation in one country cannot be entirely excluded. Whenever there is a situation of a double relationship it shall not be taken for granted, for Christ has commanded his people to be one.

3. Practicing relations

When relation with a church abroad is started it shall be practiced in keeping with a few rules which shall serve the reformed churches to stay together in the profession of the Word of God and to help one another to be witnesses in this world of the Lord Jesus Christ in words as well as in conduct. At least the following rules will apply:

a. The churches shall mutually give heed to each other's doctrine, church government, liturgy, and discipline.

b. The churches shall receive each other's delegates in their general synods or assemblies and invite them to serve as advisers as far as possible. They will also inform one another of the decisions of their general synods or assemblies and do so, where it is meaningful, by forwarding the Agenda or Acts and at least by information concerning those decisions which are relevant for the churches concerned.

c. In case of modifications of liturgical forms or of rules of church government, if these are of a doctrinal nature, the church concerned shall lay the matter before the churches with which they maintain ecclesiastical fellowship. This shall be effected at such a time that consultations can take place before decisions are made.

d. If, though unexpected, deviation from the reformed standards either in doctrine or in liturgy or discipline would become apparent, the church concerned shall be spoken to about the matter in order that it may be assisted in resisting the error. If, however, the error becomes permitted or even sanctioned such a church shall be alerted as to the consequences of her behavior as well for herself as for her relations with other reformed churches, which might be suspended or even cut off.

4. Further engagements

a. In principle the practice of intercommunication of churches also means acceptance of each others letters of testimony and admission to the sacraments on presentation of such letters. In principle it furthermore means the admission of each other's ministers to the pulpit with observance of the rules accepted for such an admission by the receiving churches.

b. This does not exclude that in this matter of admission to each other's pulpits, special rules may be agreed upon with certain churches abroad, as will be necessary in case of double relationships as mentioned above.

c. General Synod will, if possible after having obtained advice of deputees, decide from case to case what action will be taken and which special stipulations should be made.'

E. Conclusions

1. The obvious desire of all participants to be faithful to their commitment to the Reformed confessions unless they are proven to be unbiblical, rather than try to evade the confessions as is being done in some RES churches, made Christian fellowship easy and satisfying.

2. There was also, on the part of some, a certain smugness that would discourage vitality in both doctrine and church life, as well as a degree of unawareness of needs and opportunities for witness and service in today's complex world.

3. The next meeting of the Conference being scheduled for 1989, a year after the next RES meeting, and there being no way for a church to be received between meetings, there is no urgency for our church to give active consideration to membership in the ICRC at this time, though its activities should be carefully observed in the meanwhile.
IV INVITATION TO JOIN THE PRESBYTERIAN CHURCH IN AMERICA

Introduction

This report is the culmination of work of this Committee, since 1978, on the matter of joining the witness and life of the Orthodox Presbyterian Church with that of the Presbyterian Church in America. But it is more than that, for it is also the result of the thinking and experience of the Committee and the Church, over many years, on the whole subject of the unity of Christ's church.

We are all bound by Scripture (see the section below on Biblical Principles of the Unity of the Church) to experience for ourselves and to display to the world the fullest unity of mind and spirit, rooted in the Word of God, that is possible for us. With that before us we see churches that have little in common trying to act as if they have unity, while other churches that have much in common act as if they have little or no unity. Your Committee believes that the Word of God requires us to avoid both errors and, in particular, to avoid the latter in our consideration of the gracious invitation that is before us. For your Committee believes that our two churches have very much in common.

One of the endeavors of the Committee as it considered this matter has been to discern the extent of our similarity. We have done this by exploring documents and past and current history, by encouraging sessions, presbyteries, and members to seek fellowship with the PCA; and by ourselves practicing such fellowship. In the Committee's endeavors it has sought not to draw conclusions from isolated events but to try to see the whole picture, as it were, to learn its character. Inasmuch as all churches are constantly changing we have sought to understand the direction in which changes in the PCA are moving. As importantly we have sought to apply similar tests to our own church. The succinct analyses of PCA and OPC strengths and weaknesses below - drawn from our earlier report - No. 3, July 26, 1985 - is a partial result of those attempts. We believed that to be necessary in order to give as clear an understanding of the PCA as we could.

In other words, we have sought to state biblical principles of church unity that bear upon the joining together of churches, and then sought to apply those principles to the invitation on the basis of what we understand the PCA and the OPC to be. From our conclusions on those matters flowed the next question: are the two churches sufficiently compatible that an acceptance of the invitation would produce unity along with union?

On the matter of unity your Committee had to be not only aware of the possibility of disunity in the united church, possibly resulting, as has happened in the course of church history, in a later division after union. But also we have had to be sensitive also to the possible disunitizing effect on our church that the joining might produce. Thus the question: Would joining the PCA, in the name of unity of the church, be the avenue to disunity in our own church?

But regardless of all of these considerations the biblical given, as your Committee sees it, remains: If we may join, we must.

The Committee came to the conclusion that there are only two real alternatives for action by this Assembly. The Committee has attempted to state them so that the Assembly may understand clearly what they are.

A. Documents Concerning the Invitation

1. The Invitation

Issuance of the invitation by the PCA reequired a two-thirds majority vote by the General Assembly and subsequent approval by three fourths of the presbyteries. The Eleventh (1983) General Assembly of the PCA voted, 441-220, to re-issue the invitation of
the Ninth General Assembly to the Orthodox Presbyterian Church to join with us under the terms of "The Revised Joint Statement". (The vote of the Ninth General Assembly had not been approved by the required 75% of the presbyteries).

The proposal to the presbyteries - 'Shall the Presbyterian Church in America receive the Orthodox Presbyterian Church under its jurisdiction?' - was approved by 29 of the 38 presbyteries.

Under date of May 7, 1984, our church was officially notified of these actions and informed that 'the invitation...is hereby officially extended to the Orthodox Presbyterian Church'. (See Minutes, 51st [1984] General Assembly, p.21.)

2. Supplementary Statement

In the course of the deliberations of representative committees of the Presbyterian Church in America (hereafter PCA), the Reformed Presbyterian Church, Evangelical Synod (RPCES), and the Orthodox Presbyterian Church (OPC) in 1978-81, they approved a 'Joint Statement' that was intended to explain the intent and effect of the joining and receiving.

After the RPCES had been received and the PCA later issued its invitation to the OPC, the PCA Committee on Interchurch Relations revised the Joint Statement so as to make it suitable for receiving one church, instead of two as it had been constructed originally. It was referred to, by the Eleventh General Assembly as 'the Revised Joint Statement' (see above) but it was the work of the PCA Committee alone, as indicated in the prefatory paragraph of the Statement below. The Statement follows:

'(The Statement below was adopted jointly and severally at the March 3-6, 1981, joint meeting in Atlanta, GA and has been modified by the PCA Subcommittee on Interchurch Relations to fit present circumstances.)

'With joy and thankfulness to the Lord of the Church we recognize that our churches have a common and sincere commitment to the inerrant Word of God and to the Westminster Standards as faithfully expressing the system of truth taught in the Holy Scripture. Further, we recognize that our churches are Presbyterian in their order and practice. But above all, we find clear evidence that each of our churches desires to be faithful to our primary standard, the Bible, and to our secondary standards as true to the Bible. We acknowledge our weaknesses and failures but are one in our commitment to obey the Lord Jesus Christ in his rule over us through his Word and Spirit.

'We recognize, however, that due in part to differences of historical development, there are differences among us as to how our common Presbyterian convictions are applied in practice. We have given careful attention to those that have been referred to us, and we have provided a comparison of similarities and differences that we have discussed. No doubt there are variations of practice that have little or no theological significance but would require mutual forebearance and understanding during a period of adjustment in the augmented church. It is also true that there are differences of emphasis among our churches that are to be found within each of them as well as between them; some of these have their roots deep in the history of Presbyterianism.

'It is apparent to us that, just as within our churches there has been a deep and continuing desire to be constantly reforming ourselves in conformity to the Word of God, so, too, in the augmented Presbyterian Church in America this commitment would be not only continued but heightened by the reception of the OPC. The OPC, whose ministry would be joined to that of the PCA, would be called upon to follow the faith and order of the church that they enter; the PCA, on the other hand, would further strengthen its life and witness by welcoming the insights and experience represented by the OPC and seeking to profit from differences in striving for a more perfect biblical faith and practice. In receiving this denomination the PCA recognizes the history of the denomination as part of her total history and receives its historical documents as valuable and significant materials which will be used in the perfecting of the church.
We, therefore, as committees of our churches, recognize that unity of faith and practice which our churches have through the grace of God. This unity must draw us together as the body of Christ and enable us to remove the barriers that would prevent us from full communion of life and love in an undivided church. We also recognize our need for the grace of the Spirit and the love of Christ as we seek to reconcile differences and remove practical barriers. We, therefore, do severally and jointly:

'1. Commend to our respective churches that we become one in organization in accordance with the invitation of the Presbyterian Church of America:

2. Urge upon our respective churches the necessity of resolving in the thus-augmented church the differences among us, and others that may arise, in kindness and forthrightness begotten of love, with the determination that by grace of the Spirit of God through the teaching of the Word we shall 'all come in the unity of the faith and of the knowledge of the Son of God...the measure of the stature of the fullness of Christ'. (Eph. 4:13).

And further we, as committees of our respective churches, do severally and jointly agree that the above committee of the Orthodox Presbyterian Church recommend to its Assembly in 1984 that the necessary constitutional actions be taken to begin the process required to join the Presbyterian Church in America in accordance with its invitation; that the above-named committee of the Presbyterian Church in America shall recommend to its Assembly in 1983 that the necessary constitutional actions be taken to begin the process of inviting and receiving the Orthodox Presbyterian Church under its jurisdiction; that if the two churches approve the joining and receiving, the procedures elsewhere be followed for the assimilation of the several agencies of the Orthodox Presbyterian Church into the Presbyterian Church in America; that out of respect for the OPC's integrity the approval of its acceptance of the invitation shall be understood to honor such commitments as the church may have and to continue the ministries presently conducted by the OPC subject to the review of the permanent committees and approval of subsequent general assemblies; and that the assimilation of agencies shall endeavor to provide for the just treatment of those who may not be able, for reasons of conscience, to participate in the acceptance of the invitation.'

3. Later Developments

a. Since the issuance of the invitation, with approval of the Statement, the Thirteenth (1985) General Assembly of the PCA has restricted its previous commitment in the Statement, 'to honor the commitments of the Orthodox Presbyterian Church', by the following decision:

That the General Assembly no longer pursue consideration of membership in the Reformed Ecumenical Synod in any form, and declare that it will only become affiliated with the RES or any other interchurch body by the deliberate action of the General Assembly. In adopting this, the Assembly is clarifying its intention with regard to the clause in the Joint Statement of 1983 in relation to 'honor the commitments of the Orthodox Presbyterian Church'. Lest it be otherwise interpreted, the Assembly is declaring that this statement will not enter the PCA into membership in the RES in any form or for any period of time.'

b. Your Committee was informed by the PCA Committee, at our last joint meeting, that if the commitment of the Statement, '...the PCA...receives their historical documents as valuable and significant materials which will be used in the perfecting of the church' (emphasis ours), is to be considered it would have to be at the initiative of the OPC and by means of us gathering together those things that we believe would be useful.

B. Biblical Principles of the Unity of the Church

The Committee reviewed a statement on the "biblical basis of ecclesiastical union"
that was presented to the 28th General Assembly in 1961 by the Committee to Confer with Representatives of the Christian Reformed Church. The Committee was unable to approve that statement that has served us for nearly 25 years, but felt that it needed some expansion. Then, rather than abandoning that valuable statement, as such, and weaving its principles into one entirely new statement, the Committee adopted the earlier statement in its original form and adopted a further statement that both fortifies and extends the earlier statement.

1. The 1961 Statement, the Biblical Basis for Ecclesiastical Union

In ecclesiastical union two denominations join in submitting to one common form of government. Since ecclesiastical jurisdiction includes the maintenance of spiritual discipline, unity in polity requires agreement in the standards of faith and worship which such discipline maintains. Hence unification in polity, when properly sought and achieved, involves also unity in faith, discipline, and worship.

As we take account of the diversity that exists between denominations arising from differences of ethnic identity, cultural background, and historical circumstance the most conclusive evidence derived from Scripture is required to support the position that the obliteration of denominational separateness is an obligation resting upon these Churches of Christ. The differences that exist often manifest the diversity which the church of Christ ought to exemplify and make for the enrichment of the church’s total witness. If ecclesiastical union impairs this diversity, then it may be achieved at too great an expense and tends to an impoverishment inconsistent with the witness to Christ which the church must bear.

Though the diversity which manifests itself in differentiating historical development might appear to make ecclesiastical union inadvisable or even perilous in certain cases, yet the biblical evidence in support of union is so plain that any argument to the contrary, however plausible, must be false.

a. The Ethnic Universalism of the Gospel

In Christ there is now no longer Jew or Gentile, barbarian, Scythian, bond nor free (cf. Gal. 3:28; Col. 3:11). The New Testament does not suppose that the differences natural to individuals nor those arising from ethnic identity, cultural background, and historical circumstance are to be obliterated by the gospel. But it does mean that the unity of Christ transcends all diversity arising from language, race, culture, history. What is more, this unity embraces and utilizes all the diversity that is proper and this is created by God’s providence. If we should maintain that the diversity is in any way incapable with the unity of which the church is the expression, then we should be denying THAT unity which the ethnic universalism of the gospel implies. Implicit in the universalism of the gospel is the same kind of universalism in that which the gospel designs, the building up of Christ’s church.

b. The Universalism of the Apostolic Church

The church of the apostolic days embraces all nations, and kindreds, and peoples, and tongues. There is no evidence in the New Testament for the diversification of distinct denominations and anything tending to such diversification was condemned (cf. I Cor. 1:10-13). The emphasis falls upon the oneness of faith (cf. Eph. 4:5) and the oneness of the fellowship of the saints (cf. Eph. 4:2-4; 11-16; Phil. 2:2,3; 4:2).

c. Jesus’ Prayer for Unity (John 17:20,21)

It is a travesty of this text, as of all others bearing upon the unity of the church, to think of the unity for which Christ prayed apart from the unity in the bond of truth. Verse 21 must not be dissociated from verse 20. To divorce the unity for which Christ prayed from all that is involved in believing upon him through the apostolic witness is to sunder what Christ placed together. Furthermore, the pattern Jesus provides in this prayer - ‘as thou, Father, art in me and I in thee’ - makes mockery of the application of the text when unity is divorced from the characterization which finds its analogy in trinitarian unity and harmony.

But while these and other distortions of this text are to be shunned, the prayer of Jesus does bear upon our question in two respects.

(1). The fragmentation and consequent lack of fellowship, harmony, and cooperation which appear on the ecclesiastical scene are a patent contradiction of unity ex-
emplified in that to which Jesus referred when he said, 'as thou, Father, art in me and I in thee'.

(2). The purpose stated in Jesus' prayer - 'that the world may believe that thou hast sent me' - implies a manifestation observable by the world. Jesus prays for a visible unity that will bear witness to the world. The mysterious unity of believers with one another must come to visible expression so as to be instrumental in bringing conviction to the world.

d. The Unity of the Body of Christ

The church is the body of Christ and there is no schism in the body (cf. I Cor. 12:25). As in the human body, there is diversity in unity and unity in diversity (cf. I Cor. 12). The point to be stressed, however, is the unity. If there is unity it follows that this unity must express itself in all the functions which belong to the church. Since government in the church is an institution of Christ (cf. Rom. 12:8; I Cor. 12:28; I Tim. 5:17; Heb. 13:7, I Pet. 5:1,2), this unity must be expressed in government. The necessary inference to be drawn is that the government should manifest the unity and be as embrace in respect of its functioning as the unity of which it is an expression. A concrete illustration of this principle is the decree of the Jerusalem council (Acts 15:28,29; 16:4).

e. The Kingdom of Christ, etc.

(1). Christ is the head of the church. So ultimately there is the most concentrated unity of government in the church of Christ. He alone is King. Any infringement upon this sovereignty belonging to Christ is a violation of what is basic and central in the government of the church. It follows that all government in the church must adhere to the pattern of a cone which has its apex in Christ.

(2). Christ also instituted the apostolate with authority delegated from him (Matt. 16:18,19; cf. Jn. 20:21,23; Eph. 2:19-22). This apostolic authority is exercised now only through the inscripturated Word. But in the sphere of delegated authority the apostolate is supreme and will continue to be so to the end of time. This is the way the Holy Spirit, as the vicar of Christ, abiding in and with the church, exercises his function in accordance with Christ's promise. He seals the apostolic witness by his own testimony and illumines the people of God in the interpretation and application of the same.

(3). Subordinately, however, in terms of Matt. 16:19, the hegemony of the apostolate is undeniable and it exemplifies the descending hierarchy which Christ has established.

(4). There is also in the New Testament institution the delegated authority of the presbyterate, always subject to the apostolic institution, to the Holy Spirit who inspired the apostles (Jn. 16:13; 20:22), and ultimately to Christ as King and Head of the church, but nevertheless supreme in this sphere of government.

(5). Since all office in the church of Christ can be filled only by the gifts of the Spirit, this structural subordination of the government of the church to the rule of Christ functions in living reality as a fellowship of the one Spirit. Everyone who has the Spirit of Christ is thereby called as a good steward of the manifold grace of God to minister his spiritual gifts to all the saints, so far as he is given opportunity. In particular, those whose gifts are for rule in the church must exercise such gifts in the communion of Christ and his church.

When these principles of gradation and communion are appreciated, and when coordinated with other considerations already established, especially that of the unity of the body of Christ, we appear to be provided with a pattern that points to the necessity of making the presbyterate as inclusive as is consistent with loyalty to Christ and the faith of the gospel. In a word, we are pointed to the necessity of unity in government, a unity that is violated when churches of Christ adhering to the faith in its purity and integrity are not thus united. (End of report to the 28th General Assembly).

That statement has provided the Orthodox Presbyterian Church with principles that have guided us in the exercise of our ecumenical calling in the years since. Your Committee commends that statement to the church.

2. A Further Statement, Biblical Principles of the Unity of the Church
APPENDIX

a. The Nature of the Church

(1). The church is the covenant people of God - the body of people to whom God has made the promise to be their God and they to be his people and he to dwell with them. The church is the covenant people of God in all ages and among all nations.

(2). All those who believe the promise of God and their children and have had the promise sealed to them in baptism are to be recognized and treated as God's people, as members of the organized church.

(3). The church belongs to her covenant head Jesus Christ and 'there is no other head of the church but the Lord Jesus Christ' (Confession of Faith XXV,6).

(4). The work of the church, in fellowship with and in obedience to Christ, is divine worship, mutual edification, and gospel witness (Form of Government II,4), under the teaching and rule of elders.

(5). The Lord governs his church also through the application of his Word to the people by the Spirit as the Word is expounded and applied by the officers of the church (Ephesians 4:11-16).

b. The Unity of the Church

(1). The church finds its unifying principle in the covenant promise 'my dwelling place will be with them; I will be their God, and they will be my people' (Ezekiel 37:27, Leviticus 26:12). This finds fulfillment in Jesus as Emmanuel ('God with us', Matthew 1:23, John 1:14), who came as the mediator of the covenant of grace to redeem and purchase this people for his dwelling by his blood. The ultimate consummation of the promise is the new Jerusalem, the Bride of Christ (Revelation 21:3).

(2). The church must recognize, appreciate, and confess this fundamental unity of the covenant people of God, the body of Christ; which is a God-given creation and not a human achievement.

(3). The church, the visible organization, is described in the Bible as one church. God has given only one covenant of love (Deuteronomy 7:6-12) and has only one people of the covenant.

(4). In the New Testament this teaching of the unity of the people of God is sustained (see Ephesians 2:11-22 and 4:1-16). Yet the situation is different. No longer are the people of God circumscribed by ethnic, political, or geographical boundaries. All nations are to be discipled.

(5). This unity includes those people of God in past ages and also looks to the future and includes the people of God who will believe on his name (John 17:20-21).

(6). The gospel proclaimed by the apostles as the foundation of the church resulted in establishing churches as covenant communities in various locations, churches which were ruled by elders. These churches and these elders were not independent, but were one body united by Christ their head, by the abiding presence of the Holy Spirit, and by the covenant promise of God. The elders at Antioch and Jerusalem resolve a problem, under God, and their decision is binding on the churches (Acts 15, 16:4).

(7). The unity of the church is attained unto by growing in spiritual maturity (Ephesians 4:13). Unity and maturity are the result of mutual, loving admonition and joint submission to Scripture. Such maturity is manifested by speaking and acting the truth in love (Ephesians 4:15).

(8). Each member is essential to the body, and the growth of the body depends on the active participation of each part (Ephesians 4:13,16). The work of the officers of the church is to prepare the members for, and assist them in this work (Ephesians 4:11-12).

c. Toward Perfecting Biblical Unity

(1). The unity of the church is in Christ and it is both a given reality and also a requirement. The unity of the faith is both gift and mandate.

(2). The church is compelled to give expression to this reality and requirement, this gift and mandate, by actively seeking the promised goal, namely, that of being one body which serves the Lord in perfect peace, purity, and unity.

(3). The ultimate goal of the unity of the church is nothing less than one worldwide presbyterian/reformed church.

(4). The unity of the church is unity in Christ, unity in the gospel of Christ, 'uni-
ty of the faith and of the knowledge of the Son of God' (Ephesians 4:13). This Christ, this gospel, this faith and knowledge, the church must confess. It is summarized for us in our Confession of Faith.

(5). The present division into separate denominations is because of unfaithfulness to God as expressed in beliefs, teaching, and living, on the part of both individuals in the church and the churches that are contrary to the Word of God.

(6). We find ourselves in this sinful situation as we undertake to pursue the mandate to unity. There exists between us and all other churches a sinful disunity that demands reconciliation in a biblical way. This sin must be faced and removed so that true and full unity and fellowship of the church may be reached.

(7). In seeking actively the unity of the church, we must recognize several levels of separateness (i.e., degrees of purity) among the churches. There are presbyterian and Reformed churches that are more or less faithful. There are non-Reformed churches that are more or less faithful. There are also churches that have apostatized, and no longer have the right to be called church.

(8). In seeking unity with faithful presbyterian and Reformed churches:
   (a) There should be mutual agreement on what the gospel is. The churches must confess in their official documents of faith and life the same gospel.
   (b) There should be a relationship of ecclesiastical fellowship established in which official interchange may take place including the exchange of delegates at the meetings of the ruling bodies of the church.
   (c) There will be fellowship and cooperation in organizations, both domestic and international, which give expression to oneness of faith and life.
   (d) There then may take place the actual steps toward uniting. These include:
      (1'). The recognition of each other as true churches of Christ, more or less pure (Confession of Faith XXV,4), in which the marks of the church are found.
      (2'). Reconciliation between the bodies (the sin that is involved in the separate existence must be faced and resolved: this may be only the sin of separate existence; or a sin which has historical roots; or doctrinal error; or error in the life of the church).
      (3'). Self-examination on the part of each church. Agreement that the confession of the united church must be apparent in the life of the church.
      (4'). The offering of each church to the other for examination; willingness to give, receive and respond to reproof (2 Timothy 3:16-17); speaking and acting the truth in love (Ephesians 4:15).
      (5'). Agreement on the same ecclesiology and government of the church.
      (6'). Maintaining the peace, purity and unity of the churches.
   (e) There would then be the actual uniting into one organization.
   (9). There is also responsibility to call all churches, including our own, to faithfulness in order to seek the unity of the whole church.

C. Organizational Effects of Joining

1. Congregations
   a. All members and officers of the OPC congregations will be accepted in good standing.
   b. Property of local congregations belong, without question, as provided in the PCA constitution (BCO 25-9) to those congregations.

2. Presbytery boundaries
   a. A subcommittee of this Committee arranged with representatives of the PCA for a revision of boundaries of presbyteries to accommodate both churches; the result is the least disruptive of any that could be expected.
   b. The boundaries agreed upon provide, in accordance with PCA policy, geographical areas that are not within the boundaries of any presbytery. Churches in those areas are free to choose the presbytery with which they wish to affiliate. Mission to North America, any presbytery, any congregation, is free to start new work in these areas without presbytery approval.
c. A list of presbyteries, with combined OPC/PCA membership as they would likely be if the churches are joined, is attached to this report as Appendix A. Appendix B is a map showing the geographical boundaries of joined presbyteries and areas outside the boundaries of any presbytery (denoted 'OPEN' on the map). The map and the PCA information in the list were provided by the PCA.

3. General Assembly
   a. Charters, assets, liabilities, etc., of corporations of agencies of the OPC become the property of the PCA.
   b. Certain standing committees of the OPC will be retained in reduced form as advisory committees to the comparable committee of the PCA for two years; the General Secretary of the OPC's Committees on Christian Education and Home Missions and Church Extension, and the General Secretary and Controller of the Committee on Foreign Missions will be retained for at least one year, at their then-existing salary. The Stated Clerk of the General Assembly will serve as an associate clerk for two years.

4. Pensions
   The vested interest of each participant in the OPC Pension Plan would be preserved. The Pension Supplement Fund would be preserved so that those who would be receiving benefits from the Fund at the time of joining would continue to receive benefits under the present provisions at the then current rate until the Fund is exhausted.

5. Judicial Cases
   Judicial cases pending at the time of the joining shall be continued in the corresponding court of the PCA.

D. Facts Regarding the PCA
   1. Basis
      The Confession of Faith and the Larger and Shorter Catechisms of the PCA are identical to those of the OPC.
   2. Structure
      a. The government of the Presbyterian Church in America (PCA) is basically presbyterian.
      b. The Book of Church Order (BCO) claims to be a standard exposition of the teachings of Scripture (BCO 29-1). Nevertheless it contains many matters that are simply prudential, and it has undergone constant revision. As a result of the rapid growth of the church and its desire that the General Assembly be a 'grassroots' meeting, certain practices have arisen which the Committee believes to be questionable:
         (1). A rule that prevents committee members from succeeding themselves would seem to increase the influence of the committees' staffs.
         (2). The current proposal to rotate commissioners to the General Assembly over three years will further enhance the role of the committees' staffs who will attend every General Assembly.
         (3). Committees of Commissioners are the places where all questions before an assembly are discussed; it is difficult for us to see how the assembly can deliberate adequately on all questions due to the limitations placed on debate in the assembly. OPC observers do report, however, that meaningful debate does occur on the floor of the assembly, although it is far more limited than we are accustomed to.
         (4). The current proposal to establish a General Assembly Permanent Judicial Commission would disallow the assembly itself from considering judicial cases and from serving as the highest court of the church. This proposal was not adopted by the 1985 General Assembly and is still under study.
         (5). The large size and brief duration of the General Assembly are two reasons for the limits on debate and for the delegation of assembly business to the Committees of Commissioners and the Judicial Commissions. At the 1985 General Assembly a straw vote expressed overwhelming support for the idea of a representative assembly, though the size was not considered.
         (6). The General Assembly is composed of representatives of congregations, not of the presbyteries.
c. The relation between the General Assembly and its several agencies is similar to that of the Orthodox Presbyterian Church (OPC).

3. Support of Denominational Benevolences
   a. The PCA does not have a structure comparable to what is called Worldwide Outreach in the OPC, nor does it have a committee with the authority to do so for its assembly what the OPC's Committee on Coordination can do.
   b. The PCA requires denomination causes (and, in the case of foreign missions, individual missionaries) to raise substantial portions of their own support.
   c. The above differences between the PCA and OPC practice tend to jeopardize the continuation, in the event of joining and receiving, of the OPC's ministries of missions and Christian Education at their present level.

4. Faith and Life Character of the PCA
   a. It is committed to the Bible as the Word of God and to the Westminster Standards. This may be seen in such things as their joint venture in Great Commission Publications with the OPC, and the statement of Mission to North America to the First General Assembly that ‘from Holy Scripture we unhesitatingly affirm that the historic Reformed faith...requires vigorous evangelism to the end that God be glorified in the salvation of his elect’.
   b. There is a non-critical spirit which fosters a breadth of viewpoint in areas of thought and practice not specifically spoken to by the Westminster Standards.
   c. A large, though decreasing, proportion of the PCA is from a Presbyterian Church in the U.S. background and has a commitment to the theology of J. H. Thornwell. Your Committee was informed in a meeting with the Interchurch Relations Committee of the PCA that if the OPC should join the PCA a change in this orientation should not be expected.
   d. There are extensive and growing foreign and home missionary endeavors. These endeavors include involvement with non-Reformed organizations and competition with Reformed churches. The 1985 General Assembly of the PCA considered the statement on comity which had been recommended by NAPARC, and which was adopted by our 1985 General Assembly. The PCA modified that statement in two respects: (1) for the commitment to ‘refrain from enlisting members of...existing ministries’ of other NAPARC churches, it substituted ‘will take great care in receiving members of these existing ministries’ and, (2) in the commitment to communicate with the other churches ‘before initiating church planting activities in a community where NAPARC churches or missions ministries exist’ it changed the word ‘community’ to ‘neighborhood’. 
   e. Where discipline has been carried out in the church the results have been generally salutary. There seems to be, however, a lack of watchfulness in some parts of the church, and on some particular matters, as with ministers and ruling elders who should be helped to forsake such non-Reformed teachings as Arminianism and Dispensationalism and with those who should be taught the inconsistency of church membership and membership in the Masonic Lodge. In our joint meetings your Committee was told that there are lodge members in the PCA, that the numbers are not growing and that efforts to instruct the church in the matter would be acceptable but that judicial discipline would be divisive at this time. It should be noted, further, that the 1985 General Assembly erected a committee, in response to an overture, to study the teachings of Masonry and report to the next General Assembly.
   f. BCO 7-1, thus the official position of the PCA, states that the extraordinary officers’ and ‘extra ordinary gifts...related to new revelation have no successors since God completed his revelation at the conclusion of the Apostolic Age’. The Committee was informed that it is permissible to hold to the exercise of the gift of tongues as long as the tongues are regarded as non-revelatory.
   g. There was general admission in the PCA's Committee on Interchurch Relations, as well as on the part of others in the church, that the statement of the BCO 56-4, when baptized children ‘have reached the age of discretion, they become subject to obligations of the covenant: faith, repentance, and obedience’, could be improved.
h. The 1985 Assembly has proposed to the presbyteries that a section of the Rules of Discipline (38-2), which allows a communicant member to be transferred, at his own request, to the roll of non-communing members, be removed from the Form of Government.

i. One of the vows for ministers, ruling elders, and deacons provides: 'do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known...the change which has taken place in your views since the assumption of this ordination vow?'

j. The 1985 Assembly has proposed to the presbyteries that the fifth vow of church membership - in the Directory of Worship - 'Do you submit yourselves to the government and discipline of the Church...' be amended by adding the words, 'to the Word of God and' after the word 'yourselves'. Previously there has been no reference to Scripture in these vows.

k. In order to seek to shed further light on the nature of the PCA your Committee provides here a summary of perceived salient strengths and weaknesses of both the PCA and the OPC. These matters give indications not only of the present nature of the two churches but also the kinds of matters, whether unitedly as one church, or separately, that will have to be dealt with to establish true unity of faith and life.

**PCA**

**Strengths**
- Visibility
- Attractive name (though indistinguishable for the general public from the PCUSA)
- Vigorous evangelism
- Aggressive church extension and foreign mission programs
- Expressed commitment to Scripture and the Westminster Standards
- Expressed determination to instruct members in the Reformed faith

**Weaknesses**
- Delegation of judicatories' functions to commission
- Selective discipline
- Uneven indoctrination of new churches
- Problematical elements in the Form of Government
- Danger of loose subscription by officers
- Inadequate discussion at general assembly, a hindrance to mature biblically-based decisions
- Tendency toward domination of policy by staffs
- Methods of evangelism
- Opposing tendencies: bureaucracy/congregationalism
- Involvement with non-Reformed foreign mission agencies
- Loyalty to regional (southern presbyterian) distinctives

**OPC**

**Strengths**
- Commitment to the Reformed faith as the teaching of Scripture
- Theological and ecclesiastical stability that has had world-wide influence for the Reformed faith
- Practicing presbyterianism vs. hierarchical and congregational practice
- Church-oriented mission
- Willingness to expend prolonged time and effort to establish soundly-biblical bases for programs and actions
- Revised Form of Government
- Enrichment of the church by willingness to use the insights of other Reformed churches at home and abroad
- International Reformed ecumenical participation

**Weaknesses**
- No means of assuring Reformed training of candidates for the ministry
- No publication for exchange of opinion
Weakness in local evangelism
Growing ignorance of Church's reason for existence
Growing ignorance of the doctrine of the church
Frequent inadequate preparation of covenant children and adult candidates for communicant membership

E. Conclusion
1. Observations
   a. Your Committee observes that a great unity between the PCA and the OPC lies in a virtual wholehearted commitment by both churches to the Reformed Standards which they believe flow from the Word of God. The differences that appear to lie chiefly in the application of that Word to the churches' practices and traditions. Both churches need change (each is far, far from perfect, and each needs to recognize that). Your Committee believes that a successful union can be achieved if each church is willing to accept unity (and ultimately union) as an obligation to God, to state openly and frankly where it feels the need for change, and to be willing to accept the help of the other in laboring to come closer to conformity to God's Word. By the same token, if we are unwilling to search out God's Word together, in love for Christ and for one another, unity will never be achieved, and union would be destructive. Your Committee had achieved such understandings as these with the PCA's Ad Interim Committee several years ago, and the adoption of the 'Joint Statement' by the PCA General Assembly reflected that.
   b. Your Committee believes that changes cannot be expected to take place overnight, as it were. The Committee believes also that, as indicated in IV,D,11 above, the responsibility for change is not confined to one or the other of the PCA or OPC constitencies, as some might like to believe, but to both. What will bring the needful changes is unity in that devotion to God that is measured by his Word. There must be unity in believing that only if we follow God's way, and trust in him, will he perfect his work in us and through us. The Committee further believes that change does not begin with judicial discipline, as some might contend. Discipline is first of all the discipline of the Word as it is preached and taught in the pulpits and homes of the church.
   c. Your Committee does not believe that two churches must be identical before they can unite, nor that once united there can be no diversity. But it does believe that the churches, both before and after uniting, must be willing to subject their beliefs and practices and traditions to mutual examination under the light of the Word and Spirit of God, and to change where faithfulness to Scripture requires it. The Committee believes that the church cannot require identity where the Word of God does not require it; nor may the church permit diversity beyond the limits that it has accepted in its Standards. The key to a God-honoring union is the desire and firm determination on the part of all in a united church to follow the Word of God in all matters of faith and practice.
   d. The Committee would be remiss if it were not to take this opportunity to express thanks to both the Church and to our God: to the Church for its recognition of the importance of seeking unity in the church, for its willingness to provide the rather large costs of pursuing that unity, and for its understanding of the great amounts of time and work expended by the Committee members and the patience it has exhibited with the Committee's struggles in this matter; and to our God that in all of this process he enabled us, when there were differences of opinion, to discuss the issues and reach conclusions, not with rancor but with brotherly kindness.

We should be amiss also if we were not to express the hope to the General Assembly that the same spirit of understanding and love, and a patient seeking after unity, will prevail also in the Church as this report is received, in the Assembly as it deliberates on it, and again in the Church after the Assembly has made its decision.

2. Alternatives
   As the Committee worked through all of the considerations that were before it, some of which seemed to be in conflict, it constantly endeavored to come to one mind. Although that endeavor did not result in a positive recommendation to follow one course or another, as the Committee had hoped that it might, it enabled the Committee to con-
dense and clarify for itself and for the General Assembly what the Committee believes are the only two reasonable courses that the Church might follow in response to the invitation. Your Committee therefore determined to present to the Assembly those two possible courses of action as alternatives, without prejudice, and to recommend how, in the Committee's judgment, the Assembly may best consider them. The Committee believes that it would be inadvisable for the Advisory Committee to which this report will be referred to recommend to the Assembly the adoption of one alternative or the other, in view of the brief time that they will have to consider this many-faceted matter as a committee.

The alternatives are below, together with grounds that may be attributed in their support:

a. That this General Assembly propose to the presbyteries, in accordance with the Form of Government XXXII, Sections 3 and 4, that the Orthodox Presbyterian Church accept the invitation to join the Presbyterian Church in America, the effective date to be January 1, 1988.

Grounds
1. The invitation offers the OPC the opportunity to fulfill the mandate of our Lord. John 17:20-23; Ephesians 4:3,4; 4:13-16.
2. The PCA makes the same profession the OPC does and does so with demonstrated credibility.
3. While the PCA Book of Church Order differs from our church order at points, we could function effectively as Presbyterians under the PCA system.
4. Unity in belief and practice can only be effectively pursued as we share the same courts.
5. Union by the J and R method offers the opportunity for coming together with relative speed in contrast with prolonged merger discussions that promise no sure hope of fruition.
6. J and R offers an opportunity to demonstrate before the watching world that our churches are one in our commitment to Jesus Christ as Lord and King of the Church.
7. J and R offers the opportunity to share in the gifts and graces of our PCA brothers and sisters.
8. The size and name of the PCA are a distinct advantage especially in reaching out in home mission efforts.
9. Union would strengthen the desire of both churches to be a national Presbyterian Church, bringing together revitalized elements of the Presbyterian Church, both North and South.
10. Joining the PCA would provide us with geographically smaller, more workable presbyteries.
11. Joining the PCA would bring to greater fullness united efforts begun already in the ministries of Great Commission Publications and the Joint Chaplains' Commission.

b. That, in response to the gracious invitation of the Presbyterian Church in America, the General Assembly adopt the following resolution:

The 53rd General Assembly, meeting at Eastern College, St. Davids, Pennsylvania, does this day, June 1986, hereby RESOLVE that we express to the Presbyterian Church in America our deep appreciation for the invitation issued to us to join the Presbyterian Church in America; AND RESOLVE that we express our thankfulness to God for the forthright and firm stand that the Presbyterian Church in America has taken against the unbelief that has destroyed the clarity of witness to the gospel that has pervaded so many denominations of our day; AND FURTHER RESOLVE that we express our thankfulness, not only for the kinship that we feel with the Presbyterian Church in America in both its firm opposition to unbelief and the many commonalities and oneness of faith that we share together, but also for the desire that you have expressed that our oneness be furthered by now becoming one in structure, it being also our desire that we be together in faith and life. BE IT NOW RESOLVED (1) that this General Assembly inform the Fourteenth General Assembly of the Presbyterian Church in America that our church's search for full unity
with the Presbyterian Church in America up to this time, has not produced among us such oneness of mind that would permit us to respond affirmatively to your invitation without destroying the unity of our church in seeking unity with you, our beloved brethren and, (2) that we beseech you to understand our desire to preserve unity not only among our present church but also in the church that would result from the joining and receiving.

AND BE IT THEREFORE RESOLVED that this General Assembly inform the Presbyterian Church in America that (1) we humbly ask you to continue to consider with us in brotherly love how we may achieve at the earliest possible time that full unity that is both our shared obligation and hope, (2) that we should be favored if your General Assembly would arrange for representatives to meet representatives of our church during the next year in order to move toward that unity, and (3) that this General Assembly, in order to avoid possible confusion and difficulty for you in your General Assembly, recognizes that this resolution frees you from continuing the invitation that you have so graciously issued to us.

BE IT FINALLY RESOLVED that this General Assembly, in the name of our triune God, on behalf of our whole church, express to you and to your whole church our deep love for you, our desire for the fullest fellowship with you, and our pledge to work with you and to pray for the achievement of that fellowship, and express the hope that you will continue to share that goal with us and to seek that end with us.

**Grounds**

1. The unity of the OPC is being broken by the necessity of deciding now on the question of joining the PCA, because a substantial number of members of the OPC is uncertain that the two churches hold a consonant understanding of the church and its ministry, and no way has been provided for attaining to such an understanding. Continued consultation, closer contact, and increased cooperation wherever possible can remove that uncertainty and restore unity in the church on this vital matter.

2. It seems fair to say that the OPC benefited from the great theological leaders with which God endowed us during much of our first 50 years, enabling us to face problems, to work out solutions, and to establish firmly Reformed positions and practices. These have included matters of both doctrine and polity. But the PCA's Committee on Interchurch Relations warned us not to expect the PCA to change where our positions might differ. The warning doubtless reflects on the part of some unwillingness to change.

3. The following existing conditions may well prove the above warning to be accurate.

   a. A very substantial minority in the PCA voting on the invitation - in both the General Assembly and the presbyteries - did not favor us joining them.

   b. The OPC would form a very small minority of the united membership (less than 10%).

   c. The rising popularity of commissions, and the increasing influence of the 'committees of commissioners' at PCA General Assemblies (equivalent to OPC advisory committees), can keep important matters from open debate.

   d. The existing strict limitations on debate in the PCA General Assembly - albeit necessary with the short assemblies and large number of commissioners - would not permit sufficient time for adequate debate.

4. The PCA, as a young church, is in the process of finding its way, of shaping its future course. While it might be thought that this formative time is just the time when we could best make a contribution by joining with them, we must not lose sight of the fact that if their Committee's warning is borne out, the PCA can turn in the wrong direction while our Church would be gone, together with its hard-earned lessons.

5. Although those officers in the PCA who may be described as Arminian, dispensational, and charismatic are a very small minority, there is no question that there is more liberty on these matters in the PCA than in the OPC. In the PCA the question of secret society/lodge membership has yet to be dealt with. These matters raise the question of whether we are expected to accept the status quo or risk possible disruption by seeking to deal with them after joining. Neither is a pleasant prospect.

6. The use of 'commissions' - a small committee carrying the full authority of presbyteries and general assemblies, and from whose authority there would be in some
cases no appeal to the church courts - is growing. Such commissions prevent the causes of individuals and judicatories from being heard by the whole body. This is to some extent a carryover from the Presbyterian Church in U.S., and it is a divergence from presbyterian polity, a move toward bureaucracy, and the opposite of the OPC's historical endeavor to avoid bureaucracy and hierarchy. Although there may be a place for the use of commissions in unusual circumstances, their use on a regular basis - especially when their decisions are exempt from appeal - can ultimately destroy the presbyterian system.

7. The withdrawal by the PCA of two of the commitments it had made to us in the 'Revised Joint Statement' (see p. 4, I.C.1. and 2.), especially the latter, raises a question as to whether the following commitment, which lies at the heart of a union in unity, is an expression of what the PCA wants today:

'...just as within our churches there has been a deep and continuing desire to be constantly reforming ourselves in conformity to the Word of God...this commitment would be not only continued but heighten-
ed by the reception of the OPC...the PCA...would further strengthen its life and witness by welcoming the insights and experience represented by the OPC and seeking to profit from differences in striving for a more biblical faith and practice...and receives its historical documents as valuable and significant materials which will be used in the perfecting of the church' (Revised Joint Statement, p.3, paragraph 2, above).

The imperative for union is unity in truth and love. Until and unless we can have clear assurance that the PCA has a continuing desire for and commitment to such union the OPC would be abdicating its responsibility to Christ's sheep both in our own church and others.

8. The above considerations, however, should not be seen out of perspective: the Westminster Standards were self-consciously adopted by the PCA as identical with those of the OPC; there is a consciousness of the need for the nurture of covenant children; there are many testimonials to the care and thoroughness of the examination of candidates for the ministry; there is a vitality and vigor in the PCA for the advancement of the gospel in all the world. This perspective shows why we have felt such close ties to the PCA throughout its history and why we should with all available power of prayer and labor try to draw those ties so close that we may be able to join them.

9. Our commonalities and our differences demand what the above resolution calls for consultation to the end that we may in confidence and joy join each other in full communion and service as truly one in the Lord.

V RECOMMENDATIONS

1. That, for the purpose of acting on the invitation to join the Presbyterian Church in America the Assembly vote first on Alternative 'a' in IV,E.2. of this report before considering any other motion, apart from amendments perfecting the motion, that would constitute a response to the invitation from the Presbyterian Church in America.

Grounds

a. In order for the Assembly to preserve freedom of action for itself in the event that a motion to accept the invitation should not receive the required two-thirds majority, the Assembly must not place itself in the position of having already defeated a motion that, under the new circumstances, might then be the most desirable action.

b. If 'a' is acted on first, and receives the required two-thirds majority, that would make it clear that some other motion, even one that would require only a simple majority, would not have been adopted.

c. If 'a' is acted on first, and adopted, much of the debate that would have taken place on a prior alternative will have been saved.

2. That voting on the question of accepting the invitation from the Presbyterian Church in America (Alternative IV,E.2.a.) be by secret ballot.
Grounds

Robert’s Rules of Order Newly Revised, p.240: voting by secret ballot may ‘give a truer expression of the assembly’s will’.

3. (If Alternative ‘2.a.’ is adopted): That the General Assembly instruct the Committee to seek consultation with the 14th General Assembly of the PCA in order to obtain clarification of the meaning and effect of the joint statement, particularly ‘the PCA...would further strengthen its life and witness by welcoming the insights and experience represented by the OPC and seeking to profit from differences in striving for a more perfect biblical faith and practice’, and ‘out of respect for the OPC’s integrity the approval of its acceptance of the invitation shall be understood to honor such commitments as the church may have and to continue the ministries presently conducted by the OPC subject to the review of the permanent committees and approval of subsequent general assemblies’, and as they apply to the OPC’s:
   a. Ecumenical positions (relationships, statements of principles) and
   b. Form of Government

4. That the Assembly approve the statement on ‘Fugitives from Discipline’ proposed by NAPARC to member churches and commend it to the sessions and presbyteries of the Church for their use.

5. That the Assembly approve the ‘Golden Rule’ Comity Agreement proposed by NAPARC to its member churches for the agencies of the General Assembly as it may apply to them, and commend it to the sessions and presbyteries of the Church for their use.

Respectfully submitted,

John P. Galbraith
Chairman
1. ASCENSION
2. CALVARY

APPENDIX

PRESBYTERIES OF A JOINED OPC/PCA
THEIR COMBINED COMMUNICANT MEMBERSHIPS
AS OF DECEMBER 31, 1983

1. There are 40 presbyteries listed but there would be 42 if the churches join. Two
presbyteries have been divided but your Committee does not know the membership of each
of the resulting presbyteries; so the division is not shown in the list, though it is shown on
the map (APPENDIX B). The Presbytery of the Evangel is divided to add a Presbytery of
Southeast Alabama, and the Presbytery of Texas is divided to create the Presbyteries of
North Texas and South Texas.

2. In the membership figures for each presbytery the second is the OPC membership for
that presbytery. If there is only one figure it represents the present PCA membership and
indicates that there are no OP churches within that presbytery’s boundaries.

3. OP churches that would be in areas outside the boundaries of any presbytery have been
included with the presbytery to which they would seem most likely to be attached.

4. The geographical areas that are not within the boundaries of any presbytery are labelled
‘OPEN’ on the map (APPENDIX B)

APPENDIX

TABULATION OF THE PRESBYTERIES

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>OPC Members</th>
<th>PCA Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ASCENSION</td>
<td>4,908</td>
<td>611</td>
</tr>
<tr>
<td>2. CALVARY</td>
<td>7,272</td>
<td>836</td>
</tr>
</tbody>
</table>

3. CENTRAL CAROLINA  | 2,826       | 901         |
4. CENTRAL FLORIDA   | 3,639       | 901         |
5. CENTRAL GEORGIA   | 4,822       | 901         |
6. COVENANT          | 3,400       | 901         |
7. DELMARVA          | 9,694       | 901         |
8. EASTERN CANADA    | 208         | 1,012       |
9. EASTERN CAROLINA  | 1,093       | 1,449       |
10. EVANGEL          | 11,512      | 6,788       |
11. GRACE            | 5,348       | 5,111       |
12. GREAT LAKES      | 1,792       | 93          |
13. GULF COAST       | 2,933       | 1,649       |
14. ILLIANA          | 768         | 16,882      |
15. JAMES RIVER      | 4,549       | 2,533       |
16. KOREAN EASTERN   | 804         | 9,412       |
17. KOREAN SOUTHWESTERN | 287      | 2,747       |
18. LOUISIANA        | 2,064       | 1,860       |
19. MISSISSIPPI VALLEY| 7,443       | 2,943       |
20. MISSOURI         | 2,806       | 2,506       |
21. NEW ENGLAND      | 4,599       | 724         |
22. NEW JERSEY       | 3,639       | 1,387       |
23. NEW RIVER        | 1,081       | 48          |
24. NEW YORK         | 461         | 479         |
25. NORTH GEORGIA    | 2,782       | 89          |
26. NORTHERN ILLINOIS| 3,821       | 1,651       |
27. OKLAHOMA         | 880         | 177         |
28. PACIFIC          | 1,012       | 1,428       |
29. PACIFIC NORTHWEST| 1,449       | 554         |
30. PALMETTO         | 6,788       | 1,656       |
31. PHILADELPHIA     | 5,111       | 1,656       |
32. SAN FRANCISCO    | 93          | 531         |
33. SIOUXLANDS       | 1,649       | 471         |
34. SOUTHERN FLORIDA | 16,882      | 173         |
35. SOUTHWEST        | 2,533       | 257         |
36. TENNESSEE VALLEY | 9,412       | 30          |
37. TEXAS            | 2,747       | 257         |
38. WARRIOR          | 1,860       |             |
39. WESTERN CAROLINA | 2,943       |             |
40. WESTMINSTER      | 2,506       |             |
There are 40 presbyteries listed, but there would be 42 if the churches join. Two presbyteries have been divided, but your Committee does not know the membership of each of the resulting presbyteries; so the division is not shown in the list, though it is shown on the map. The Presbytery of the Evangel is divided to add a Presbytery of Southeast Alabama, and the Presbytery of Texas is divided to create the Presbyteries of North Texas and South Texas.

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OP churches that would be in areas outside the boundaries of any presbytery have been included with the presbytery to which they would seem most likely to be attached.

The geographical areas that are not within the boundaries of any presbytery are labeled OPEN on the map.

**TABULATION OF THE PRESBYTERIES**

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>OPC Membership</th>
<th>PCA Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ascension</td>
<td>4,908</td>
<td>611</td>
</tr>
<tr>
<td>2. Calvary</td>
<td>7,272</td>
<td>56</td>
</tr>
<tr>
<td>3. Central Carolina</td>
<td>2,826</td>
<td>162</td>
</tr>
<tr>
<td>4. Central Florida</td>
<td>3,639</td>
<td>901</td>
</tr>
<tr>
<td>5. Central Georgia</td>
<td>4,822</td>
<td>90</td>
</tr>
<tr>
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<td>3,400</td>
<td>15</td>
</tr>
<tr>
<td>7. Delmarva</td>
<td>9,694</td>
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</tr>
<tr>
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<td>15</td>
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<td>1,093</td>
<td>76</td>
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<td>11,512</td>
<td>5,348</td>
</tr>
<tr>
<td>11. Grace</td>
<td>804</td>
<td>4,549</td>
</tr>
<tr>
<td>12. Great Lakes</td>
<td>1,792</td>
<td>30</td>
</tr>
<tr>
<td>13. Gulf Coast</td>
<td>2,933</td>
<td>83</td>
</tr>
<tr>
<td>14. Illiana</td>
<td>768</td>
<td>804</td>
</tr>
<tr>
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<td>4,549</td>
<td>287</td>
</tr>
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<td>16. Korean Eastern</td>
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<td>7,443</td>
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<tr>
<td>18. Louisiana</td>
<td>2,806</td>
<td>93</td>
</tr>
<tr>
<td>19. Mississippi Valley</td>
<td>459</td>
<td>1,387</td>
</tr>
<tr>
<td>20. Missouri</td>
<td>724</td>
<td>479</td>
</tr>
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<td>1,651</td>
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<td>177</td>
</tr>
<tr>
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<td>1,012</td>
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<tr>
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<td>257</td>
</tr>
<tr>
<td>38. Warrior</td>
<td>1,860</td>
<td>30</td>
</tr>
<tr>
<td>39. Western Carolina</td>
<td>2,943</td>
<td>2,506</td>
</tr>
<tr>
<td>40. Westminster</td>
<td>2,943</td>
<td>2,506</td>
</tr>
</tbody>
</table>
APPENDIX

OPC + PCA
PROPOSED PRESBYTERY BOUNDARIES:

[Map showing proposed presbytery boundaries in the United States, with notes and labels for specific regions.]
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

The Committee met twice during the year 1985: Feb. 22 and Oct. 25. The meetings were convened in Denver, Colorado.

The officers of the Committee are: Rev. Dr. Leonard J. Coppes, Denver, president (Presbytery of the Dakotas) Rev. Lester Bachman, Lancaster, PA, secretary-treasurer (Presbytery of Philadelphia); Elder Cyril T. Nightengale, Denver, CO (Presbytery of the Dakotas) recording clerk and vice-president. Between meetings business was conducted by majority vote of the officers. Other members of the Committee are: Rev. David King, Hamill, SD (Presbytery of the Dakotas); Elder Jerold Barnett, Bartlesville, OK (Presbytery of the Dakotas); Deacon, Roy Ingelse, Oostburg, WI (Presbytery of the Midwest), Deacon Robert Graham, Wheaton, IL (Presbytery of the Midwest).

I DISBURSEMENTS

Nine different families and individuals received $8,955.00 in emergency aid. Bethany Christian Services received $1000. Hospitalization premiums have been paid for eight ministers’ families - this amounted to $10,807.08 or 120% of our budget.

This Committee supplied $4,500.00 in work scholarships to enable students in inner-city Philadelphia to attend Christian day schools. Another $7,370.00 was granted to families of students outside inner-city Philadelphia. $7,750.00 was extended in non-interest loans to four families.

The cause of Korean relief received 120% of the monies budgeted or $3,200.00. Other regularly budgeted funds were expended as indicated in the treasurer’s report.

The Aged and Infirm Ministers’ … Fund was used to supplement the retirement income of 9 families. This amounted to $34,233.00. One infirm minister was aided with $19,200.00 from this fund. It should be carefully noted that this was some 214% of anticipated expenditures! This is reflected in the $28,000 drop in available assets in the Fund available as of the year’s end.

The following indicates the approximate percentage of total funds available disbursed on the items indicated:

(1) administration - this includes all Committee travel expenses (12%)
(2) emergency relief (7%)
(3) hospitalization premiums (7%)
(4) work scholarships and Christian school aid (8%)
(5) relief funds foreign (25%)
(6) temporary loans (5%)
(7) pension supplement (23%)
(8) infirm minister (13%)

II ACKNOWLEDGMENT

In behalf of our compassionate Lord Jesus Christ the members of this Committee wish to acknowledge the sacrificial giving to the causes addressed by this Committee. Total income to the Committee in 1985 was $139,249.37. This is a drop of about $8,000 in total giving. It is reflected in the drop in the Aged and Infirm Ministers’ … Fund.

III CHALLENGE

The most obvious challenge before us concerns the Aged and Infirm Ministers’ Fund. For several years this Committee has been advising the congregations that demands on this fund would soon begin to escalate sharply. This year that sharp escalation began. Furthermore, this year the giving to this Fund declined severely. We urge the Church to consider these facts carefully and to respond with Christian love toward those who now receive such
aid and those who will receive it in the future. It is especially important to note that if all the congregations supplied the recommended giving, all the Committee's projected ministries would be adequately funded.

There were about 64 churches and chapels which did not support the diaconal ministries of the national church during 1985. Your Committee made a study of this issue. Our conclusion was that most non-supporting groups were small, struggling for survival, and perhaps even proper objects of diaconal aid. Furthermore, we are convinced that not all the diaconal work of a congregation is reflected in their giving to our denominational Committee. Yet we urge all to get involved with our ministries. If you have not been supporting us financially or have only been able to support us on a limited basis, please let us hear from you. Make our ministries a regular subject of your prayers.

IV PASTORAL ADVICE

This Committee has become increasingly aware of the desperate financial circumstances of several of our pastors currently serving churches. Last year we urged presbyteries to take note of this fact and to begin to work to better the circumstances of such ministers. One presbytery has reported that their presbytery diaconal committee has interviewed those ministers serving in the smaller churches. From time to time they have extended a gift to help them in their financial need. Furthermore, the presbytery took steps to inform their sessions regarding what constitutes equitable wages.

The news media has made us all aware of the tragic and desperate needs in Africa. Again we wish to remind especially the Church that we have able missionaries working in Kenya and that the diaconal needs they seek to meet are staggering. We have hardly scratched the surface in meeting them. Since we have trained personnel already on this field we urge the Church to support them by promoting their work and by funneling the compassionate outpouring of funds from God's people to support those workers through this Committee.

We also remind the Churches that the World Harvest Missions working in Uganda is working in a very needy area and is surrounded by people in desperate condition. In addition those working with this mission are of Reformed commitment.

If churches or individuals wish to support causes in Africa beyond our own missionary work we recommend supporting the work of Michael and Oetje Madany. Contributions may be mailed to: World Concern, 19303 Fremont Ave.N., Seattle, WA 98133 and designated for the Madanys.

The Committee has found a channel for sending funds to Ethiopia. We urge those who wish to send aid to that country to do so through our Committee.

V POLICY

Once again we remind the Church that the following is the policy and usual operating procedure of the Committee:

1. All requests for aid should be accompanied by written justification for extending that aid.

2. All possible resources which take precedence biblically should be pursued before approaching this Committee for aid. This includes family resources, local and regional church resources.

3. Requests for aid should be made first to the local court to whom the applicant is most closely related.

4. Subsequently, that request if approved by the first court should be passed on to the next higher court if the former court finds itself unable to meet the need.

5. This Committee is a representative of the highest court in the Church and should receive requests with the approval of, and justification from the presbytery or denominational Committee in which the application originated.

Note: these are policies not divine revelation. As such they constitute what the Committee would like to see done in ordinary circumstances. Extra ordinary circumstances have
and may produce different procedures on the part of this Committee.

VI ELECTIONS

The following vacancies need to be filled - all belong to the class of 1986:

Expired: Elder - Jerold Barnett (POD). Mr. Barnett requests that he not be re-elected.
Minister - David W. King (POD)

VII RECOMMENDATIONS

We recommend that for the year 1987 the Churches of the OPC support the work of this Committee at the suggested per capita rate of $12.25 per communicant member for the General Fund and $3.75 for the Aged and Infirm Ministers Fund.

PROPOSED INCOME BUDGET FOR 1987

<table>
<thead>
<tr>
<th>GENERAL ACCOUNT:</th>
<th>1986</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$4,000</td>
<td>$5,000</td>
</tr>
<tr>
<td>Accounting and Audit</td>
<td>300</td>
<td>200</td>
</tr>
<tr>
<td>Travel and Expenses of Committee Members</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Promotion: ‘New Horizons’</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Part-time Salary: Sec.-Treas.</td>
<td>9,000</td>
<td>8,400</td>
</tr>
<tr>
<td>Reserve Funds for Emergencies</td>
<td>7,000</td>
<td>7,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24,800</strong></td>
<td><strong>25,600</strong></td>
</tr>
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</table>

**DIACONAL MINISTRIES - FOREIGN**

<table>
<thead>
<tr>
<th>Relief Funds</th>
<th>1986</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Korea</td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td>- Japan</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>- Kenya Clinic</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>- Uganda</td>
<td>4,000</td>
<td>4,000</td>
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<tr>
<td><strong>Student Scholarships</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Korea</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>- Japan</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Orphan Scholarships - Korea</strong></td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Mental Hospital &amp; Retirement Center - Korea</strong></td>
<td>2,000</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Gospel Hospital - Korea</strong></td>
<td>1,800</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Leper Patients - Korea</strong></td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Blind Center - Japan</strong></td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td><strong>Rehabilitation Center - Japan</strong></td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td><strong>Emergency Relief</strong></td>
<td>8,000</td>
<td>8,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30,300</strong></td>
<td><strong>30,500</strong></td>
</tr>
</tbody>
</table>

**DIACONAL MINISTRIES - USA**

| Emergency Relief | 25,000 | 25,000 |
| Emergency Medical Relief | 25,000 | 25,000 |
| Student Scholarships - Phila. - USA | 10,000 | 7,500 |
| Hospitalization Premiums | 10,000 | 10,000 |
| **Miscellaneous** | | |
| Bethany Christian Services | 2,000 | 2,000 |
| Disaster Relief | 10,000 | 10,000 |
| **Total** | **$12,000** | **12,000** |
AGED AND INFIRM MINISTERS', WIDOWS AND ORPHANS FUND

Anticipated Disbursements
Emergency Funds
Total

Total Income Budget

Huber, Drewes & Kendig
Certified Public Accountants
9 West Willow Road
Willow 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 1985. Our examination was made in accordance with standard procedures and such other tests 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 1985 and the assets held at December 31, 1985, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
Huber, Drewes and Kendig
Certified Public Accountants
Willow Street, Pennsylvania
February 14, 1986

REPORT OF THE TREASURER FOR THE YEAR ENDING DECEMBER 31, 1985

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE GENERAL ACCOUNT

Balance on hand January 1, 1985 $(18,058.90)

RECEIPTS

Contributions
From OP Churches
  Designated $682.85
  Non-designated $127.99
From OPC Deacons
  Designated 14,898.71
  Non-designated 78,015.80
From Other OPC Sources
  Designated 8,758.49
  Non-designated 7,095.06
From Non-OPC Sources
  Designated 3,988.50
  Non-designated 455.00
<table>
<thead>
<tr>
<th></th>
<th>Hamilton Bank</th>
<th>Delaware Bank</th>
<th>Total Funds Available</th>
</tr>
</thead>
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<tr>
<td>Total Designated</td>
<td>28,328.55</td>
<td></td>
<td>$101,775.92</td>
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<tr>
<td>Total Non-designated</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repayment of Temporary Loans</td>
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<td>4,850.00</td>
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<tr>
<td>Interest Earned Hamilton Bank</td>
<td>461.96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest Earned Delaware Bank</td>
<td>499.96</td>
<td></td>
<td>961.92</td>
</tr>
<tr>
<td>Total Funds Available</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**DISBURSEMENTS:**

**Administration:**
- Salary: 8,500.00
- Office and Administration: 9,967.16
- Postage: 595.57
- Audit: 255.00
- Telephone: 1,312.29
- Travel and Meals of Committee Members: 2,788.30
- 'New Horizons': 1,500.00
- RES Diaconal Bulletin: 33.00
- Computer Equipment and Supplies: 1,250.00
- Diaconal Tapes: 175.00

**Diaconal Ministries:**

**Emergency Relief:**
- Family 1: 2,950.00
- Family 2: 1,030.00
- Family 3: 100.00
- Family 4: 125.00
- Family 5: 100.00
- Family 6: 2,600.00
- Family 7: 100.00
- Family 8: 350.00
- Family 9: 1,700.00
- Bethany Christian Services: 1,000.00

**'Hospitalization' Premiums:**
- Family 1: 1,680.04
- Family 2: 1,505.04
- Family 3: 497.80
- Family 4: 1,890.76
- Family 5: 1,418.07
- Family 6: 827.30
- Family 71,570.00
- Family 8: 1,418.07

**Work Scholarships - USA:**
- Phila.: 4,500.00
- Other: 7,370.00

**Relief Funds - Foreign:**

**Korea:**
- Relief: 3,200.00
- Student Sch.: 1,000.00
- Orphan Sch.: 2,000.00
- Mental Hospital and Old Folks' Home: 2,000.00

**Total Contributions:**
- 28,328.55
- 85,693.85
- 114,022.40

**Interest Earned:**
- Hamilton Bank: 461.96
- Delaware Bank: 499.96
<table>
<thead>
<tr>
<th></th>
<th>Gospel Hospital</th>
<th>Lepers</th>
<th>Japan Relief</th>
<th>Student Sch.</th>
<th>Blind Center</th>
<th>Rehabilitation</th>
<th>Kenya Clinic</th>
<th>Hunger Relief</th>
<th>Uganda Relief</th>
<th>Total Foreign</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,800.00</td>
<td>1,500.00</td>
<td>800.00</td>
<td>1,000.00</td>
<td>500.00</td>
<td>500.00</td>
<td>4,950.00</td>
<td>13,300.00</td>
<td>4,000.00</td>
<td>36,550.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Temporary Loans - USA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family 6</td>
<td>2,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family 7</td>
<td>250.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family 8</td>
<td>4,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family 9</td>
<td>1,500.00</td>
<td></td>
<td>7,750.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Returned Gifts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10.00</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>$4,200.00</td>
<td></td>
<td>$4,200.00</td>
<td>$4,200.00</td>
<td>$4,200.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$95,418.40</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>$2,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BALANCE IN GENERAL ACCOUNT - Dec. 31, 1985</td>
<td>$6,357.02</td>
<td></td>
<td>$6,357.02</td>
<td>$6,357.02</td>
<td>$6,357.02</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$6,357.02</td>
</tr>
</tbody>
</table>

**STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE AGED AND INFIRM MINISTERS' ACCOUNT**

Balance on Hand Jan. 1, 1985 $37,187.85

**RECEIPTS**

Contributions
- From OP Churches
  - Designated $25.00
- From OPC Deacons
  - Designated 17,628.43
- From Other OPC Sources
  - Designated 7,308.90
- From Non-OPC Sources
  - Designated 40.00

Total Contributions 25,002.33

Interest Earned
- From American Guardian Life 224.64

Total Receipts 25,226.97

Total Funds Available $62,414.82

**DISBURSEMENTS**

Pension Aid
- Minister's Family A 4,200.00
- Minister's Family B 4,200.00
- Minister's Family C 4,200.00
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 commingled 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 telephone call.

4. Interest earned by the checking account and the Delaware Cash Reserve Investment Account were included in the General Fund, while interest earned on investments in the American Guardian Life Assurance Co. was credited to the Aged and Infirm Ministers' Account.
REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions continues to work at assisting the churches in providing for the health, welfare, and retirement needs of ordained officers and full-time employees of the Orthodox Presbyterian churches and committees. Administration of the programs, including the processing of life and health claims and the distribution of retirement benefits is handled at the Committee's office in North Haledon, New Jersey. It is continually the aim of the Committee to improve the benefit plans to provide adequate support for the people God calls to serve in these positions.

PENSIONS AND INSURANCE

The year 1985 marked the seventeenth year of the Plan under its present structure. The growth of the Plan during this period is shown in the following statistics:

<table>
<thead>
<tr>
<th>Year</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>1979</td>
<td>154</td>
<td>21</td>
<td>$903,997</td>
</tr>
<tr>
<td>1985</td>
<td>166</td>
<td>28</td>
<td>$2,575,648</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.

For the year 1985 each participant's account was credited with 7.98% income and 24.14% in increase market value, a total increase of 32.12%. This was the largest increase in the history of the Plan.

The overall increase in investment results over specific period is shown in the following:

- Average percentage of gain — the last 3 years - 20.02%
- Average percentage of gain — the last 5 years - 17.56%
- Average percentage of gain — the last 10 years - 13.13%

Under the 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 treasurer of the Committee as to how to begin such contributions.

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 $142 for the last two years. The premium decreased as of March 1, 1986 to $137 per year.

PENSION SUPPLEMENT FUND

The contributions to the Pension Supplement Fund during the year 1985 amounted to $32,948, a decrease of eight percent (8%) from those received in 1984. The total received was less than one-half (½) of the anticipated amount. This continuing level of response continues to delay the anticipated fulfillment of the goal of the Committee (see Recommendation below).

During the year 1985, payments were made to eligible participants at the rate of $100 per month. There were 32 pensioners receiving the supplement at the end of the year.

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, 1987, and are receiving regular pension benefits. By action of the 52nd General Assembly, if the Orthodox Presbyterian Church joins with the Presbyterian Church of America, the Pension Supplement Fund will be disbursed to retired persons receiving benefits from the fund as of December 31 prior to the year of joining with the PCA and in the manner effective as of that date until the fund is exhausted.

The pension supplement payments made to retired ministers have been designated as housing or rental allowances paid in recognition of, and as compensation for, their past services. These payments are, as so designated, not subject to federal income tax.

The complete financial report of the Fund for the year 1985 is as follows:

**BALANCE - January 1, 1985**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BALANCE</strong></td>
<td>$236,278.41</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$32,947.83</td>
</tr>
<tr>
<td>Interest</td>
<td>26,584.68</td>
</tr>
<tr>
<td>Dividends</td>
<td>223.63</td>
</tr>
<tr>
<td>Gains/losses on sales - investments</td>
<td>(48.44)</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>59,707.70</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
</tr>
<tr>
<td>Pension supplements</td>
<td>37,600.00</td>
</tr>
<tr>
<td><strong>BALANCE - December 31, 1985</strong></td>
<td>$258,386.11</td>
</tr>
</tbody>
</table>

**III HOSPITALIZATION**

On July 1, 1984, the hospitalization plan, including major medical, became self-insured. The Massachusetts Mutual Life Insurance Company serves as the third party administrator and also provides life insurance coverage. Stop-loss coverage for individual claims of $30,000 and annual aggregate claims of $250,000 are provided through the Federal Insurance Company.

The premium costs for participants continues unchanged. The last increase in premiums was January 1, 1983. While the Committee does not anticipate an increase during 1986, the continued increase in medical costs may result in some adjustment for the year 1987. The present schedule of premiums is as follows:

<table>
<thead>
<tr>
<th>Monthly Premium Cost</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Single Individual</td>
<td>61.51</td>
</tr>
<tr>
<td>Family Group</td>
<td>156.73</td>
</tr>
<tr>
<td>Special 65 - Single</td>
<td>43.95</td>
</tr>
<tr>
<td>Special 65 - Husband and wife</td>
<td>83.95</td>
</tr>
</tbody>
</table>

Based on the actions of prior General Assemblies, those eligible for inclusion in the Plan are ministers, ruling elders, deacons, licentiates of the Orthodox Presbyterian Church, and full-time (an average of 30 hours per week) employees of the churches and denominational agencies.

Participants and their dependents who enroll within 60 days after becoming eligible for this coverage will be entitled to immediate coverage. Those who do not avail themselves of the protection within the 60-day eligibility period will be required to wait 12 months before existing conditions are fully covered. The 60-day eligibility period begins from the date of employment, licensure, ordination, or installation in a position or office which would entitle a person to participate in the Plan.
IV OFFICERS OF THE COMMITTEE

The officers of the Committee are as follows: President, Garret A. Hoogerhyde; Vice-President, John P. Galbraith; Secretary, Douglas A. Watson; Treasurer, Garret A. Hoogerhyde.

V RESPONSE TO ACTIONS OF 52ND GENERAL ASSEMBLY

In response to the exception taken to its minutes, the Committee would inform the Assembly that as soon as it locates its minute book, the new rules for Committee minutes will be placed in the book.

The 52nd General Assembly referred to our committee the study and recommendation to the 53rd General Assembly the following action of NAPARC: “Recommend to the member churches that their business administrator/financial coordinator be encouraged to join with the other NAPARC churches information relative to hospitalization insurance programs, noting whether or not their insurance carriers pay benefits for abortion and furthermore, review each denomination’s casualty and liability insurance coverage with a view to considering the possibility of a cooperative or joint effort in this area.” The Committee, at its November 1985 meeting, referred this matter to its executive committee for study and recommendation to the next Committee meeting. The Pension Committee, unfortunately, has not been able to meet since that date and, therefore, is not prepared to make a recommendation to the 53rd General Assembly. It should be noted, however, that the administrator has over the past number of years exchanged information regarding all benefit plans with some of the NAPARC churches and has also received similar information from them. This, however, has not included all of the members of NAPARC.

VI RECOMMENDATION

The Committee recommends that the 53rd General Assembly request a contribution of $7.00 per communicant member from the church for 1987 for the Pension Supplement Fund.

VII ELECTIONS

The terms of the following members of the Committee expire with this Assembly:

Minister: Douglas A. Watson
Ruling Elder: John E. Dowling and Vernon Seklemian

VIII REPORT OF THE TREASURER

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

We have examined the balance sheets of the Orthodox Presbyterian Church Pension Fund as of December 31, 1985 and 1984 and the related statements 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 as of December 31, 1985 and 1984 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.
March 31, 1986

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND

BALANCE SHEET

<table>
<thead>
<tr>
<th>Assets</th>
<th>December 31</th>
<th>1985</th>
<th>1984</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in banks (Schedule 1)</td>
<td>7,592</td>
<td>13,714</td>
<td></td>
</tr>
<tr>
<td>Accured investment income</td>
<td>19,299</td>
<td>18,947</td>
<td></td>
</tr>
<tr>
<td>Investments - trust accounts (Note 1)(Schedule 2)</td>
<td>2,548,602</td>
<td>1,892,874</td>
<td></td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td><strong>$2,575,648</strong></td>
<td><strong>$1,925,690</strong></td>
<td></td>
</tr>
</tbody>
</table>

Liabilities and fund balance

| | 1985 | 1984 |
| Fund balance | $2,575,648 | $1,925,690 |
| **Total liabilities and fund balance** | **$2,575,648** | **$1,925,690** |

ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND

STATEMENT OF REVENUE AND EXPENSE AND CHANGES IN FUND BALANCE

For the Year Ended December 31

| Revenue: | 1985 | 1984 |
| Contributions | $ 90,453 | $ 93,075 |
| Investment income | 157,752 | 138,610 |
| Realized gain on sale of investments (Note 3) | 94,789 | 18,347 |
| Transfer from supplemental fund | 37,600 | 37,200 |
| Unrealized appreciation investments (Note 3) | 371,879 | 55,367 |
| **Total revenue** | **$ 752,473** | **$ 342,599** |

| Expenses: | 1985 | 1984 |
| Premium on life insurance | $ 18,160 | $ 17,717 |
| Pension distributions | 31,470 | 29,415 |
| Supplemental pension | 37,600 | 37,200 |
| Withdrawals and transfers | 361 | 41,061 |
| General and administrative | 3,424 | 2,877 |
| Annuity expenses | 11,500 | --- |
| **Total expenses** | **102,515** | **128,270** |
| Excess of revenue over expense | 649,958 | 214,329 |
| Fund balance - beginning of period | 1,925,690 | 1,711,361 |
ORTHODOX PRESBYTERIAN CHURCH
PENSION FUND
NOTES TO FINANCIAL STATEMENTS

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 sixty-five (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.

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.

3. INVESTMENTS
Investments are presented in the financial statements at fair market value. The following tabulation summarizes the relationship between carrying values and market values of investment assets.

<table>
<thead>
<tr>
<th>Cost</th>
<th>Market Value</th>
<th>Excess of Market Over Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance at end of year (Schedule 2)</td>
<td>$1,937,305</td>
<td>$2,548,602</td>
</tr>
<tr>
<td>Balance at beginning of yr. (Schedule 2)</td>
<td>$1,653,456</td>
<td>$1,892,874</td>
</tr>
<tr>
<td>Increase in unrealized appreciation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Realized net gain for year</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total net gain for year</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 periods ended December 31, 1985 and 1984 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. 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.
March 31, 1986

ORTHOODOX PRESBYTERIAN CHURCH
PENSION FUND
SCHEDULE OF CASH RECEIPTS AND DISBURSEMENTS

Year Ended December 31

<table>
<thead>
<tr>
<th></th>
<th>1985</th>
<th>1984</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance - beginning of period</td>
<td>$13,714</td>
<td>$14,019</td>
</tr>
<tr>
<td>Cash receipts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions received</td>
<td>90,452</td>
<td>93,075</td>
</tr>
<tr>
<td>Receipts - trust accounts</td>
<td>76,652</td>
<td>152,248</td>
</tr>
<tr>
<td>Receipts - pension supplemental plan</td>
<td>37,600</td>
<td>37,200</td>
</tr>
<tr>
<td>Investment income</td>
<td>89,688</td>
<td>89,726</td>
</tr>
<tr>
<td>Exchanges</td>
<td>4,369</td>
<td>10,087</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td><strong>298,761</strong></td>
<td><strong>382,336</strong></td>
</tr>
<tr>
<td>Cash disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Payments - trust accounts</td>
<td>198,000</td>
<td>243,900</td>
</tr>
<tr>
<td>Premiums - life insurance</td>
<td>18,160</td>
<td>17,717</td>
</tr>
<tr>
<td>Pension payments</td>
<td>31,470</td>
<td>29,415</td>
</tr>
<tr>
<td>Withdrawals - vested interest</td>
<td>361</td>
<td>41,060</td>
</tr>
<tr>
<td>Exchanges</td>
<td>4,369</td>
<td>10,472</td>
</tr>
<tr>
<td>Payment pension supplemental plan</td>
<td>37,600</td>
<td>37,200</td>
</tr>
<tr>
<td>Purchase of annuities</td>
<td>11,500</td>
<td>---</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td><strong>301,460</strong></td>
<td><strong>379,764</strong></td>
</tr>
<tr>
<td>Expenses:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honorarium - Treasurer</td>
<td>800</td>
<td>8000</td>
</tr>
<tr>
<td>Accounting</td>
<td>650</td>
<td>625</td>
</tr>
<tr>
<td>Meeting</td>
<td>686</td>
<td>540</td>
</tr>
<tr>
<td>Stationery and printing</td>
<td>642</td>
<td>394</td>
</tr>
<tr>
<td>Postage</td>
<td>433</td>
<td>327</td>
</tr>
<tr>
<td>Telephone</td>
<td>56</td>
<td>53</td>
</tr>
<tr>
<td>Bonding</td>
<td>156</td>
<td>138</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td><strong>3,423</strong></td>
<td><strong>2,877</strong></td>
</tr>
<tr>
<td>Cash balance - end of period</td>
<td><strong>$7,592</strong></td>
<td><strong>$13,714</strong></td>
</tr>
</tbody>
</table>

See accompanying notes and accountant's report.

ORTHOODOX PRESBYTERIAN CHURCH
PENSION FUND
SCHEDULE OF INVESTMENTS — TRUST ACCOUNTS
### APPENDIX 203

**December 31**

<table>
<thead>
<tr>
<th>Assets</th>
<th>1985</th>
<th>1984</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost</td>
<td>Market Value</td>
<td>Cost</td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>207,492</td>
<td>145,570</td>
</tr>
<tr>
<td>Cortland Trust U.S. Government Fund</td>
<td>465</td>
<td>---</td>
</tr>
<tr>
<td>W.H. Newbold's Son and Co.:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income Account</td>
<td>6,150</td>
<td>8,150</td>
</tr>
<tr>
<td>T-fund</td>
<td>---</td>
<td>34,857</td>
</tr>
<tr>
<td>Bonds</td>
<td>249,015</td>
<td>314,082</td>
</tr>
<tr>
<td>Common stock</td>
<td>829,558</td>
<td>760,667</td>
</tr>
<tr>
<td>U.S. Govt securities</td>
<td>580,118</td>
<td>390,130</td>
</tr>
<tr>
<td>Preferred stock</td>
<td>64,507</td>
<td>82,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,729,348</td>
<td>1,507,886</td>
</tr>
<tr>
<td><strong>Assets</strong></td>
<td>1,937,305</td>
<td>1,653,456</td>
</tr>
</tbody>
</table>

See accompanying notes and accountant's report.

Committee on Pensions  
Orthodox Presbyterian Church  
Philadelphia, Pennsylvania

We have examined the balance sheet of the Orthodox Presbyterian Church Hospitalization Trust as of December 31, 1985 and the related statement of revenue, expense and changes in fund balance for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the financial position of the Orthodox Presbyterian Church Hospitalization Account at December 31, 1985 and the results of its operations and changes in its fund balance for the period then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

March 31, 1986

Stephen P. Radics & Co.

**ORTHODOX PRESBYTERIAN CHURCH**  
**HOSPITALIZATION TRUST**  
**BALANCE SHEET**

<table>
<thead>
<tr>
<th>December 31 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Assets</strong></td>
</tr>
<tr>
<td>Cash in bank - Midlantic North Bank</td>
</tr>
<tr>
<td>Cash - Value Line Cash Fund</td>
</tr>
<tr>
<td>Cash - Industrial Valley Bank - Trust Account</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**Committee on Pensions**  
**Orthodox Presbyterian Church**  
**Philadelphia, Pennsylvania**
Prepaid insurance premiums 5,598
Insurance settlement receivable (Note 4) 100,116

Total Assets $129,857

Liabilities and fund balance

Claims payable $27,593
Premiums collected in advance 6,189
Fund balance 96,075

Total liabilities and fund balance $129,857

See accompanying notes and accountant's report.

ORTHODOX PRESBYTERIAN CHURCH
HOSPITALIZATION TRUST
STATEMENT OF REVENUE AND EXPENSE AND CHANGES IN FUND BALANCE

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>December 31, 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue:</td>
<td></td>
</tr>
<tr>
<td>Premiums - member $281,713</td>
<td></td>
</tr>
<tr>
<td>Service charges 1,584</td>
<td></td>
</tr>
<tr>
<td>Investment income 2,812</td>
<td></td>
</tr>
<tr>
<td>Insurance settlement (Note 4) 100,116</td>
<td></td>
</tr>
<tr>
<td>Total revenue $386,225</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expenses:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Claims paid and incurred 209,317</td>
<td></td>
</tr>
<tr>
<td>Premiums - insurance companies 70,528</td>
<td></td>
</tr>
<tr>
<td>Trust administration fees 26,593</td>
<td></td>
</tr>
<tr>
<td>General and administrative expenses 4,565</td>
<td></td>
</tr>
<tr>
<td>Total expenses 311,003</td>
<td></td>
</tr>
</tbody>
</table>

Excess of revenue over expenses 75,222
Fund balance - beginning of period 20,853
Fund balance - end of period 96,075

See accompanying notes and accountant’s report.

ORTHODOX PRESBYTERIAN CHURCH
HOSPITALIZATION TRUST
NOTES TO FINANCIAL STATEMENT

1. General

The Welfare Benefits Funding Plan for Employees of the Orthodox Presbyterian Church, Inc. (the Hospitalization Trust) was established on July 1, 1984 when the church's prior hospitalization account was terminated.

The purpose of the trust is to act as a funding vehicle for designated employee welfare
benefits plans which the Orthodox Presbyterian Church, Inc. maintains for its employees. To this end and agreement of trust was entered into by the Church and Industrial Valley Bank and Trust Company on May 14, 1984.

All employees of the Church who meet the eligibility requirements of the Health and Welfare Benefit Plans funded by the trust are participants in the plan.

2. Significant Accounting Policies

The trust uses the accrual method of accounting.

3. Tax Status

The trust is exempt from federal income taxes under Section 501 (c) (9) of the U.S. Internal Revenue Code as a voluntary employees' beneficiary association.

4. Insurance Settlement

The insurance settlement receivable of $100,116 consists of the final experience refund amount due on the Church's prior hospitalization account (see Note 1.), after the payment of all outstanding claims and administrative expenses.

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 year ended December 31, 1985 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. It is supplementary information and 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.

March 31, 1985

ORTHODOX PRESBYTERIAN CHURCH HOSPITALIZATION TRUST SCHEDULE OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Year Ended</th>
<th>December 31, 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash receipts:</td>
<td></td>
</tr>
<tr>
<td>Premiums received</td>
<td>$278,447</td>
</tr>
<tr>
<td>Service charges</td>
<td>1,584</td>
</tr>
<tr>
<td>Investment income</td>
<td>2,812</td>
</tr>
<tr>
<td>Exchange</td>
<td>1,813</td>
</tr>
<tr>
<td>Total cash receipts</td>
<td>284,656</td>
</tr>
</tbody>
</table>
Cash disbursements:
  Exchange 1,813
  Trust administration fees 26,593
  Insurance premiums paid 76,126
  Claims paid 191,796

General and administrative expenses:
  Honorarium 3,600
  Supplies and postage 528
  Telephone 86
  Accounting fees 350

  Total cash disbursements 300,892

Decrease in cash balance (16,236)
Cash balance - beginning of period 40,379

Cash balance - end of period 24,143

See accompanying notes and accountant's report.
REPORT OF THE COMMITTEE
ON REFORMED ECUMENICAL SYNOD MATTERS

I INTRODUCTION

During the past year various members of the Committee have been involved in carrying out assignments occasioned by the actions of either RES Chicago 1984 or the 52nd General Assembly. One meeting was held at which all members were present. Mr. Vail has resigned because of the press of other responsibilities. It is not necessary to elect a replacement. The other members of the Committee are the Rev. Dr. Harvie M. Conn, the Rev. Dr. Richard B. Gaffin, Jr. (chairman), the Rev. John P. Galbraith, the Rev. Jack J. Peterson (secretary), and the Rev. Dr. Robert B. Strimple.

II THE REFORMED CHURCHES IN THE NETHERLANDS (GKN)

The 52nd General Assembly instructed the Committee to write to the Interim Committee (IC) of the RES expressing OPC alarm over the continued membership of the GKN in the RES (Minutes, 154). In keeping with what we believe was the intention of the Assembly's action the letter also expresses the judgment that if the GKN reject the appeal of RES Chicago to withdraw their pastoral advice concerning homosexuals, the IC should seek to terminate the membership of the GKN. A copy of that letter is attached to this report (Appendix A).

In March of this year the General Synod of the GKN decided not to withdraw from the RES, pending the outcome of the process to revise the Constitution of the RES. At the same time the Synod decided not to comply with the request of RES Chicago to withdraw their pastoral advice concerning homosexuals. Later in March the IC met and received our letter. In view of the actions of the GKN noted in the preceding paragraph, Mr. Galbraith, the President of the IC, presented recommendations with grounds to the IC, seeking the termination of the membership of the GKN. The IC, however, took no action on either his recommendations or our letter, except to postpone action on the letter until its meeting in 1987. The reason for this delay was that one of the four voting members of the IC and two of its three advisors were not present.

These recent developments, though regrettable, are not surprising and serve to clarify the situation within the RES. In particular the adamant stance of the GKN and their polarizing distance from the Basis of the RES as well as from most of the other member churches has become unmistakable. Our committee is now in a position to formulate and begin implementing a plan of action, requested by the 52nd General Assembly for presentation to the 54th (1987) General Assembly (Minutes, 4158), to require a decision on GKN membership at RES Harare (1988). It should be clear that concern for the well being of the RES and our long standing involvement in it dictate the responsibility of the OPC or, if the Joining and Receiving process with the PCA is completed by 1988, the responsibility of the PCA to be present at that meeting of the RES to carry through our plan of action to whatever may be its outcome.

III SOUTH AFRICA

The situation in South Africa has drawn the attention of the RES almost from its beginning, becoming increasingly focal since 1976 when political turmoil and physical violence began to intensify to their current level. Within the RES matters came to a head in 1984 when the Synod declared that the ideological basis for the policies and practices of apartheid poses a status confessionis (a confessional issue affecting in its entirety the integrity...
of Christian confession) and that the theological defense of that ideology is heresy. (This action as well as the others of RES Chicago concerning South Africa are given in full in the Minutes of the 52nd General Assembly, pp. 149-151.) There are six South African churches in the RES: the white, black and coloured churches of the Dutch Reformed Church (DRC) family, the (de facto white) Reformed Churches in South Africa (GKSA), and two black synods of the GKSA (these two synods are counted as separate churches by the RES). Approximately two thirds of the white Afrikaans speaking population of about three million are members of the DRC and about two thirds of those in the government belong to it. As reported to the 52nd General Assembly (Minutes, p. 151), the DRC suspended its membership in the RES after RES Chicago and a final decision will be made by its General Synod in October 1986. In view of the escalating tensions in South Africa and the pivotal role there of the South African RES member churches, especially the DRC, the 51st (1984) General Assembly made the following offer concerning the RES member churches in South Africa (Minutes, p. 188):

> 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.

The 52nd General Assembly followed up this offer with the further action (Minutes, 150):

> "that the Committee be instructed to seek diligently for a means of discussing with the RES member churches in South Africa, as brothers in Christ, the actions of RES Chicago 1984 concerning racial matters in the RES member churches of South Africa for the purpose of not only receiving understanding but also seeking new avenues toward greater righteousness for all people and for unity among the brethren."

Subsequently the Committee appointed a subcommittee on South Africa of Messrs. Gaffin, Jr., Galbraith, and Peterson.

This subcommittee was in South Africa for meetings from March 6 14, 1986. (Mr. Galbraith's expenses were paid for by the RES, since its Interim Committee was meeting in South Africa at the same time.) Formal discussions were held by (some or all members of) the subcommittee as follows: a joint meeting in Potchefstroom (75 miles southwest of Johannesburg) at which all color groups in the GKSA were represented, and separate meetings (held in Pretoria, and Mamalodi, a black township adjacent to Pretoria) with representatives of each of the RES member churches in the DRC family. Informal meetings were also held with a minister in the Church of England in South Africa and with a minister of the Reformed Church in Africa (the Indian or Asian church in the DRC family). On Lord's Day March 9, the subcommittee was hosted by the pastor (the Reverend T.C. Rabali) of a congregation of the Midlands Synod of the GKSA, located in Ga Rankuwa (a black township just to the northwest of Pretoria); after worship the balance of the day was spent in table fellowship and informal discussion with the pastor and several of the elders. Messrs. Gaffin and Peterson spent parts of two days in the black homeland of Venda (in the northeast corner of South Africa) and were the overnight guests there of an elder in the Soutpansberg Synod of the GKSA. These informal contacts were perhaps the most valuable (and certainly the most memorable) part of the subcommittee's time in South Africa; they afforded an unusual opportunity for learning how blacks especially perceive the situation.

The formal discussions held were based on the following series of questions sent by the subcommittee to each of the churches in advance of its visit but were not limited to these questions:

1. What are the basic issues that have to be resolved (moral and political)?
2. Do you believe whites and non-whites receive equal justice in the present system?
3. What do you see as the church's responsibilities toward non-whites?
4. What do you think the relationship of the races should be?
5. Is separateness - in church or state - morally right, that is, in accordance with Scripture?
   a. Is it a moral issue?
b. Does it say to one group that it is of less value in God's sight than others?
c. Do you think that the non-whites feel that separateness says to them that they are of less value than whites?
6. Does the government policy of the separation of races have an effect on the different churches?
7. What can the church do to bring about justice for all? What has the church done?
8. Has the church issued statements on moral issues such as justice, abortion, euthanasia, etc?
9. What are official policies of the church on interracial
   a. worship (attendance, administration of the sacraments)?
   b. church membership?
   c. marriage?
10. Are there ways in which we as a church can help?
11. What do you think about disinvestment?

In every instance discussions were held in an atmosphere marked by frankness and a desire to cooperate fully. Without exception, too, genuine appreciation was expressed for the interest of the OPC in the church in South Africa and for our willingness to expend time and money in order to gain a better understanding of the problems there. On the basis of the discussions held the subcommittee offers the following *observations* as a summary of its findings:

1. The situation in South Africa is extremely complex, certainly much more complex than the media in this country usually present it. Easy, instant, and, in some respects, clearly right solutions are not readily available.
2. The current confrontation between whites and nonwhites is real and serious but tends to mask another, more involved state of affairs. In one sense there is no “black majority.” Blacks are divided into about nine major tribes. In effect, these are separate nations, each with its own language, traditions, deeply inbred sense of identity, and, in some instances, more or less long history of (sometimes violent) conflict with each other. In reality South Africa is a nation of minorities.
3. There can be no doubt that for nonwhites the apartheid system designed and implemented by the white minority government - despite what may have been the well intentioned motives of some of its architects and the fact that for a large number of non-whites it has resulted in a higher standard of living than that enjoyed elsewhere on the African continent - is the cause of untold misery, physical hardship, economic exploitation, personal humiliation, injustice, and (sometimes violent) oppression. This is the virtually unanimous conviction of non-whites; the perceptions of whites are mixed, ranging over a spectrum that runs from defense of the present system at one end to sharing the conviction of non-whites at the other.
4. There is a virtually unanimous recognition among both whites and non-whites that changes are under way and that these changes will inevitably result in some form of political power sharing for nonwhites with at least a measure of social and economic equalization. Most whites are resigned to these changes with varying degrees of concern, many even with alarm, but at this point only a small minority of whites seems to be preparing to resist them (with violence, if necessary).
5. The unanswered question remains just how the dismantling of apartheid will take place - by violence and revolutionary upheaval or by orderly change. Most non-whites hope for the latter. They, no less than the whites, have no desire to see repeated in South Africa what has almost always happened when majority black rule has been introduced elsewhere in Africa. Many non-whites, too, recognize and fear the Marxist influence present in much of the current antiapartheid violence.
6. The subcommittee was struck to learn that in the perception of almost all the representatives of the nonwhite churches, most nonwhites believe that the State President Botha is a man of integrity, that the intention of the government to bring about change is sincere, and that while much more needs to be changed as soon as possible, it is moving about as fast as can be expected.
7. On the issue of disinvestment, which has received so much attention worldwide, ap
parently most nonwhites are strongly opposed to it. It is bringing about increasing
economic hardship for nonwhites. One nonwhite representative even referred to it as a
form of violence against nonwhites. Apparently, too, much of the agenda of figures like
Bishop Desmond Tutu and the Reverend Alan Boesak, a minister in the (coloured) DR Mis-

sion Church, who have been given such visibility by the world press, is not supported by
the large majority of nonwhites in South Africa.

8. The entire spectrum of white conviction is represented within the DRC — from the
effort to defend apartheid biblically (although support for that effort seems to be
diminishing) and the readiness to defend it at all costs (even by force) to the charge that the
theological defense of apartheid is heresy and vigorous support of efforts to dismantle it. So
far the leadership of the DRC seems to have made its highest priority not allowing the issue
of apartheid to divide the church. This has resulted, in the perception of many, in keeping
the DRC, despite its national prominence as an in stitution, from becoming an effective in-
f uence for change; instead it functions largely as a preserver of the status quo. At the same
time the DRC through liaison committees does meet with government officials concerning
changes the DRC feels are necessary in the interests of justice and reform. The other, non-
white churches of the DRC family are pressing the DRC for the end of the existing federal
arrangement among them and that they all become one church, integrated in its ministry,
government, and educational institutions and working for conditions that will promote
mutual acceptance between whites and nonwhites and meaningful integration at the con-
egregational level. The quadrennial meeting of the General Synod of the DRC in October of
this year will be significant for the way in which it responds to these challenges.

9. The GKSA (the smaller white church) mirror within themselves the spectrum of
white attitudes found in the DRC. One important recent development is that presently they
are considering a set of proposals, introduced by one of their black synods, which, if
adopted in substance, would move the GKSA toward becoming a truly integrated church.

10. Because of its prominent role in national affairs, especially the government, the
white Reformed community in South Africa has an unparalleled opportunity (and re spon-
sibility) to work for justice, civil equality, and fair economic opportunity for all the peoples
of that land.

11. The consensus of both the white and non-white representatives the committee
spoke with is that the best assistance the OPC can give is to encourage and help its members
to become better informed about the situation in South Africa and to pray, intelligently and
consistently, about that situation. A full, detailed account of the subcommittee's activities
has been prepared by Mr. Peterson. Copies are available at this Assembly and may be ob-
tained from him.

IV CONSTITUTIONAL REVISION

RES Chicago authorized the Interim Committee to appoint a Committee on Constitu-
tional Revision (CCR). The background, details and an assessment of this action were
reported to the 52nd General Assembly (Minutes, pp. 153-155). The members of this com-
mittee are from the Dutch Reformed Church (in South Africa, P. van der Watt), the
Reformed Churches in the Netherlands (W. F. de Gaay Fortman), the Reformed Church in
Zambia (F. D. Sakala), and the General Secretary, P. G. Schrotenboer (ex officio). Mr.
Gaffin serves this committee as one of four regional advisors.

The CCR has submitted a provisional report of proposed revisions to the member chur-
ches for their reactions. Our committee has carefully evaluated these proposals and, as
authorized by the 52nd General Assembly (Minutes, **158), has communicated to the CCR
a number of observations and concerns designed, among other things, to prevent any
weakening of the Constitution. The final proposals of the CCR are to be sent to the chur-
ches by June 30, 1987, with a view to action on these proposals at RES 1988.

V THE GENERAL SECRETARY

The General Secretary, Mr. Schrotenboer, plans to retire at the end of 1988. The Interim
Committee, after interviewing prospective candidates, has appointed Richard L. van Houten, Ph.D. to succeed Mr. Schrotenboer. Mr. van Houten is presently Associate Director of the Chinese Research Center in Hong Kong, seconded by the Board of World Missions of the Christian Reformed Church. Should finances permit, Mr. van Houten will likely begin serving as Associate General Secretary in the year prior to Mr. Schrotenboer's retirement.

VI STUDY COMMITTEES

The 52nd General Assembly authorized the Committee to appoint two committees to study and evaluate the reports of two RES study committees submitted to the member churches for their consideration (Minutes, 158).

The committee appointed to consider "The RES Testimony on Human Rights" is the Rev. Jack Kinneer (convener), Dr. Richard Gamble, and Mr. Arthur Schwab, Esquire. Their report is attached to this report (Appendix B).

The committee appointed to consider the report "The Church, Science, and Technology" is Dr. F. Kingsley Elder (convener), the Rev. Theodore Hard, and Dr. Elise W. van der Jagt. This committee is at work and hopes to report to the next (54th) General Assembly.

VII INTERNATIONAL CONFERENCE OF REFORMED CHURCHES

(See section III of the report of the Committee on Ecumenicity and Interchurch Relations to this Assembly)

VIII CORRESPONDENCE

The 52nd General Assembly instructed the Committee to maintain contact with the Greek Evangelical Church, the Free Church of Scotland, the Reformed Presbyterian Church of Ireland, the Evangelical Presbyterian Church of Ireland and the Church of England in South Africa (Minutes, 158).

Subsequently the Committee decided that since all of these churches except the Greek Evangelical Church are not members of the RES it would be more appropriate for our Committee on Ecumenicity and Interchurch Relations to seek contact with these nonmember churches. That committee has agreed to do so.

IX BUDGET

A. The Committee should be able to hold at least one meeting during the year.

B. The OPC assessment (4.00%) of the annual budget of the RES is due (see Communication 5, items 9 and 10).

C. The budget itemized:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee meeting</td>
<td>$900.00</td>
</tr>
<tr>
<td>Annual RES budget assessment</td>
<td>$5829.36</td>
</tr>
<tr>
<td></td>
<td>$6729.36</td>
</tr>
</tbody>
</table>

This budget will be referred to the Committee on General Assembly Fund Review without action by the Assembly.

X RECOMMENDATIONS

1. That the General Assembly request the 14th General Assembly of the PCA to determine that, if the Joining and Receiving process with the OPC is completed by 1988, it will recognize the membership of the OPC in the RES and will continue the membership of the PCA in the RES at least through the meeting of RES Harare 1988.

Grounds:

1. The OPC believes that it continues to be obligated, for the well being of the RES and
the world Reformed community, to work for the termination at RES Harare 1988 of the membership in that body of the (synodical) Reformed Churches in the Netherlands (GKN); fulfillment of that obligation would be made impossible if the PCA does not allow representation at RES Harare 1988.

2. In "the Revised Joint Statement" (see the report of the Committee on Ecumenicity and Interchurch Relations to this Assembly, IV, A., 2., last paragraph) the PCA committed itself to honoring the membership of the OPC in the RES at least until the General Assembly following the completion of the Joining and Receiving process. This arrangement would permit representation at RES Harare 1988.

3. Should the membership of the GKN be terminated, the RES would then become a body in which the PCA could remain in order to extend its Reformed fellowship and to enable it better to meet its responsibilities to the world Reformed community.

That the General Assembly request sessions to lead their congregations in praying regularly for the church in South Africa, particularly the Reformed community, praying specifically

a) that white Christians will cease defending the policies and practices of apartheid and, where Scripture demands it, will be willing to relinquish privileges presently enjoyed;

b) that nonwhite Christians will remain faithful to Scripture in seeking the removal of their grievances against whites;

c) that white and nonwhite Christians will be able to strengthen and edify each other by learning to live together in racial harmony and mutual forbearance according to the gospel;

d) that God will bring great glory to himself by using the example set by the church to extend the spread of the gospel and so transform the situation in South Africa as a whole.

Respectfully submitted,
Richard B. Gaffin, Jr., Chairman

APPENDIX A

February 24, 1986

The Interim Committee
The Reformed Ecumenical Synod

Dear Brethren,

The 52nd General Assembly of the Orthodox Presbyterian Church, meeting in June, 1985, instructed us to write to you, "expressing the alarm of the OPC that the failure of RES Chicago 1984 to confront the GKN with a clear ultimatum concerning their membership in the RES has severely compromised the integrity of the RES."

We deeply regret that the time has come when our church has had to take such an action. We must also express to you the conviction underlying this action, that there is no future for the RES as a Reformed ecumenical body if the GKN in their present condition continue to be a member denomination.

We believe that you know that we have not come to this conviction frivolously or hastily. We do not intend here to rehearse again the entire set of issues that, over the course of nearly a quarter century now, has made the presence of the GKN in the RES a constantly increasing source of tension and disruption. A significant number of churches has already been compelled to terminate their membership, while other, prospective member churches have refused to join, including the largest confessionally sound Presbyterian church in the United States.

For us, decisive has become the unyielding stance of the GKN on homosexuality: their pastoral advice and the way in which they have continued to defend that advice. Such a
stance, in the broader context of their positions on other issues, has forced us to conclude that the GKN has indeed arrived at an understanding of the authority of Scripture and the Reformed confessions that is at variance with that of most of the other member churches and certainly of the present (or any acceptable revised) Constitution. This variance is so fundamental that meaningful contact and a constructive working relationship in the RES with the GKN have ceased to exist.

We believe that if the GKN do not heed the appeal of RES Chicago to withdraw their pastoral advice, the Interim Committee ought to urge the GKN, for the good of the RES, to terminate their membership before 1988.

We recognize the difficult position in which this course of action would place Professor Runia especially. We genuinely appreciate what we perceive to be his hope that continued membership in the RES will have a salutary, reforming influence on the GKN. But most recent developments in the GKN, as theological and moral conditions have only worsened, have convinced us that that hope is without any real foundation. We urge him to consider that for him to join with the Interim Committee in confronting the GKN to terminate its membership would be an act of churchmanship truly honoring to the Lord and his word, and so for the good of the Reformed community throughout the world.

At the instruction of the General Assembly a copy of this letter is being sent to each of the member churches of the RES.

RBG/eso  
Sincerely in Christ,  
Richard B. Gaffin, Jr.  
Chairman, Committee on RES Matters  
The Orthodox Presbyterian Church

APPENDIX B

RES Testimony on Human Rights
A Review

I INTRODUCTION

The mandate of this subcommittee is "to study and evaluate the R.E.S. Testimony on Human Rights, and to report to the next general assembly with recommendations how this study report may be used profitably by our churches."

The R.E.S. Testimony on Human Rights addresses an issue both of theological concern and world wide dimension. We think it needless to argue that the Reformed Churches should speak with united voice from the Word of God to the issue of human rights.

As a theological concern, the Orthodox Presbyterian Church has no official position on many of the current human rights issues. Neither have we produced significant studies on human rights with the exception of abortion.

The human rights struggle has deeply affected people and churches we love. Do not our hearts grieve for our brothers in Ethiopia to whom we once ministered? And have we not sought with prayer and brotherly admonition to aid our sister churches in South Africa as they clash over apartheid.

So then, we welcome the R.E.S. Testimony as a good beginning to the necessary theological reflection we must do if we are to confess the whole counsel of God in our generation, and if we are to proclaim the mercy and justice of God to our suffering world.

II COMMENDATION

The R.E.S. Testimony is to be commended as an excellent beginning to a study of human
rights in relation to the Word of God. Though brief, it is comprehensive in outlook. The analysis of the human rights theories held by other church traditions is enlightening. Such information is not otherwise readily available to our sessions for study.

The report is also to be commended for attempting to construct a theological basis for human rights. We cannot hope to speak Christianly about human rights unless we begin with Christian presuppositions. The R.E.S. Testimony reminds us that theories of human rights must flow from a biblical view of man as created in the image of God. It also reminds us that the supreme standard by which all theories of rights must be tested is the Word of God. Human rights have their basis, not in man, but in God and his law.

Historically speaking, human rights theories have more often than not been based upon a less than Christian metaphysic. To take an example from our American past, the Virginia Bill of Rights (the earliest of such in the colonies) argues, not from man as image of God, but from a hypothetical state of nature in which man is free prior to entrance into society. Such a state never existed for since his creation man has been in covenant with God and with other men.

The R.E.S. Testimony is to be commended for relating human rights directly to the divine law to love God and to love our neighbor. Human rights are not things in themselves, but only reflections and applications of God's revelation to man. This is indeed where we must begin, with God's law, not men's autonomous philosophies.

Finally, the R.E.S. Testimony is to be commended for drawing attention to the reciprocal duties implied in human rights. This is a very helpful corrective to the selfish demand oriented approach to "my rights" so common in our society.

III CRITIQUE

We find, however, that the R.E.S. Testimony is significantly flawed in its working out of the first principles we have commended above.

A. The Collectivist/Individualist Dichotomy

The R.E.S. Testimony makes an overly black and white distinction between the "collectivist" viewpoint of the East and the "individualist" viewpoint of the West.

1. The Marxist East, of course, is dominated by a "Collectivist" ideology in which individuals have significance only as they are a part of the socialist state. But collectivist ideas are very much a part of the heritage of the West. The social orders and political theories of the Western democracies are a jumble of individualist and collectivist perspectives.

Historically speaking, the West has been influenced by thinkers with strong individualist leanings as well as with strong collectivist leanings. John Locke is often cited on the individualist poll. But Rousseau with his concept of the general will is markedly collectivist since for Rousseau the dissenter from the general will can be compelled to submission.

2. In our present American situation the liberal/conservative debate over public welfare reflects this individualist/collectivist tension. Do we have a collective duty to the poor administered by the collective authority (new deal, great society approaches) or do we have an individual duty at the discretion of free individuals (libertarian viewpoint)? Or is the care of poor the responsibility neither of lone individuals or the collective whole in its collective authority (the state) but of families and of churches?

The West does not represent a unified individualist approach to human rights. Neither are Western economies the expression of a purely individualist approach. Most Western economies are mixed, partly free market and partly state owned or state controlled (e.g., public utilities). Even within the free market portions of the Western economies the idea of a corporation is collectivist.

B. The Enlightenment

The R.E.S. Testimony is flawed in attributing Western human rights theories and Western law exclusively to the Enlightenment.

3. Prior to the Enlightenment Reformed thinkers contributed substantially to the development of Western political thought. Such works as the anonymous French treatise, The Defense of Liberty Against Tyranny and Rutherford's, Lex Rex are representative of
this contribution. Furthermore, the Enlightenment thinkers did not drop de novo from a secular heaven. Especially with Locke the dependence on these earlier Reformed thinkers, is marked.

6. This mixture of Christian and secularized, individualistic and collectivistic ideas manifested itself in the diversity of the bills of rights in the newly independent United States. Some states regarded the Churches as private voluntary societies

7. while others established churches constitutionally

8. or enacted theological tests for office.

9. Some states thought in terms of traditional English common law rights theory while others express the newer “rights of man” approach complete with the metaphysical justification of a state of nature in which man is perfectly free.10

C. Confessional Pluralism

The R.E.S. Testimony advocates the concept of confessional pluralism as part of a biblical solution to the human rights debate. According to this ideal each confessional community should be free to live out its faith as long as it does not tread on the rights of others.11

There is a certain intellectual slight of hand in this proposal. The hidden agenda is that all faith communities must live within certain ethical restraints defined by the rights of its own members and the rights of other faith communities. Confessional communities are not absolutely free to live out their faith. Rather, they are free within certain limits to do so. But which religion will provide the limits? Will those limits be Christian, humanist, Muslim, or Hindu? If the rights that limit confessional communities are Christian, the Hindus will be prohibited from immolating wives on the funeral pyres of their husbands. If the limits are set by Muslims, Christians will be forbidden to proselytize Muslims.

Apparently, what confessional pluralism really means is that people are free to practice their religion so long as they do not transgress certain biblical laws. This is the very debate over human rights, namely, what are the ethical standards to which all must submit willingly or else be compelled to submit. Put simply, what is right and just?

Furthermore, do we really want to say that men have a right rooted in divine law and the imago dei to worship false gods? It is one thing for a Christian to say that civil government has no jurisdiction over religious opinion (this is also problematic). It is a very different thing to say that Almighty God grants to men the right of irreligion. God’s law does not say “Worship whom you will” but “You shall have no other gods before me.”

If we elevate confessional pluralism to a necessary divinely granted right, then the greatest violator of religious rights is God himself. For it was God who ordered Israel to drive out all the Canaanites.12 It was God who commanded Israel to execute the man, even the city, in Israel that apostatized.13 We may want to say that this applied only to the Old Covenant and is done away in the New. But we cannot posit as a universal right the right of confessional pluralism without condemning God’s law in its express Old Covenant application.

D. Human Rights Terminology

The R.E.S. Testimony is flawed in its uncritical use of the modern terminology of human rights. As we noted above the right of confessional pluralism ends up with the right to worship false gods. But it is not right (in the biblical sense of the word) to worship false gods. It is wrong. The word “rights” implies a moral good we may exercise and demand. However, often rights are not moral goods but rather merely limitations on someone else’s exercise of power. So then the right to property (as the phrase was used by American colonials) is not a demand that someone provide me with property (socialism) but a limitation that no one (especially the Parliament) may take my property without due process.

“Right” is a vague term susceptible to many meanings and hard to critique because who wants to be against the right. A Reformed view of justice among men must be careful of such slippery terminology. It has a way of leading us down a path we do not want to follow as we saw with confessional pluralism. Men may be free from civil penalty for false worship but we ought not to express this as a right they possess but only as a limitation God
imposes on his servants' use of delegated authority. Otherwise, we fall into the trap of calling evil good.14

Into this trap the R.E.S. Testimony not merely falls but jumps. According to the Testimony, rights granted to one group imply duties of another. And such rights may be demanded from that duty endowed group. "What God justly lays upon one person as a command of love towards another is simultaneously a right which the latter can hold up to the former."15

Let us take a simple example to see if this is consistent with Scripture. I am duty bound to be generous and give to the poor.16 This is a divine obligation. However, if a person claiming to be poor comes and demands my property, what does the divine law say? It says bluntly "You shall not covet." Furthermore, if this man is so desperate that he takes my property to feed his family because I refused the duty of charity to him, then what is the consequence? According to Scripture, since he has stolen (and you cannot steal what is rightly yours), he must make restitution to me.17 The rhetoric of human rights is a slippery slope we must traverse with skill and caution.

E. The Love Commands

The R.E.S. Testimony is flawed in attempting to derive specific human rights from the broad commands to love God and love our neighbor without reference to the specific applications of these commands in Scripture. The problem is not that the Testimony reasons abstractly from the love commands but that it does not test these abstractions by the specifics of Scripture. Put differently, the Testimony engages in speculative theology that is not rooted in and tested by exegesis of relevant portions of Scripture.

We think this is partly why it falls into the dilemmas about confessional pluralism and rights as demands made to others mentioned in C and D above. A truly Reformed statement of human rights must be a biblically derived statement. Theologizing without exegesis is productive of heresy and absurdity. Even as Redeemed men we must test our reasonings by the very words of Holy Scripture.

F. Specific Human Rights Formulations

Because of the deficiencies we have noted above it is not surprising that the specific formulations of human rights in the R.E.S. Testimony are often vague and even self-contradictory.

For example, the Testimony advocates "the responsible freedom to live well integrated lives as persons and families. This involves just wages for laborers..."18 Consider the vagueness in this short quotation.

What is "responsible freedom"? To whom are we responsible? If we act irresponsibly, do we lose the freedom? What is a well integrated life? Does this mean ideological consistency? What is a just wage? Who determines it? How is it determined? Is it determined by free market contracts or by legislative action? Surely we are aware that not even theologians agree on what is a just wage.

Let us remember that this formulation of a human right with its vagueness is not about universal rights but is addressed specifically to the situation in Latin America. When the Testimony seeks to formulate universally valid rights then the vaguenesses increase. So, for example, the Testimony lists as a basic human right "the right to basic life needs."19 Who guarantees these rights? Is this a recommendation for more Christian charity or for a more socialized economic system? This is so vague that both David Chilton and Ronald Sider could agree. Does this right mean that lazy sluggards have a right to food contrary to the words of the Apostle?20 The debate today is whether the solution to third world poverty demands more socialistic measures or less. Is the problem inequitable distribution or inequitable production?

Beyond such vagueness the rights advocated are at points contradictory. The R.E.S. Testimony advocates "the right to freedom from all forms of discrimination challenging us to advocate human rights for all, without distinctions based on race, color, ethnic origin, religion, sex, language, social status, political conviction, wealth, or property."21 The Testimony also advocates the right of religious communities "to live out their beliefs
freely."22

The Orthodox Presbyterian Church restricts ordained office to males who are Christians. We discriminate both against women and against Hindus in our hiring of Pastors. And we do this as a matter of religious belief. How then can we advocate the right to freedom from all discrimination and the right to live out our faith at the same time when in exercising the one we necessarily violate the other?

Do we wish to advocate freedom from all forms of discrimination including political conviction so that it violates human rights for the federal government to dismiss a nuclear submarine captain just because he happens to be a communist? Abstract statements of rights have a way of becoming absurdities when they are brought down to the specifics of history.

IV CONCLUSION

We find that the R.E.S. Report, though a beginning of a Reformed human rights study, is significantly and pervasively flawed in its analysis of the western human rights ideas, its naive advocacy of confessional pluralism, its uncritical use of human rights terminology, its exclusively abstract approach to reasoning from the love commands, and in the vague and contradictory formulations of human rights it proposes.

V RECOMMENDATIONS

1. We recommend that the General Assembly not comply with the recommendations of the R.E.S. Testimony on Human Rights p. 146.
2. We recommend that the Stated Clerk transmit this report to the R.E.S. as the response of this General Assembly to the R.E.S. Report on Human Rights.
3. We recommend that the Stated Clerk inform the sessions of the existence of the R.E.S. Testimony on Human Rights and of this report.

1. R.E.S. Testimony, pp. 20-21
3. R.E.S. Testimony, pp. 22,28
4. The Defense of Liberty Against Tyranny, c. 1540 has been attributed to Philip Mornay. The R.E.S. Testimony is factually wrong by three centuries in saying that the Reformed tradition did not develop a “theory of the right to rebel” until the modern period. See “Philip Mornay and the Huguenot Challenge to Absolutism,” pp. 46ff in Calvinism and the Political Order, ed., George L. Hunt
5. Lex Rex (1644) by Samuel Rutherford has been recently reprinted by Sprinkle Publications, Harrisonburg, Virginia
7. For example, Virginia after 1786 when the Anglican Church was disestablished
8. For example, Massachusetts and Connecticut
9. For example, Pennsylvania, Maryland, North Caroline
10. What’s Wrong with Human Rights, Robert Ingram
11. Testimony, p. 151
12. Exodus 23:20-33
14. Isaiah 5:20
15. Testimony, p. 123
16. Deuteronomy 15:10
17. Proverbs 6:30-31
18. Testimony, p. 144
19. Testimony, p. 151
20. 2 Thessalonians 3:10
21. Testimony, p. 12
22. Testimony, p. 151
REPORT OF THE COMMITTEE ON PAEDOCOMMUNION

I Introduction

The 52nd General Assembly received an overture from the Presbytery of the Mid-Atlantic "...to study the issue of paedocommunion and provide voluntary guidelines concerning children being allowed to come to the Lord's Supper."

This overture was prompted by a lengthy debate in the presbytery over the propriety of administering the Lord's Supper to the young children of Kidane-Hiwot church in Washington, D.C. At the September 22, 1984, meeting of the presbytery, its Committee on Missions and Church Extension recommended, that Pastor Hailu Mekonnen be allowed to administer the Lord's Supper to the young children in question, provided he adhere to a set of guidelines provided by the Committee. Actions on the Committee's recommendations were deferred until the presbytery's meeting of December 8th. A presbytery Committee composed of five men was erected to study the matter. At the meeting of December 8th, the majority report of that Committee urging that Mr. Mekonnen be authorized to administer the Lord's Supper to the covenant children of Kidane-Hiwot, was supported by presbytery. The presbytery also at that meeting voted to overture the General Assembly to further study the issue.

Subsequent to these actions a complaint was filed against the presbytery's decision relative to administering the Lord's Supper to covenant children at Kidane-Hiwot. At its meeting, April 19-20, 1985, the presbytery sustained the complaint and withdrew its authorization permitting the pastor to administer the sacrament of the Lord's Supper to the covenant children of that church.

The 52nd General Assembly acceded to the presbytery's request and elected a three-man committee with the following mandate: "TO STUDY THE ISSUE OF PAEDOCOMMUNION IN THE LIGHT OF GOD'S WORD, OUR STANDARDS, AND TRADITIONS." Messrs. Leonard J. Coppes, Edward C. Urban, and Gerald S. Taylor were elected to the Committee. Prior to their first meeting, numerous articles on the subject were exchanged. The Committee's only meeting was held in Denver, Colorado beginning on September 19, 1985. All three members were in attendance. After a long discussion, it became apparent that the Committee could not present a united position on this matter, and that the majority would argue against the practice, with the minority presenting arguments favoring the practice. The minority, represented by Mr. Urban, sought permission to present the minority report of the study committee of the Presbyterian Church in America (PCA) as a substantial part of his minority paper (Mr. Urban has written permission from the author of that report, the Rev. Robert Rayburn, to make such use of it). The majority readily agreed to this request.

Relative to the discussion on paedo-communion, the Assembly would do well to remember that there are essentially four arguments advanced in favor of paedo-communion: (1) evidence from early church history, (2) the unity of the covenants with particular focus on the relationship between Passover and the Lord's Supper, (3) the apparent in consistency between administering one sacrament (baptism) and denying the other (the Lord's Supper) to our covenant children, and (4) that Paul's warning for worthy participation in I Corinthians 11 cannot be made to apply to children.

Those who favor withholding the Lord's Supper from the very young covenant children believe (1) that this practice is supported neither by early church history nor by our secondary Standards; (2) that it runs perilously close to embracing baptismal regeneration and/or presumptive regeneration; (3) that paedo-communion, by its very nature permits passive participation in the sacrament signifying and sealing eating Christ's body and drinking his blood -an idea which is implicitly sacerdotal and contrary to the biblical explanation of how this sacrament becomes a positive influence in the life of the participant; and (4) that the idea of equating the Passover with the Lord's Supper ignores both the Old Testament and New Testament data which argue that the Passover is but one of many dif-
ferent sacramental rites with varying rules of participation, all of which meals and rites are fulfilled in and transcended by the Lord's Supper.

The majority and minority reports are herein presented with the prayer that they will prove useful to the church.

II THEOLOGICAL FOUNDATIONS OF PAEDOCOMMUNION

A. Baptismal Regeneration

This seems to have been the position in the early church - not in the earliest church immediately following the apostolic age. To wit: if baptism regenerated one and the Lord's Supper added grace, all baptised persons should and could take the Lord's Supper. Children were baptized therefore they could participate in the re-sacrifice of Christ. We assume no one in our circles would adopt baptismal regeneration.

B. Half-way Covenant

This is the position of some new England theologians in and around the beginning of the 18th century. Theologically the argument for this position rests on the unity of the covenant of grace. They maintained that properly circumcised church members had a right to all the outward privileges of the church - including participation in the Old Testament communion meals, having their children circumcised and participate in the sacramental meals. This determines the terms of admission to covenantal communion meals. It also includes such things as granting baptism to children of covenantal but non-professing parents.

The weakness of this position is that the biblical view of covenant mandates responsibility, Exod. 24:3; Deut. 7:7-16; 10:14-17: 28. In other words, the lack of a profession upon maturity forfeits the privileges of the covenant and requires church discipline - there ought to be no non-professing parents who are church members. This weakness invalidates the theological support underpinning the admission of small children to the Lord's Supper. Baptism does not admit one to all the privileges of the covenant. Baptized non-professing parents should not be allowed to have their children baptized. Baptism like circumcision is a sign and seal of the covenant. It is a rejection of that sign and seal if one refuses to own the covenant by making a public profession of that covenant, Matt. 10:32,33. Children are admitted to baptism (circumcision) on the grounds of their corporate solidarity with their believing parent(s) - "all flesh is to be circumcised," Gen. 17:10. If the parents have rejected the covenant there is no corporate faith; and where there is no faith there is no sacrament; where there is no faith there can be no baptism (circumcision). Therefore, the children of non-professing parents should not be baptized. If baptism does not admit one to all the privileges of the covenant (e.g., baptism of one's children) then neither does that principle by itself admit children to the Lord's Supper. Jonathan Edwards ably demonstrated that in the Old Testament a confession of faith was required prior to ritual participation in the sacraments. Therefore, in the New Testament a confession of faith is required prior to baptizing one's children.

Some might hold that baptism admits the baptized to some of the privileges of the covenant - for example, to the Lord's Supper. However, there must really be some principle other than the baptism as the grounds for admission inasmuch as baptism is the sign and seal of the covenant as a whole and not the sign and seal of particular parts of the covenant. The force of this argument perhaps is seen more clearly in the case of circumcision or "Old Testament baptism." Circumcision admitted one to the Passover but not to the court of the priests - both were privileges of the covenant. Could not the Lord's Supper be like the eating of the guilt offering where being a proper priestly ordination was a requirement added to circumcision?

C. Presumptive regeneration

This is the position of the Kuyperians, et. al. To wit: that one is to assume or presume that all children of believing parents are regenerated until they demonstrate they have rejected the covenant. On this ground one might give the Lord's Supper to small children because they are assumed to be regenerate. This also assumes that the passive reception on the part of children is active insofar as either (a) they are corporate participants in the active
faith of their parents as they are in the sacrament of baptism or (b) the Lord “dynamically” effectuates true faith in the child. The second is clearly sacerdotal. The first does not satisfactorily deal with the reality of “this is my body” and “this is my blood” and whoever eats my body and drinks my blood has (eternal) life, John 6:53. Also, in I Cor. 11:28-30 Paul requires that everyone (anthropos - the generic word for man) who eats should examine himself: “So whoever would eat the bread and drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. For he who is eating and he who is drinking eats and drinks judgment (-ma) upon himself not discerning the body (of the Lord).” This literal translation precludes the idea of passivity in partaking the Lord’s Supper.

D. Analogy of the Passover

This approach holds that Passover should be viewed as the antecedent of the Lord’s Supper insofar as the participants are concerned. That is, since children partook of the Passover they should partake of the Lord’s Supper. This finds expression in two interrelated positions. First, the first or Egyptian Passover is the antecedent, so Keidel. Second, the first and permanent Passovers are one and are the antecedent to the Lord’s Supper. Both of these positions necessitate that the Passover is the theological and covenantal equivalent to the Lord’s Supper, that is, that they both signify and seal the same thing. We believe that the arguments that follow demonstrate that the scripture does not defend this necessary equivalence.

Weaknesses:

1. The Passover is not the exclusive antecedent to the Lord’s Supper because it did not ritualistically/sacramentally fully act out the atonement of Christ. Since the Lord’s Supper does this very thing, its covenantal significance fulfills and transcends (1) the Passover and (2) each and all of the Old Testament meals.

a. The first Passover is not the exclusive antecedent to the Lord’s Supper: i.e., it did not ritualistically act out the covenant initiating meal of Exod. 24 where the blood of the sacrifice was sprinkled on the people and on all the items of worship. Nor did it act out the guilt offering of Isa. 53 which is so prominently applied to Jesus in the New Testament, see John 12:38, Rom. 10:16; Matt. 8:17; I Pet. 2:24; Rev. 5:6,12, 13:8; Acts 8:32,33; I Pet. 2:22, Rev. 14:5; Luke 22:37, Rom. 4:25, Heb. 9:28. The great atonement (for which there was no sacramental meal under the Old Testament) was ritualistically and theologically distinct from the Passover in many ways but is seen as fulfilled in Christ according to the book of Hebrews, 9:24,25. The sins offerings find their fulfillment in the once-for-all sacrifice of Jesus, Heb. 10:11-12. The Passover was distinct from the wilderness eating and drinking described in I Cor. 10:1-4 - this eating and drinking was fulfilled in the Lord’s Supper. The fellowship meals or communion meals of the Old Testament were distinct from the Passover and yet antecedents to the Lord’s Supper. For example, the fellowship meal of the feast of Tabernacles is fulfilled in the messianic age (Zech. 14:16-19). The whole burnt offering is part of the Passover of the messianic age (Ezek. 45:21ff).

It is especially important to note that the initial Passover did not embrace the full meaning of the atonement in a theological sense. This fullness is seen in the covenant initiating meal of Exod. 24. There, several important things are seen. There were two kinds of bloody sacrifices: a whole burnt offering and a peace offering. Both required the laying on of hands (a ritualistic act identifying the animal with the offerer so that it was a vicarious substitutionary sacrifice), Lev. 1:4; 3:2. The blood of the sacrifice was sprinkled on the altar (the altar was cleansed from sin), then the congregation verbally took upon themselves the conditions of the covenant (made a public profession of faith), and then the blood was sprinkled upon the people (they were covered by the blood or expiated from their sins). Then came the phrase from God that this was the blood of (i.e., initiating) the covenant. Then the representatives of the people ate a meal in the presence of God.

Notice especially the ritualistic and sacramental elements present in the covenant initiating meal but not present in the Passover. Most significantly, if the Passover did embrace all these elements there would have been no need for this covenant initiating meal. Significantly, after this covenant initiating meal the Passover was eaten at Sinai, Exod. 12, Num. 9:1-5. Specifically, the Passover did not contain ritualistic acts symbolizing and seal-
The Lord's Supper includes in fulfillment all these elements missing in the Passover rite and indeed all the elements and aspects of the Old Testament sacrificial or sacramental system.

b. The permanent Passover is the same in theological significance as the first Passover. It seems self-evident that the scripture links these two together. Indeed, the family ceremony at the eating of the permanent Passover explicitly pointed the children to the first Passover as the explanation of and reason for the permanent Passover. Theologically speaking, there was only one Passover. Therefore, neither the initial Passover nor all subsequent Passovers theologically embrace the total meaning of the Old Testament system and of Christ's sacrifice.

c. The Passover did not embrace the total significance of the sacrifice of Christ. The Passover was propitiatory insofar as it signified and sealed the appeasement of God's wrath. However, it was not expiatory insofar as it did not enact those ritualistic activities signifying and sealing expiation: viz., the laying on of the hands, and the application of blood on the altar. The Scripture teaches that these Old Testament rites spoke of heavenly realities. Heb. 8:1-6; 9:23-28.

It did not include the laying on of the hands where the covenantal head symbolically and sacramentally transferred his guilt and the guilt of all those he represented to the substitution - that is, to Christ represented in the sacrificial animal. The Passover did not enact this substitutionary rite - the laying on of the hands.

It included neither sprinkling nor splashing the blood on the altar - neither on the sides or on the horns of the altar. The application of the blood on the altar symbolized expiation insofar as it not only placated divine wrath (i.e., propitiation; cf. Lev. 1:17) so that God approached man but cleansed the suppliant so that he might approach God (expiation), Lev. 17:11; 1:4-5,17; 3:2-3; 4:16-20; cf., Exod. 32;30; Num. 16:41ff. As G. Oehler says in his Theology of the Old Testament, p. 277, the Hebrew words denoting atonement (kippur, and cognates) "denote expiations as a covering; the guilt is to be covered - withdrawn, so to speak -from the gaze of Him who is reconciled by the atonement, so that the guilty one can now approach Him without danger," cf., Exod. 30:12; Num. 17:11.

That this element of sacrifice is indispensible is proven by the sacrifice on the day of atonement and the centrality of splashing the blood on the mercy seat. Furthermore, it is explicitly this aspect of sacrifice that Hebrews points to when it speaks of the great atonement of Christ. Christ's act of atonement is virtually identified with his entry into the heavenly holy of holies and applying his own blood on the heavenly mercy seat, Heb. 9:25-26; 10:1-22.

The Passover did not include a declaratory priestly eating of the sacrificial beast. On the other hand, the meal involved in the guilt offering was to be eaten by priests before the altar. Why is this? We believe this constituted a visible concrete act by which it was declared that God received (ate) the sacrifice -- he accepted the sacrifice and declared the guilty one forgiven and restored. The priests ate in God's stead, Lev. 10:17 (see, Oehler, p.307). N.b. only the officiating priests ate of this particular sacramental meal.

More aspects of the Old Testament sacramental system were not included in the Passover but enough has been said to demonstrate that the Passover did not include all of the ritualistic and theological elements of the sacramental system. Therefore, since the Lord's Supper does embrace and fulfill every aspect and every element of the Old Testament system, and since the Passover did not include every element, the Passover is not the sole antecedent to the Lord's Supper.

*Thus, an exclusive focus on the Passover only picks up a piece of the great atonement which is Christ.* The Old Testament system reflects and makes concrete the heavenly reality. The Lord's Supper embraces or picks up the fullness of the Old Testament atonement which is Christ the heavenly reality. The Lord's Supper signifies and seals the heavenly reality. And therein lies its transcendent uniqueness. The redemptive significance of the Lord's Supper is the heavenly reality.

2. Further weaknesses of the Passover analogy: Biblical sacramental meals prerequisite
participation in the aspect of redemptive reality signified and sealed in that meal - this applies to the meals in the wilderness, fellowship/Tabernacles, Passover, guilt offering. Participation in the heavenly reality precedes participation in the earthly ritual/sacrament.

The wilderness eating and drinking were a participation in Christ, I Cor. 10:1-4. They were, in that sense, sacramental - they signified and sealed union with Christ. However, they did not signify and seal inclusion in the covenant of grace. Participants still had to be circumcised.

The fellowship meals and the meal eaten at the feast of tabernacles signified and sealed participation in the blessings bestowed by God upon those who inhabited his kingdom. They did not seal inclusion in the covenant - strangers and aliens were admitted to the table. Participants had to be circumcised before eating the Passover.

The Passover meal signified and sealed membership in the covenantal family or kingdom. This is seen, for example, in the explanation given to children in Exod. 12. This meal did not signify and seal public profession of faith, and personal commitment to the covenant. Participants had to be circumcised before eating the Passover.

The guilt offering meal signified and sealed priestly involvement with the one who made and with the one who received the sacrifice. It prerequisites fulfillment of priestly training and maturity. Only adult priests could eat of it and it had to be eaten in the sanctuary before the altar, Lev. 6:26. This did not, however, signify and seal the expiation of the eaters' sins - they ate as priests representing God (see above).

Only the laying on of hands enacted or signified and sealed the vicarious substitutionary atonement. Only adult male communicants could lay hands on the sacrifice. Even this, however, stood second to an even greater ritualistic act and sacrament, the Great Atonement. The laity were not allowed to apply the blood either on themselves or on the altar. They could not enter the holy of holies. Only the high priest did this. In Christ, believers have had the blood sprinkled on them, the sacrificial blood has been applied to the altar, and we stand before that heavenly holy of holies worshiping Christ, Heb. 10:19-22.

The Lord's Supper signifies and seals this vicarious substitutionary atonement. The Lord's Supper embraces all the elements of the heavenly reality. The Lord's Supper embraces all that is embraced in the perfect sacrifice of Christ. Participation in it requires prior participation in the redemptive reality it signifies and seals. This is the requirement and actuality of participation in the great heavenly feast or the marriage feast of the Lamb which fulfills the Lord's Supper.

3. Further weaknesses of the Passover analogy: Participation in the Lord's Supper prerequisites a mature adherence to the covenant. Before one is admitted to the Lord's Supper one should have experienced the heavenly reality signified and sealed by the Lord's Supper, he should be regenerate. We believe that God fences the Lord's table even as he fenced the altar in the holy of holies. Approaching the Lord's table is the New Testament equivalent of approaching the Old Testament mercy seat, that is, it is standing boldly in the presence of God, Heb. 9-10. In heaven all will stand in that presence. On earth, all who truly worship God stand in that presence. In formal public worship that standing becomes faithfully and regularly expressed. In the Lord's Supper the conditions for true heavenly participation are concretely and sacramentally set before man.

It is important to remember that the Old Testament sacrifices speak of and
signify/seal heavenly realities. The Old Testament warns against and clearly illustrates the peril of approaching the altar unworthily or in an unworthy manner, Num. 17:12-18. In this passage the Israelites report that they were being physically judged with death and illness whenever they approached the altar. God extends the service of the priests to include bearing the “guilt” for the people, compare I Cor. 11:28ff. Only the ordained priests could come nearest the altar. Only the ordained priests could eat before the altar.

Furthermore, in the Old Testament sacrificial system approaching the altar even in the secondary more removed sense allowed to other people was limited to adult male professors. Only adult males could lay their hands on the sacrifices (see addendum).

Now the question is: who can symbolically-ritualistically participate in that rite which signifies and seals expiation? That is, who can lay their hands on the sacrifice and approach the altar? Only adult male federal heads. Approaching the altar mandated and required a prior public profession of faith. Those who approached the altar in an immature or sinful way were judged - they became guilty of the body and blood of the sacrifice.

In New Testament terms: who can ritualistically or sacramentally confess Christ is his great atonement, his vicarious substitutionary atonement? We hold that God still judges those who carelessly approach the altar, I Cor. 11:30, compare Num. 17:12-18:7. Therefore, because the results of approaching the altar and the results of eating the Lord's Supper are the same so are the prerequisites or terms of admission. So, “let a man examine himself” must refer to what happened to the priests and men who approached the altar. God stipulated that only adults were expected to examine themselves. God stipulated that only adults could personally participate in those sacramental acts or rites which mandated this examination. Children could not approach the altar in the Old Testament - they could not meet the divine requirements of holiness that would forestall divine punishment. Children cannot approach the table in the New Testament - they still cannot meet the divine requirements of holiness that will forestall divine judgment. Active covenantal faithfulness or the keeping of God's commandments is required to appear before God. Children can be passively but not actively faithful. They are in a state of not willfully disobeying God but not in a state of actively obeying him.

This is borne out by I Cor. 11 where Paul says, “So whoever would eat the bread and drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. For he who is eating and he who is drinking is at the same time eating and drinking judgment (-ma) upon himself not discerning the body (of the Lord).”

Personal passive participation is explicitly forbidden by this passage of Scripture. Personal passive participation is forbidden on the grounds of the necessary understanding of “guilty” and “judgment” when viewed against the Old Testament antecedents. This passage explicitly and implicitly bars little children from the Lord's Supper. They cannot examine themselves. God mandates that that examination not be forced upon them. Participation in the Lord's Supper mandates that examination. Furthermore, the vocabulary of I Cor. 11:28 says “let a man examine.” This use of the generic Greek word connotes “let a person examine himself.” In other words, every person who participates should examine themselves.

The design of biblical meals and rites suit their natures. Where sanctification is required it is demanded and those unable to meet its demands are excluded from the act. Hence, only priests approached the altar. The design of the Lord's Supper suits its nature. Those who cannot examine themselves as God requires and demands are not put in a position where they are liable to the penalty of disobedience - they cannot approach the table.

Conclusion: the Passover is not the antecedent to the Lord's Supper. The antecedent to the Lord's Supper is the entire Old Testament sacrificial system and ultimately the heavenly reality depicted through that system. The Old Testament system speaks of heavenly realities and makes those heavenly principles concrete. That heavenly reality is what Christ accomplished and what is signified and sealed in the Lord's Supper inasmuch as the rite specifically depicts and enacts the vicarious substitutionary atonement. Those Old Testament principles being heavenly principles are still applicable and exclude children from approaching the altar and consequently from approaching the Lord's table.
APPENDIX

III ARGUMENTS REQUIRING A PROFESSION OF FAITH BEFORE PARTICIPATION IN THE LORD’S SUPPER:

A. Arguments Already Presented

The arguments in favor of the traditional position include those presented above, viz:

1. The Passover is not the exclusive antecedent to the Lord’s Supper: i.e., it did not ritualistically act out the covenant initiating meal of Exod. 24, the guilt offering of Isa. 53, the great atonement of Hebrews, the wilderness eating and drinking of I Cor. 10:1-4, etc. Neither did it embrace the full meaning of the Old Testament sacrificial/sacramental system. The Lord’s Supper fulfills and transcends each and all of the Old Testament sacramental meals insofar as it includes a personal participation in the vicarious substitutionary atonement. Moreover, the Lord’s Supper itself transcends all the Old Testament covenantal sacrifices as well. It is the fulfillment of all they represent - it is the one meal embracing the heavenly reality they all foreshadow.

2. Biblical sacramental meals prerequisite participation in the aspect of redemptive reality signified and sealed in that meal. The redemptive reality signified and sealed by the Lord’s Supper transcends that embraced in any Old Testament meal: it embraces the full meaning of the great atonement, and there was no sacramental meal attached to this rite.

3. Participation in the Lord’s Supper prerequisites a mature adherence to the covenant. Before one is admitted to the Lord’s Supper one should have experienced the heavenly reality it signifies and seals, he should be regenerate, and he should be able self-consciously to live under the Lordship of Christ. We believe that God fences the Lord’s table even as he fenced the altar in the holy of holies and the meal eaten before the altar. Unworthily partaking still results in eating and drinking judgment on oneself.

B. Additional Arguments

Furthermore, Christ’s institution of the Lord’s Supper prerequisites a living faith. Jesus says that the participant should “take, eat” and “drink from it” - in both instances it is the most natural understanding of what Jesus says to conclude that he intends and requires active participation on the part of the participant. In addition, Jesus says that everyone who eats his body and drinks his blood has life. Again the emphasis is on active participation in the Lord since eternal life is communicated while the eating and drinking are going on, John 6:54. This is brought out again in John 6:35 where Jesus’ words are recorded: “I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.” He explains this “eating” and “drinking” in verse 63, “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and life.” Thus, spiritual food is the words of Jesus. He who does not understand the words does not feed on Christ. He who understands the words feeds on Christ whether or not he takes the Lord’s Supper. Sacramental food is the sign and seal of this spiritual food. Without understanding of the words of Christ there is no feeding on the bread of life. Without an understanding of the words of Christ there is no spiritual feeding, and where there is no spiritual feeding there is no sacramental feeding. There is no secondary or no passive understanding of Christ’s words. There is no secondary or passive participation in sacramental feeding on Christ.

If one rejects baptismal and presumptive regeneration one cannot give non-professing children the Lord’s Supper. To do so is to assume they are regenerate is to assume that Christ will use the elements to work regeneration - that they are dynamic and work ex opere operato. When we give the elements to someone we say this is the body of Christ, this is the blood of Christ. When they take it they either take damnation/judgment to themselves or take life to themselves. We believe that the biblical system guards the uninstructed and those unable to examine themselves. God in his mercy and love bars non-professing children lest in their ignorance they drink judgment to themselves.

IV Recommendations:

1. That the Committee’s report be submitted to the sessions for study.
2. That the General Assembly declare that it is neither Scriptural nor Confessional to
admit non-professing children to the Lord’s Supper.

3. That the OPC continue the practice defined in our standards and administer the Lord’s Supper “only to such as are of years and ability to examine themselves.” (Larger Catechism, Answer to Question 177)

4. That this Committee be dissolved.

Respectfully submitted,
Gerald S. Taylor
Leonard J. Coppes

ADDENDUM - QUESTIONS:

1. If the Lord’s Supper is anticipated by the entire Old Testament system why was it enacted on the Passover eve?

   Answer:
   a. Why not?
   b. Furthermore, the Passover was that meal which specifically commemorated the calling out of God’s people and putting them together as a body under the headship of Moses/Christ.
   c. Furthermore, the initiation of the Lord’s Supper makes it clear that although it is identified with the Passover it is not equated with it. Specifically, Christ did not equate his body with the Passover lamb and he did not equate his blood with the blood of the Passover lamb. The Lord’s Supper is a totally new sacrificial meal. It embraces elements of the Passover but goes well beyond it.

   The point is self-evident - Christ did not equate his body with the Passover lamb. The lamb was there on the table. If Christ meant to equate his body with that Passover lamb why did he not do so right then? He pointedly waited until the Passover meal was eaten and then took a loaf of bread. This represented his body.

   Furthermore, the wine was not an inherent part of the Passover. This was a Jewish addition - permitted by God perhaps by way of adiaphora. Yet it was not a part of the ritual prescribed by God in the Old Testament. Also, the Old Testament specifically prohibited the consumption of blood - either actually or symbolically. Life was in the blood, Lev. 17:11. To consume blood was to consume life. There was no life in the Old Testament sacrifices - this is symbolized by the prohibition of drinking the blood in any way. There is life in Christ, Heb. 9:13-14. There is life in the Lord’s Supper, John 6:53-58. The consumption of life or the ritualistic/sacramental enactment of receiving life from God is nowhere represented or enacted in the Passover or in any part of the Old Testament system. Yet this is a central part of the Lord’s Supper.

   Therefore, the incidental consumption of wine by the Jews in the rabbinic Passover became a central element in the Lord’s Supper. Did the Jews teach God? Not at all. Wine was used in the Lord’s Supper not because it was part of the Passover, but because it symbolized the blood.

2. If the heart of the Lord’s Supper is the vicarious substitutionary atonement, and if this is depicted in the day of Atonement, why wasn’t the Lord’s Supper initiated on the day of Atonement?

   Answer:
   a. Why not? That is, why not choose some other day? If the Lord’s Supper represents the entire Old Testament sacrificial system then it could have been enacted on any of the four high sacrificial days (that is, the Passover, Pentecost, the feast of Tabernacles, or the Day of Atonement).
   b. There is a very good reason why the Lord’s Supper was initiated on the Passover day and yet clearly differentiated from its rites.
First, the Passover does represent the divine calling out of God’s people to be his people. So does the Lord’s Supper.

Second, in the words of initiation Jesus clearly identifies the Lord’s Supper with the covenant initiating meal of Exod. 24. He quoted the Old Testament words of initiating the covenant when he said, “This is the blood of the (new) covenant”, compare Exod. 24:8.

Because this was a covenant initiating meal and not merely a Passover meal some of Christ’s true followers were excluded from the meal. This was no meal for Christ’s family of believers. It was a meal for the heads of the new covenant Israel. Only the apostles were invited and one of those was a devil - and before the meal Jesus knew that Judas was the betrayer. He was not even a believer. He was invited by virtue of his being an apostle.

Because this was a meal initiating the new covenant Israel, theologically it must be conjoined to the Passover. The Old Testament people of God were formed into the kingdom of God by two meals: the Passover and the meal eaten on Mt. Sinai and recorded in Exod. 24. The Lord’s Supper embraces all the Old Testament sacrifices in one ritual. This is true even with respect to the initiating meal. Both the meal calling God’s people out and the meal organizing them under the covenant were conjoined into one evening meal when the Lord’s Supper was initiated.

3. Why are women to be admitted to the Lord’s Supper and children barred? If the Old Testament expression of the heavenly reality barred women from ritually approaching the altar how it is that those same principles now allow women to approach the altar in the rite of the Lord’s Supper?

Answer:

a. First, the nature of biblical revelation is both organic and progressive. If biblical revelation is viewed only organically, the principles of the Old Testament do bar women from the Lord’s Supper. However, this is an erroneous limitation of the nature of biblical revelation, and even a violation of the specific statements of biblical revelation. In general, the progressive nature of revelation argues that whatever new God says informs what has been said previously. Specifically, Paul states that in the covenant of grace in the New Testament fulfilment in Christ, there is no Jew nor Greek, no slave nor free, no male nor female, Gal. 3:28.

However, there is no explicit New Testament instruction teaching that there is “no child nor adult.” This is exactly the explicit teaching the baptist position demands and the presbyterian position rejects. Indeed, the distinction between child and adult still is implicitly and undeniable taught. The Baptists maintain that covenantal distinction is gone and therefore deny baptism to children. Paedobaptism mandates and rests on the distinction between child and adult. We believe the distinction does persist and under the covenant of grace there is still “child and adult.”

Those arguing for paedo-communion seem to want to deny the distinction and allow children to approach the altar and yet want to insist it persists and hence apply baptism to children. They want to maintain that the Lord’s Supper fulfills and hence signifies and seals the vicarious substitutionary atonement and therefore involves every sacramental ritual of the Old Testament. At the same time, they want to say that children can partake of the Lord’s Supper without entering into every aspect of that redemption, to wit, that children are not to be assumed or presumed to be regenerate, and that the Lord’s Supper is not a regenerating rite.

4. What does Jesus mean by “permit the babies to come unto me for of such is the kingdom of God?” If they are members of the kingdom of God does this not mean they should partake of the Lord’s Supper, the New Testament celebration of membership in the kingdom of God?

Not at all.

One answer might be that Jesus means the same thing David meant when he said that his dead baby was in heaven. Little babies baptized under the covenant are members of the covenant. Some are citizens of the heavenly kingdom, they are regenerate. Yet in
David's day little children did not approach the altar.

Another answer might be that Jesus is referring to the outward privileges of the kingdom, but in his day children were not admitted to the altar. When a baby and young boy, Jesus was a member of God's kingdom. Yet his Father so designed the church in which he lived that he was barred from approaching the altar. The point of this saying is not who can be admitted to the altar but who enjoys God's love and blessing. To enjoy kingdom blessings one must be childlike. These children enjoy the blessing by the master because they are placed into his lap (arms). Yet no one would say that an understanding and obedience on the level of a baby is the requirement to enter heaven. On the contrary, good works (positive obedience) and not the mere absence of rebellion is a necessary accompaniment of faith or that faith is dead. Faith without works is dead. So, a childlike commitment, a childlike relaxing in the arms of Jesus, a childlike absence of rebellion against Christ are among the marks of heaven's citizens. In addition, given the opportunity this must and will develop into a mature adult faithfulness to the covenant.

5. How do we know that only adult males laid hands on beasts and approached the altar?

a. First, according to Num. 17:12-18:7 all Israel was approaching the altar. The result was that they were dying whenever they did so. In response to their plea to God he stipulated that only the male Levites would approach the altar. This exclusion of women from priestly service obviously rests on the historical precedent that previously only men approached the altar since only men were heads of households or covenantal heads. Second, according to Num. 4:3, only priests thirty to fifty years old could approach the altar and work in the tabernacle - the tribe of Kohath supplied the actual priests because Aaron and his sons were all descendants of Amram (Exod. 6:18,20). This age limit was adjusted with reference to levitical training. Apparently, a five year apprenticeship preceded full service, Num. 8:24-26. Later when the heavy task of carrying all the tabernacle were set aside the age was lowered to twenty, see I Chron. 23:24ff. What conclusion should be drawn from this except that God (1) deemed only those priests of mature years were qualified to approach the altar and (2) these were the substitutes for those who had been previously approaching the altar?

Is not this same regulation reflected in the fact that God commanded all adult males to appear before him in Deut. 16:16, 17 and Exod. 23:17. The Hebrew word used in both passages explicitly is “male.” Hence, the commandment is that all males come and not the females - although women and children were not prohibited from coming to the feasts. That these were adult men is clear, first, from the prescription that those who appear must not appear before the Lord empty-handed. He should bring as he is able, that is, according to the blessing the Lord has given him. Secondly, what argument would conclude that when the ordinary Israelite approached the altar he was to do so irresponsibly? How could a child keep the laws of purity?

Later, in Ezek. 44:8,9 God says that in the messianic temple only priests circumcised in the flesh and heart and who keep all his laws of holiness shall approach the altar, compare verses 10-31. Surely, this teaches that only those who are responsible adults will approach the altar in the messianic age?

We see all this as an expression of the principle of federal or covenant headship. Because he was one with his father in the covenant, a male child was circumcised as a sign and seal of faith, compare Rom. 4:11. This was sacramental only because it was done in faith. For where there is no faith on the part of the recipient there is no blessing in the sacrament. In the case of circumcision the faith of the child [was] in his covenantal head. Approaching the altar, however, mandated responsible adherence to and keeping of the covenant. To approach without being ritually clean was to bring judgment on oneself. Hence, the offerer had to keep the law. This, we propose, was not possible in the case of young children.

The barring of children and women from approaching the altar is seen in the design of the temple. Herod's temple, the temple of Jesus' day, was built on the foundation of and patterned after the design of the temple begun under Zerubbabel. That earlier temple was
built according to the design of the still earlier temple. In other words, the design went back to that which God gave to David. This temple barred women and young children from the court of the men where the altar was. Therefore, women and young children could not approach the altar.

6. What do we tell our children while we are taking Lord's Supper?

We tell them what Old Testament fathers told their children about the laying on of hands and the application of the blood to the altar. We explain to them the meaning of the Lord's death and all that the Lord's Supper signifies. We explain to them that the Lord's Supper also seals the great atonement of Christ - being born again. We explain how this involves a special mature relationship to God. We tell them about Jesus, the most knowledgable and believing child in history - he did not lay his hands on a sacrificial beast, he did not approach the altar, he did not vote in the congregation. This did not rob him of privileges and responsibilities which rightly were his. We tell them its like marriage. They are old enough to love but are they old enough to be married?

7. What do we tell our children if they have previously taken the Lord's Supper?

We tell them we have made a mistake and that we now know that God wants them to wait for the Lord's Supper just like he wants them to wait for other privileges and responsibilities: voting in congregational meetings, getting married, etc. We also tell them about the boy Jesus.

8. At what age should a child be admitted to the Lord's Supper?

We acknowledge that we may have to rethink our position regarding admitting children at an earlier age. First, we affirm that before being admitted a credible profession of faith must be made before the session. This involves, we believe, the ability to make intelligent informed decisions on matters not normally considered spiritual - the kind of decisions made in congregational meetings. Sanctification is more than doctrine. There are cases where a limited degree of knowledge and limited ability to obey will not bar one from the Lord's Supper - e.g., with those of low intelligence. But these are exceptions and ought not to be made the rule.

See Minority Report below
MINORITY REPORT
COMMITTEE ON PAEDOCOMMUNION

Most of what constitutes this minority report is the minority report portion of the Report of the Ad-Interim Committee to Study the Question of Paedo-Communion made to the 13th General Assembly of the Presbyterian Church in America (1985). The author of the minority report is Dr. Robert S. Rayburn. Having received written permission from him to make such use of his report and having permission from Messrs. Coppes and Taylor, the members of this Committee representing the majority, to make such use of this report, it is included below. It capably and winsomely makes the case of paedo-communion. The reader should note that whenever Dr. Rayburn refers to something in the majority report, he is referring to something in the majority report made to the 13th General Assembly of the PCA, not the majority report above authored by Dr. Coppes and Mr. Taylor.

Because some of the objections to paedo-communion brought up in the Committee report by Messrs. Coppes and Taylor are not addressed by Dr. Rayburn in his paper, it will be necessary for the author of this minority report to address those objections. His remarks will be found following the report authored by Dr. Rayburn.

MINORITY REPORT OF THE AD-INTERIM COMMITTEE
OF THE 13th GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN AMERICA
(by Robert G. Rayburn, Th.D.)

The authorities of Reformed theology render an almost unanimous judgment that covenant children before the age of discretion ought not to be brought to the Lord's Table. According to our theologians, while being members of the covenant family of God and recipients of the promises of the covenant entitle our children to the sacrament of baptism, the same considerations are insufficient to confer upon them a right to the Lord's Supper. The virtual unanimity of opinion on this question, though impressive, may however, be deceptive. Certain considerations suggest that this consensus may be due less to the persuasiveness of the arguments commonly advanced on its behalf than to the absence of serious criticism of a custom which predated the Reformation and, consequently, to a relatively superficial examination of the question. The fact that paedocommunion never became for the Reformed a matter of dispute with the Catholics, the Lutherans, or the Anabaptists made it more likely that little thought would be devoted to the question and that the arguments of authorities would be repeated without scrutiny from one generation to the next. Many of our theologians do not even raise the issue in their discussion of the doctrine of the Lord’s Supper and the treatment given by others can only be described as perfunctory. One can only guess how they would have responded to contemporary criticism of their arguments for they were not required in their day to defend their position against substantial opposition.

That the common opinion of the Reformed church on this matter was and remains il-l-considered can best be demonstrated, however, by an examination of the arguments offered on its behalf by two Reformed theologians of impeccable credentials: Herman Witsius (1636-1708) and Herman Bavinck (1845-1921). Both devote more attention to the question than is common and both present the received position against the background of the arguments of an advocate of the participation of covenant children in the Lord’s Supper. Witsius' comments regarding child communion appear in his discussion of the requirements for worthy communicating.

XXX. We may easily gather from what we have quoted from Paul what to think of the communion of infants. It appears to have been a custom in the ancient church to put the symbols of the holy supper into the mouths of infants just after baptism. A practice still observed by the Orientals. I will here subjoin the words of Metrophanes Critopulus Hier-momoachus, confess. c. ix.: 'But even infants themselves are partakers, beginning im-
mediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For, if he be an Anabaptist, we use this saying against him: "Suffer little children, and forbid them not to come unto me," Matt. xix.15. Also that other: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi.53. But the prophetess Anna makes very much for us, who dedicated Samuel from his early infancy to God; who also requires the first-born of the Jews to be given up to him, from their very birth, though not yet endowed with a competent measure of understanding. But if our adversary be no Anabaptist, we will also use the very same arguments against him, which he uses for infants against the Anabaptist; that as they ought to be baptized, so also to be made partakers of the Lord's Supper. And thus with the help of God we have got the better of your argument.' Thus far Metrophanes.

"XXXI. But we are of a quite different opinion. For, all the words of our Lord's command (with respect to this sacrament) are so expressed that they cannot belong to infants, who can neither receive the bread nor eat it, unless it be chewed for them or soaked. For 'babes are fed with milk, and not with meat,' I Cor. iii.2, Heb. v.12. Infants cannot examine themselves nor discern the Lord's body, nor show his death, all which we have just heard the apostle requires of communicants.

"XXXII. The arguments of Metrophanes are very easily refuted. For, 1st. It does not follow because our Lord was willing that young children should come unto him, and declared that theirs was the kingdom of heaven, that they are to partake of the supper. Christ is there speaking of spiritual and mystical communion with himself, which does not imply any sacramental communion whatever; but that only, of which the subjects he is speaking of are capable. 2dly. The nature of baptism and of the supper is different. Baptism is the sacrament of regeneration and ingrafting in the church; in the administration of which, the person to be baptized is merely passive; to the receiving of that the Scripture does not so universally require self-examination and the showing the Lord's death. And therefore it may be properly applied to young children. But the supper is the sacrament of nutrition by means of a solid food; to the partaking whereof, the communicants are required to perform certain actions both by the body and the soul, of which infants are incapable, and therefore it belongs to those who are come to the years of discretion, and not to little children. 3rdly. Our Lord, John vi.53, is not treating of a sacramental but of a spiritual and mystical eating by faith. For neither was the Eucharist then instituted or known; nor will any one readily urge such an absolute necessity for the eucharist as that without it none can be saved; which yet our Lord asserts of that eating of his flesh. 4thly. The example of the prophetess Anna, who consecrated Samuel a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents to give up their children as early as possible to the obedience and service of God. 5thly. And what they pretend concerning the dedication of the first-born of the Jews to God, is still more impertinent. For that dedication of the first-born, previously to the setting apart of the tribe of Levi, showed that they were God's, and to be employed to his service; in them the other children were accounted to be consecrated, and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the eucharist."

Bavinck's discussion adds further consideration to those advanced by Witsius. "...the children are excluded. Trent condemned only the necessity not the lawfulness of child communion. Among the Reformed Musculus agreed. He put forward these reasons: 1) that whoever possesses the thing signified has right also to the sign; 2) that, as appears from baptism, children are able to receive the grace of the new birth, they are also able without consciousness to be nourished in that spiritual life; 3) that Christ, the saviour of his whole congregation, is also the saviour of the children and feeds them all with his body and gives them all to drink of his blood; and 4) that the admonition to self-examination in I Cor. 11:26-29 is not intended by the apostle as a general requirement. But all these reasons lose their force in the face of these considerations. 1) In the Old Testament there was a great difference between circumcision and the passover. Circumcision was prescribed for all male
children, but the passover, not at once with the institution of it, but later in Palestine, was
celebrated in the temple of Jerusalem. Very young children were in the nature of the case ex-
cluded. 2) In the same way there is a great difference between baptism and the Lord's Sup-
per. Baptism is the sacrament of the new birth, wherein the individual is passive. The Lord's
Supper is the sacrament of growth in fellowship with Christ, of the nature of the spiritual
life, and it supposes conscious, active participation in those who receive it. 3) Christ in-
stituted the Lord's Supper in the midst of his disciples, saying to them all: 'Take, eat, drink.'
These words suppose that they would take the bread and wine from his hand. And Paul
says that the congregation at Corinth came together in order to eat and gives no other im-
pression than that only grown persons in possession of intellectual powers participated in
the supper. 4) In I Cor. 11:26-29 the apostle emphatically sets forth the requirement that
before the supper, men examine themselves so that they may distinguish the body of the
Lord and not eat and drink unworthily. This requirement is set forth in anentirely general
fashion, directed to all participants in the supper, and therefore, in the nature of the case,
excludes children. 5) Withholding the supper from children causes them the loss of not one
benefit of the covenant of grace. This would indeed be the case if they were denied baptism.
For noone can deny baptism to children except he think that they stand outside the cove-
nant of grace. But it is otherwise with the Lord's Supper. Whoever administers baptism and
not the Lord's Supper to children acknowledges that they are in the covenant and share all
the benefits of it. He merely denies them a special manner by which those benefits are
signified and sealed during the time it does not suit their age. The supper gives not one
benefit which is not granted already beforehand through faith in the Word and baptism.”

In this matter Witsius and Bavinck are thoroughly representative of the Reformed con-
sensus and, so far as I am aware, they omit no important argument advanced against
paedocommunion by our theologians.8

In my judgment, careful scrutiny of these arguments against child communion will show
them to be without substance and insufficient to turn aside the straightforward and fun-
damental considerations urged in support of the participation of covenant children in the
supper by Metrophanes and Musculus.

1) The centralization of the passover in Jerusalem as one of the pilgrimage feasts, proves
nothing. Women were likewise not required to attend and children did participate. indeed
were required to participate, in other sacrifices and offerings (Deut. 12:4-7, 11-14; 14:22-26;
15:19-20; 16:10-11).9 If young children were excluded from the passover because they were
incapable of understanding and thus worthy partaking, it is difficult to explain why they
were welcome at these other sacrificial meals.

2) An important argument advanced by both Witsius and Bavinck is that there is a great
difference between the two sacraments: baptism being the sacrament of regeneration and
thus in it the individual is passive; the supper being the sacrament of nourishment and thus
requires intelligent participation on the part of anyone who receives it.

It is to be observed, in the first place, that as it is used by the opponents of paedocommu-
nion this argument is an instance of the fallacy of petitio principii. The argument begs the
question because it amounts to the conclusion which must be demonstrated rather than a
demonstration of the conclusion. No doubt, if the two sacraments differ in nature in this
way, child communion is excluded; but this difference is precisely the point at issue. As an
argument, therefore, it is worthless.

It may be said, however, that this conclusion regarding the sacraments is dubious for a
variety of reasons. There is no doubt that baptism may be designated the sacrament of in-
itiation and the supper the sacrament of nutrition. But this nomenclature signifies nothing
in regard to the passivity of activity of the recipient of each sacrament, an subject never
raised and a distinction never made in Scripture. Further, though commonly enough so
designated in the Reformed manuals,10 it does a grave injustice to the statements of scrip-
ture to distinguish baptism from the supper by designating the former as the sacrament of
regeneration. Our Confession of Faith and catechisms rightly express no such diminished
concept of baptism. Baptism signifies our union with the triune God in Christ and the
whole of our salvation which flows from that union (Rom. 6:3-6; Gal. 3:27-28; Col.
2:11-12; I Cor. 12:13) and is the seal of the righteousness which is by faith (Rom. 4:11).11
The significance of the two sacraments cannot by appeal to Scripture be shown to be fundamentally different. In addition, the requirement of faith and repentance as conditions for the baptism of an adult renders the appeal to the "passivity" of the baptized without force. Certain "conscious activity" is required of an adult for and in baptism and for worthy participation in the supper. If the one activity does not constitute an objection to paedobaptism, it is difficult to see how the other would invalidate paedocommunion.

What is more, this argument assumes the doubtful premise that children born into a family would be denied nourishment for a number of years. It seems to me altogether odd that the distinction drawn by these writers between baptism as a sacrament of regeneration and the supper as a sacrament of nourishment should be employed as an argument against child communion. Something one must always see to on behalf of newborns is their nourishment! The fact that, after all, the supper, as the passover before it, is a meal ought to alert us to the unlikelihood that it is the intention of the Lord Jesus Christ that the adults eat while the little ones watch them eat.

3) The words of institution to which Bavinck appeals no doubt are meant to be understood, as are the words of the baptismal formula which are pronounced over infants. The spoken word often precedes the understanding indeed gradually calls forth understanding and assent in covenant children as in adults outside of the covenant community.

Moreover, in this appeal to the command to take and eat, which obviously cannot be heeded by infants, a certain inconsistency in argumentation is exposed. This argument figures in several treatments of this question by Reformed authorities. Against the Orthodox practice of communion immediately after baptism - that is, in earliest infancy and before weaning - it has weight. However, to employ this argument at all raises the presumption that when a covenant child is able to take and eat he is to be admitted to the table. But, this is true of very young children. The Orthodox custom seems clearly to be contrary to the pattern of the passover, but very young children sat at the passover table in Israel and very young children can take food and drink from an elder's hand. There seems to be an admission of this in the literature though without a reckoning with its implications.

4) The appeal to I Cor. 11:27-29 cannot bear the weight which the opponents of paedocommunion place upon it. That the requirement of self-examination as stated here by Paul is, for our authorities, the principal argument against child communion is easy to demonstrate. It is the only argument advanced against the idea by many and is often presented as sufficient in itself to quell all debate. The cumulative effect of this repeated rejection of paedocommunion on the sole basis of a perfunctory appeal to I Cor. 11:28 and without attention to possible objections to this argument is to establish two impressions: 1) the consensus against child communion was so complete and so much taken for granted that neither argument nor careful reflection was thought to be required and 2) the Reformed consensus on this subject has never rested on a substantial biblical or theological foundation.

As the context makes clear and as the commentators confirm, Paul's remarks are specifically directed against an impious and irreverent participation (a true manducatio indignorum). Much more would need to have been said before it could be concluded that Paul was speaking to the general question of who maya come to the table, or to the question of children's participation, or that he intended to exclude them from the supper. We do not understand Acts 2:38 to deny baptism to little children, Rom. 10:13-14 to deny them salvation, or II Thess. to deny them food.

An appeal to I Cor. 11:28 is rendered all the more dubious an argument against paedocommunion by the incontestable fact the Old Testament contains similar warnings against faithless and hardhearted participation in the sacraments, similar calls to self-examination before participation in the sacraments, even (as in I Cor. 11:30) threats of death for such offenders (Isa. 1:10-20; Amos 5:18-27; Jer. 7:1-29). Yet these warnings can in no way be said to have invalidated the practice or the divine warrant for family participation in the sacramal meals as prescribed in the law.

5) A further consideration arises from the Reformed definition of a sacrament as a sign and seal of the covenant of grace. The sacraments accompany promises made to members
of the covenant community and the commandments of God which his people are summoned
to obey. The sacraments do not add to the covenant revelation of God, they signify and
confirm it. There is nothing in the sacrament which is not already and more comprehen-
sively in the Word. Baptism is conferred upon covenant children precisely because God has
made promises to them and summoned them to live for him even in their earliest days. On
this understanding of the sacraments and without clear warrant otherwise in Scripture it
appears difficult to justify withholding the seal and thus divorcing it from the promises
which clearly have already been made and from the summons which has already been
issued. The bearing of these considerations on the issue of child communion is illustrated
beautifully by Bavinck's fifth argument, which appears to be less a reason than an apology
for the exclusion of children from the table. Where does Scripture ever suggest that a par-
ticipant in 'all the benefits of the covenant of grace' is to be denied the sign and seal of those
benefits? Against Witsius it should be said that Christ's invitation to the children (Matt.
19:13-15) cannot be so easily judged irrelevant to this question. Spiritual and mystical com-
munion with Christ most certainly does imply sacramental communion with him, for the
one signifies and seals the other.

Another way of putting this objection to the received practice in the Reformed church is
to point out that the custom of excluding covenant children from the table can be derived
from no principle of Reformed ecclesiology. The visible church is defined as 'all those...that
profess the true religion, together with their children...' (WCF XXV, ii); the sacraments are
said to be holy signs and seals of the covenant of grace...to represent Christ and his
benefits, and to confirm our interest in him: as also to put visible difference between those
that belong unto the church and the rest of the world... ' (XXVII, i); and further it is main-
tained that 'The sacraments of the Old Testament, in regard of the spiritual things thereby
signified and exhibited, were, for substance, the same with those of the New' (XXVII,v).
From these principles of our ecclesiology the practice of infant baptism is derived and by no
application of these same principles is it possible to invalidate paedocommunion. On the
contrary, paedocommunion seems to be as much the necessary consequence of this ec-
clesiology as paedobaptism.

Christian parents begin to teach their little ones at a very early age, indeed at the dawn of
consciousness, that the promises of God are theirs to hold and the law of God is theirs to
keep. If the Word can be given to them at such a tender age, the sign and seal of it not less
so. The nurture of covenant children is a continuum, having its beginning before a child is
in full possession of rational powers. As the supper is a visible word, there is no reason why
it too should not make its contribution over the whole course of the spiritual upbringing of
a covenant child.

6) Certain practical considerations are further to be urged in support of the participation
of young children in the supper. First, the impression which the Word is intended to make
in this tangible and visible form seems in many ways especially suited to young children.
Second, the celebration of the supper with their children, as well as preparation for it,
would provide parents with a regular and most important opportunity for instruction and
examination, as the Passover provided in ancient times. Third, paedocommunion would
reinforce a conviction, much needing reinforcement today, namely, that covenant children
are to be holy and pure members of Christ's body, lovers of God and of the brethren from
the very beginning. This is turn would reinforce the responsibility and the right of the elders
to rule over the whole church, including children, even naughty children, whose
naughtiness too frequently becomes, by the age of discretion, a willfulness and rebellion
which leads to death.

For all of these reasons I conclude that the burden of proof rests heavily on those who
would exclude covenant children from the supper and that the common position of our
churches cannot be sustained unless supported by better arguments than those which have
historically been advanced on its behalf. 'Let the little children come to me, and do not
hinder them, for the kingdom of God belongs to such as these.' 'The kingdom of heaven is
like a king who prepared a wedding banquet for his son...'

There is, of course, a danger inherent in the practice of paedocommunion. That a young
covenant child partakes of the supper could lead to a false presumption of salvation both in
his own heart and in the mind of his family and church. This is precisely the danger inherent in infant circumcision and baptism and often sadly illustrated in the history of Israel and Christianity. But in our church there is agreement that the ‘risk’ of infant baptism is best provided for not by the abolition of the divinely instituted order but by the insistence upon its practice only in the context of covenant faithfulness on the part of parents and church. It should be noted, on the other hand, that our present practice is not without dangers. At present we risk promoting superstition by divorcing the Word from the sacrament. Believing they have right and title to it, we begin to give the Word to our children as soon as or even before we give them solid food; but for the sacrament they must wait. The implication is that there is some new divine communication, some supernatural efficacy which the sacrament contains but the Word does not, or that the sacrament unlike the Word, has an intrinsic power and is not merely an instrument by which the Spirit ministers grace to the heart. Our authorities vigorously deny this but our practice suggests it. A further temptation in our practice to which I believe our children often succumb is disillusionment with the sacrament. Making covenant children, many of whom have been believers from their mother’s breasts, wait for the sacrament until adolescence or later naturally awakens in their hearts eager expectations of the sacrament’s efficacy suddenly and permanently to raise their spiritual affections to a new pitch, expectations which are and cannot but be disappointed. The confusion, disappointment, and frustration of many earnest Christian people over the frequent failure of the sacrament to warm their affections, to bring tears, to leave its impression upon their hearts for days afterwards is a problem of real urgency today for pastors. Could it not be that our practice of delaying participation in the sacrament and, in that way, divorcing the Word from the sacrament tempts our children to think of the operation of the sacrament as being very different from the operation of the Word and creates exaggerated expectations for the sacrament which in turn have led to confusion and, not infrequently, disillusionment. Majority of the committee very rightly has the highest regard for the loyalty to the doctrine and practice which we have received as our inheritance. Surely after four and a half centuries of virtual unanimity on the question of paedocommunion it is natural to be suspicious of what amounts to a charge that virtually without exception our theologians and our fathers and mothers in the faith have all these generations been deaf to the Lord speaking in the Scriptures concerning the place of our children at his table. Nevertheless, it is a most fundamental conviction of our church that the supreme authority for doctrine and practice must be the Lord Christ speaking in the Scriptures. Such unqualified submission to the Word of God requires not only that we constantly subject our doctrine to the test of fidelity to the Scriptures but that we willingly receive correction from the Word. This should be much easier, of course, if, as I have mentioned, the doctrine or the practice has never received anything more than superficial consideration.

All respect to the committee for a report which presents the case for retaining our traditional practice with considerably more sensitivity, imagination, and discrimination than one will find in our standard authorities. Nevertheles, I can only conclude that the committee report fails adequately to answer the gravamen of the charges lodged against the practice of excluding our children from the supper.

It is, of course, conceivable that in the era introduced by Christ and his apostles there was such a heightening of the degree of required maturity for participation in the second sacrament as the committee report maintains. This is precisely what baptists have argued in denying the support for infant baptism which we drive from the connection between circumcision and baptism. Our theologians have acknowledged that there are differences between the pre-Christian and Christian economies but have rightly insisted both that these differences concern the form only and not the substance of the covenant of God in Christ with his people and that the membership and participation of the children of believers in the covenant community, the church of God, belong not to the form but to the substance of God’s covenant and of the workings of divine grace.

Further, while such a heightening as might have implications for the admission of covenant children to the table lacks any direct textual support, it surely cannot be contested that a prima facie case can be made for the relevance of the practice of including children in the
Passover and other sacrificial meals for the church’s practice of the Lord’s Supper. Indeed, the case can be made for paedocommunion in precisely the way we are accustomed to argue for paedobaptism (e.g., there is no statement in the New Testament invalidating the practice of the Old; the theology of children and the membership of covenant children in the church of God upon which a Reformed understanding of paedocommunion is based are seconded in the New Testament; there is no instance in the New Testament of what would seem to be a prerequisite for the argument that the Old Testament order has been superseded, viz., a record of or at least some hint of a covenant child being prepared for admittance or being admitted to the table in his adolescence or young adulthood; etc.). In addition it may be noted that certain necessary concomitants of our present practice wholly lack textual support (e.g., that there are two types of members in Christ’s church and that adolescent or young adult members of the covenant community are required to ‘profess faith’ for entrance into the fulness of their covenant privileges).

We would do well to remember that the self-evidence of the correctness of the traditional application of 1 Cor. 11:27-28 to the issue of paedocommunion is seriously impeached by the widespread practice of paedocommunion in the western church until the twelfth century and in the eastern church to the present and by the fact that the Lord’s Supper was lost to the church’s children in the west not as a result of a purification of the church’s practice of the sacrament but rather as a result of a horrible corruption of it.19

I do not at all doubt that it is the desire of us all to be faithful to the Scriptures in this matter. For this reason I urge the church not to be precipitate in disposing of this question. Surely it cannot be denied that arguments of considerable weight, deriving naturally from the statements of the Scriptures and deeply embedded in Reformed ecclesiology, are being advanced in many quarters today in favor of rethinking our tradition. We give thanks to God for our forefathers and wish to be loyal to the rich and Biblical tradition which they have bequeathed to us. But neither such gratitude nor loyalty to our historic doctrine and practice requires that we invest unqualified confidence in the infallibility of our authorities or in the correctness of every part of our tradition. No conviction as fundamental to our faith as the supreme authority of the Scriptures will remain untested. Let us take great care to ensure that it is the Scriptures and not the custom of centuries to which we are submitting ourselves. Even the Lord’s disciples, accustomed as they were in their day to circumcized infants and children at the Passover table,20 had to be reproached by him for their failure to discern how unqualified is the welcome which is extended to our children in the church of God (Mk. 10:13-16).

You gave us his body to eat,
His holy blood to drink.
What more could he have done for us?

Let us not deny it to little children
Nor forbid them
When they eat Jesus’ body.

Of such is the kingdom of heaven
As Christ himself told us,
And holy David says also:

From the mouths of small children
And of all innocent babes
Has come forth God’s praise
That the adversary may be cast down.

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Praise God, you children
You tiny babes,
For he will not drive you away
But feed you on his holy body.\textsuperscript{31}

Robert S. Bayburn

FOOTNOTES

1. For a discussion of the pertinent biblical material consult C. Keidel, ‘Is the Lord’s Supper for Children?’ WTJ XXXVII (1975) pp. 301-341 and R. Beckwith, ‘The Age of Admission to the Lord’s Supper.’ WTJ XXXVIII (1976) pp. 123-151. In my judgment, Keidel has exposed the vulnerability of the exegesis and biblical theology customarily invoked to support the exclusion of little children from the supper. Beckwith attempts to overturn Keidel’s conclusions but does not succeed. He scores a few points against Keidel’s reasoning but leaves the argument as a whole unscathed. Indeed, it may be that Beckwith has strengthened Keidel’s case in providing full documentation of the fact that young children regularly participated in the passover in first century Judaism.


3. This is strikingly demonstrated in the treatment of the question in two of the most thorough and authoritative dogmatics of the mature Reformed theology. Turretin merely assumes that the supper is for adults and makes mention of the matter only in his discussion of another question: ‘An ex Dei praecepto omnibus et signulis fidelibus adultis utrumque
Eucharistiae Symbolum administrari debet? An vero usus Calicis Populo interdicendus sit? The chapter thus titled is a defense of the communion in both kinds and infant communion enters the argument only incidentally. In rebutting a variety of arguments advanced in support of the practice of giving only the bread to the congregation, he notes that some have claimed the ancient practice of the communio infantium as evidence of the Father's support for the communion in one kind. Turretin admits that infant communion was common in the Latin church until the twelfth century but argues, citing Cyprian and Augustine, that it cannot at all be demonstrated that infants communicated in only one kind. Institution Theologiae Elemctiae, 1688, Locus XIX, Question XXV, xxx. Turretin's entire presentation of the Locus De Sacramentis is an illustration of the profound influence polemics exerted upon the treatment of this doctrine in the Reformed manuals. Mastricht, on the other hand, directly addresses the question of who should communicate, but takes but nine words and a nod at I Cor. 11:28-29 to answer in the negative regarding children. Theoretico-Practica Theologia, 1725, Liber VII, Caput V, xiii.


5. Metrophanes, a Greek theologian of the 17th century, was sent by his patriarch to England in 1616 in order that he might receive instruction at Oxford in the doctrine of the Church of England. It was hoped that this would better equip him to defend the Orthodox Church against the influence of the Jesuits, who were enjoying some success in the east due, so the patriarch supposed, to the inability of the ill-educated orthodox clergy to counter their preaching. Metrophanes also visited several Lutheran Universities. He later became patriarch of Alexandria.


7. Wolfgang Masculus (1497-1563) was an early Reformed theologian with extensive contacts with Lutheranism. He was a student of Bucer in Strassburg and later professor of theology in Bern. His Loci Communes was published in 1560, one year after the publication of the final edition of Calvin's Institutes.


9. The force of these texts seems to me to be especially strong. To deny the supper to covenant children in the face of this Old Testament practice surely requires clear and straightforward instruction to that effect. Here is a commandment to partake of sacramental meals with our sons and daughters, which commandment has never been rescinded.

While it is sometimes maintained that young children, children younger than the age of discretion did not eat the passover, it is generally acknowledged that they did. L. Berkhof, for example, writes: 'Children though they were allowed to eat the passover in the days of the Old Testament, cannot be permitted to partake of the table of the Lord...' Systematic Theology, 4th ed., Grand Rapids: 1949, p. 656. The texts listed above together with the instructions for the passover given in Ex. 12 seem clearly to require that young children did participate in the passover and these other sacral meals. Cf. Keidel, op. cit., pp. 307ff.

10. Cf. Synopsis Purioris Theologiae, Edito Sexta, 1881, Disputatio XLIV, ii, p. 490: 'Horum autem Sacramentorum primum est Baptismus, quod ideo Sacramentum regenerationis nostrae et initiationis in ecclesiam appellatur...' (The first of these sacraments is baptism which for that reason is called the sacrament of our regeneration and initiation into the church...) and Mastricht who entitles his chapters on baptism and the supper De Sacramentis regenerationis and De Sacramentis nutritionis respectively.

11. Though not denying that the signification of baptism includes regeneration, John Mur-
ray writes: 'There does not appear to be in the New Testament any passage which expressly says that baptism represents purification from the defilement of sin, that is to say, regeneration.' Op. cit., p. 7.

12. Bavinck himself seems to acknowledge this in the final sentence of the portion quoted from him above.

13. Cf. Keidel, op. cit., pp. 307-310. In addition, it is founded on a doctrine of the necessity of the sacraments which is clearly mistaken. That this false reason for infant communion receives some prominence in Reformed criticism of the practice (cf. Voetius, op. cit., p. 221; DeMoor, op. cit., pp. 644-645 raises the possibility that paedocommunion was rejected over hastily as a result of its association in many minds with defective and dangerous views of the nature and efficacy of the sacraments.)

14. Cf. Calvin, Institutes, IV.xvi, 30 ('...the Supper is given to older persons who, having passed tender infancy, (qui superata teneiore infantia...), can now take solid food.'); DeMoor, op. cit., p. 643 ('...Infantes recens baptizati...'); and Murray, op. cit., pp. 77-79 ('We can readily detect that there is in the elements used and the actions involved something that is not congruous with early infancy.' (My italics))

Too frequently one encounters in our literature a complete failure to reckon with the implications of the difference between the nursing infant and the weaned child or of the difference between the beginnings of understanding and conviction and the maturity of faith. For example, William Ames has nothing more to say on the question of the participation of children in the Supper than this; 'But the Supper is to be ad ministered only to those who are visibly capable of nourishment and growth in the church. Therefore, it is to be given not to infants, but only to adults.' The Marrow of Theology, ET: Boston, 1968, p. 212.

15. In the following collection of citations, the quoted material in every case (with the possible exception of Heidegger whose context I was unable to examine) represents the entire statement of paedocommunion to be found in the work in question. T. Beza, Quaestionum et Responsionum Christianarum Libellus, pars altera, 1580, p. 137 'Deinde quos aetas ipsa ostendit non esse suae ipsorum probationi faciendae idoneos, non quidem ut indignos, sed ut nondum aptos commonefaciendos ne sibiipsis exitium accersant.' (Next those who by reason of their age show themselves to be unable to examine themselves, not indeed because they are unworthy, but because they are not yet able to be warned lest they should bring ruin upon themselves.); Z. Ursinus, Commentary on the Heidelberg Catechism, ed. D. Pareus, ET: Columbus, 1851, p. 429. 'They are to be admitted to the Lord's Supper by the church, 1. Who are of a proper age to examine themselves, and to commemorate the Lord's death, according to the command: "This do ye in remembrance of me." "Let a man examine himself, and so let him eat of the bread." "Ye do shew the Lord's death till he come."' (I Cor. 11:25,26,28.) The infant children of the church are therefore, not admitted to the use of the Lord's Supper even though they are included among the number of the faithful.'; Voetius, op. cit., p.220 'De Infantibus absolute Neg. hac una ratione, quod non possint seipsos probare et explorare, nec actualmen habeant r esipiscentiam, fidem, novam obedientiam, mortis dominicae annuntiationem: super quibus se explorare debent. Atqui et istud et illud est requisitum necessarium a Cor. 11. v. 16, 28. 29. 30. 31.' (Regarding infants absolutely not for this one reason, that they would not be able to test and examine themselves, nor would they have actual repentance, faith, new obedience, proclamation of the Lord's death, concerning which things they ought to examine themselves. But, in fact, both the latter and the former are required in I Cor. 11:16,28-31.); Synopsis Purioris Theologiae, op. cit., XLV, xiv, p.507: 'Quod enim hic circa Apostolos gestum, post Apostolus non ad Pastores modo, sed et reliquam Ecclesiam retulit, I Cor. 11...iusque in pietatis statu consistentibus (quantum quidem humanitus scriri potest, occultis Deo relic- tis) non autem, non Baptizatis Catechumenis, aut Lapis... Unde ait Apostolus, Probet unusquisque seipsum, etc.' (For what here happened with the apostles, afterwards the Apostle refers not only to pastors but also to the rest of the church, I Cor. 11...and to those
living piously (so far indeed as it is possible humanly to know; the secret things being left to
God) but on the other hand not to baptized catechumens, or to the lapsed... Whence the
Apostle says, 'Let everyone examine himself', etc.); M.F.Wendelinus, Christianae
Theologiae, 1646, p. 549 'igitur ab usurpatione sacrae caenae excluduntur. 1) Infantes: qui
ad Domini caenam non sunt admittendi, 1. Quia memoriam mortis Domini non possunt re-
colere. 2. Quia se no possunt praeparare ad dignum huius sacramenti usum: Atqui utrum-
qua requiriture a communicantibus. I Cor. 11. v. 24.25. 26.29. Interim veteres doctores, ex
traditione Apostolica, quam pratenderunt, etiam infantibus caenam dominicam ad salutem
necessariam esse judicarunt.' (Then from the use of the holy supper are excluded 1) Infants:
who are not to be admitted to the Lord's Supper, 1. Because they are not able to remember
the history of the death of the Lord. 2. Because they are not able to prepare themselves for
the worthy use of this sacrament: and both are required of communicants. I Cor.
11:24-26,29. However, the Fathers, from the apostolic tradition, as they alleged, still judg-
ed, in the case of infants, the Lord's Supper to be necessary for salvation.); J. Heidegger in
H. Hefpe, Reformed Dogmatics, ET: 1950, p. 654 ('After the first Supper all believers and
true Christians are added to the number of communicants who have duly examined
themselves and have learned these mysteries and shewn themselves to be clean and upright
in life. Let each one examine himself and so let him eat of that bread and drink of that cup,
I. Cor. 11.28. In the number of these infants are not included.); B. Pictet, Theologia
Christiana, Pars Secunda, 1733, p. 651;'Coena non debet administrari nisi adultis, non vero in-
fantibus, ut crediderunt multi ex veteribus; nam maximum est discrimen inter Baptismum
et Coenam. 1. Baptismus est sacramentum initiationis in Ecclesia; at sacra Ceona est
sacramentum institutum ad nutriendam animam et confirmandam fidem, per commemora-
tionem beneficiorum Christi; primi sunt capaces infantes; secundi tantum adulti. 2.
Illud confirmatur ex eo quod Paulus exigit examen ab iis qui reciprocant sacram coenam, at
examinis non sunt capaces infantes, non autem magis mirum videtur, Baptistatos infantes non
admitti ad coenam, ac non mirandum erat, si circumcisi infantes olim Pascha non comede-
bant.' (The Supper ought not to be administered except to adults, especially not to infants,
as many among the ancients thought; for there is a great difference between Baptism and
the Supper. 1. Baptism is the sacrament of initiation into the church; but the holy Supper is
the sacrament instituted for the nourishing of the soul and for confirming faith through the
commemoration of the benefits of Christ. Of the first infants are capable, of the second on-
ly adults. 2. That is confirmed by the fact that Paul demands examination from those who
receive the holy Supper, and infants are not capable of examination; moreover it does not
seem more surprising that baptized infants should not be admitted to the Supper than it was
surprising that formerly circumcized infants did not eat the passover.) J. a Marck, Medulla
Christianae Theologiae, Edito Prima Americana, 1824, p. 290: 'Ad Communioem hanc
admittendi sunt, non...infantes baptizati, cum hi se ipsos probare, corpus Domini
discernere, et Mortem eius a nunuciare nequemant.\textsuperscript{'} (Baptized infants are not to be
admitted to this sacrament since these would not be able to examine themselves, discern the Lord's
boby, and proclaim his death...'). Cf. Mastricht, note 10 above; Kuyper, op. cit., p. 194;
Berkhof, op. cit., pp. 656-657. Our American Presbyterian manuals (e.g. those of the
Hodges, Dabney, and Shed) do not devote even this negligible attention to the question.

16. Perhaps this consideration accounts for the fact that Murray is more tenacious in his
defense of infant baptism than in his opposition to child communion. 'At the outset it
should be admitted that if paedobaptists are inconsistent in this discrimination, then the
relinquishment of infant baptism is not the only way of resolving the inconsistency. It could
be resolved by going in the other direction, namely, of admitting infants to the Lord's sup-
per. And when all factors engineering into this dispute are taken into account, particularly
the principle involved in infant baptism, then far less would be at stake in admitting infants
to the Lord's supper than would be at stake in abandoning infant baptism.' Op. cit., p. 77.

17. Cf. Psalm 22:9. Though in this case Murray is speaking of infant baptism, the following
words may well be even more appropriate with respect to paedocommunion. 'It is objected
that infants cannot understand the meaning of that which is dispensed. Of course they can-
not. But that they derive no benefit from baptism or that it is not the divine method of signifying and sealing blessings to them is by no means a proper inference. The same objection would apply to circumcision and would impinge upon the wisdom and grace of God who instituted it. The same objection, if valid, would apply to Christ's blessing of little infants. This objection, in fact, rests upon the iniquitous assumption that all blessing is contingent upon conscious understanding of its import on our part. Are we to say, for example, that it is of no avail to the infant to be born and nurtured in a Christian family simply because the infant has no conscious understanding of the great blessing that belongs to him in the care, protection, devotion, and nurture of Christian parents?... The means of grace are the channels along which the saving and sanctifying grace of God flows. To be in the channel of grace by God's appointment is of deepest consequence. It is only worldlywise calculation and not reasoning inspired by the recognition of the methods of divine grace that can find force in this type of objection.' Op. cit., pp. 74-75.

18. Cf. Robert Bruce, The Mystery of the Lord's Supper: Sermons on the Sacrament preached in the Kirk of Edinburgh in A.D. 1589, ET: London, 1958, pp. 63-64: 'Why then is the Sacrament appointed? Not that you may get any new thing, but that you may get the same thing better than you had it in the Word'; Berkhof, op. cit., p. 654: 'The grace received in the sacrament does not differ in kind from that which believers receive through the instrumentality of the Word. The sacrament merely adds to the effectiveness of the Word, and therefore to the measure of the grace received.'


As mentioned, there are objections raised in the majority report above to the practice of paedo-communion that are not addressed by Dr. Rayburn in his report. These call for a response.

Before proceeding to the main argument of the majority report, it should be noted that the spectres of baptismal regeneration, the Half-Way Covenant, and presumptive regeneration have been raised unnecessarily in connection with this discussion. Let it be said simply that no different assumptions need be made in admitting covenant children to the Lord's table than need to be made in administering baptism to covenant children.

We baptize covenant children on the basis of Scriptural command and example, not because we believe the sacrament functions ex opere operato or because we presume that the children are necessarily regenerate. In obedience to Scripture precept and example we administer the covenant sign and seal. By faith we embrace the covenant promises that relate to the salvation of our children and proceed to raise our children in the nurture and admonition of Christ, assured that He is gracious and will not fail us or them. We do not fret that we have put the sign and seal on someone who might possibly be unregenerate. We trust God to bring about a correspondence between the "outward sign" and the "inward grace," while we employ all necessary "means of grace." We know that if we "train up a child in the way that he should go," certainly God will see to it that "when he is old he will not turn from it" (Proverbs 22:6). We assume that God will be faithful. No different assumptions than these need be made in administering the Lord's Supper to covenant children.

Nor do those who advocate paedo-communion come to that conclusion on the basis of reasonings like those who were advocates of the Half-Way Covenant. The practice of paedo-communion is not based on a logical deduction that asserts that since a covenant
child is baptized, he must necessarily be granted participation in all the rights and privileges of the covenant community. As far as this writer is concerned, the practice of paedo-communion should be based upon considerations similar to those outlined above relative to the legitimacy and necessity of administering the sacrament of baptism to covenant children, i.e., on the basis of Scriptural command and example. Much of the argument that undergirds the practice of administering baptism to covenant children rests on the Scriptural command to circumcise such and the examples or instances of such circumcisions being administered. That in turn is coupled with the evidence for the essential continuity of the covenants and the correspondence of the sacraments of circumcision and baptism. Reformed advocates of paedo-communion see the same kind of continuity and correspondence with respect to the archetypical sacrifice and feast of the Passover and the Lord’s Supper. Much of their argumentation rests on the essential unity of the covenants and the correspondence between the sacraments in the Passover and Lord’s Supper and the fact that covenant children participated in the Passover Feast, as well as other feasts. The argument does not rest on logical deduction, but, as with baptism, much on Old Testament precedent.

In light of what has been said, it should be clear that for the majority to say, “If we reject baptismal and presumptive regeneration we cannot give non-professing children the Lord’s Supper” (Arguments, III.3), is simply not correct. Similar charges have been leveled against those who administer baptism to covenant children. The raising of these spectres can only cause undue alarm and prejudice the debate.

Now, what appears to be the main argument of the majority report must be addressed. The majority assesses the minority position by saying, “This approach holds that Passover should be viewed as the antecedent of the Lord’s Supper insofar as the participants are concerned. That is, since children partook of the Passover they should partake of the Lord’s Supper” (Theological Foundations, I.D).

The majority then seeks to demonstrate why this correspondence between Passover and Lord’s Supper cannot be maintained. It asserts that “The Passover is not the exclusive antecedent to the Lord’s Supper because it did not ritualistically/sacramentally fully act out the atonement of Christ” (Weaknesses, I.). Also, “The Passover did not contain ritualistic acts symbolizing and sealing vicarious substitutionary atonement and expiation” (Weaknesses, I,a.). And, “The Passover did not embrace the total significance of the sacrifice of Christ. The Passover was propitiatory insofar as it signified and sealed the appeasement of God’s wrath. However, it was not expiatory insofar as it did not enact those ritualistic activities signifying and sealing expiation” (Weaknesses, I,c.).

Other deficiencies are mentioned, “The Passover did not enact the substitutionary rite—the laying on of hands” (Weaknesses, I,c.). And, “It included neither sprinkling nor splashing of blood on the altar... The application of blood on the altar symbolized expiation insofar as it not only placated divine wrath (i.e., propitiation) so that God approached man but cleansed the supplicant so that he might approach God (expiation)” (Weaknesses, I,c.). Also, “The Passover did not include a declaratory priestly eating of the sacrificial beast.” (Weaknesses, I,c.).

The majority summarizes its objections to the minority position by saying, “Therefore, since the Lord’s Supper does embrace every aspect of every element of the Old Testament system, and since the Passover did not include every element, the Passover is not the sole antecedent to the Lord’s Supper” (Weaknesses, I,c.).

But there is one more deficiency that the majority points out that relates more directly to the question of participation of covenant children in the Lord’s Supper. The majority report states, “The Passover meal signified and sealed membership in the covenantal family or kingdom. This is seen, for example, in the explanation given in Exod. 12. This meal did not signify and seal public profession of faith, and personal commitment to the covenant. Those who entered into the rites that signified and sealed the latter realities were only adult males” (Further Weaknesses, 2). And, “...the question is: who can symbolically-ritualistically participate in that rite which signifies and seals expiation? That is, who can lay their hands on the sacrifice and approach the altar? Only adult male federal heads” (Further Weaknesses, 2).
It should be clear that the majority wishes, by alleging deficiencies, to dilute the correspondence between the Passover and the Lord’s Supper in the interest of forwarding other models, i.e., other sacrifices, which will provide a basis for adult-only participation in the Lord’s Supper. By asserting the limited significance of the Passover, by declaring its incompleteness and insufficiencies, e.g., "The Passover did not contain ritualistic acts symbolizing and sealing substitutionary atonement and expiation," the majority would draw our attention away from the Passover, which includes participation by covenant children, to other sacrifices which were expiatory and in connection with which, only confessing adult males participated (through the laying on of hands on the heads of the animals to be sacrificed). By asserting that, "This meal (the Passover) did not signify and seal public profession of faith, and personal commitment to the covenant," the majority again would have us focus on other sacrifice-meals that do signify public profession of faith and personal commitment to the covenant.

First, in response, it appears that the majority’s definition of the minority’s position implies that only the Passover provides the minority with an instance of covenant children participating in a sacred feast and thus provides the only a precedent for participation of the same in the Lord’s Supper. It is clear that the Passover does provide such an instance (Exodus 12:3,4,26,47; 2 Chronicles 35:4,11-13; for a list of authorities supporting this interpretation, see footnote 1 at the end of this report). But it is also clear that covenant children were commanded to participate in other sacred feasts as well (Deuteronomy 12:4-7,14-16; 14:22-26; 15:19,20; 16:10,11). As unweaned, they participated indirectly, hanging from their mothers’ breasts (Joel 2:14-17, esp. vs. 16; Psalm 22:9,10). As weaned, directly and actively (1 Samuel 1:21-28; Edersheim’s footnote on this portion is of interest: "The period of suckling was supposed to last three years, 2 Macc. vii, 27. A Hebrew child at that age would be fit for some ministry, even though the care of him might partially devolve on one of the women who served at the door of the tabernacle." Bible History, Vol. 3, p. 7).

Second, in response, such statements in the majority report as, "The Passover is not the exclusive antecedent to the Lord’s Supper, because...," implies that the minority believes that no other sacrifice or meal in the Old Testament system apart from that of Passover contributes to the meaning of the Lord’s Supper. That is not the case.

The minority’s view of the Passover is one found in many standard works. It views the Passover as prototypical or archetypical, as a primitive, generic form regarded as a basis for a group that is spawned from it. It is viewed as a primeval exemplar, as yet somewhat undifferentiated, but containing in principle all the discrete elements, more or less obvious, yet to be unfolded and disclosed in other variegated forms, i.e., other Levitical sacrifice-meals, all derivative and related, all explicative and elaborative of the original. This was apparently the view of Edersheim. He writes of, "...the Paschal feast...which He transformed into the Lord’s Supper by linking it to His Person and Work. Every sacrifice, indeed, had prefigured His Work; but none other could so suitably commemorate His death, nor yet the great deliverance connected with it, and the great union and fellowship flowing from it. For other reasons also it was specially suited to be typical of Christ. It was a sacrifice, and yet quite out of the order of all Levitical sacrifices. For it had been instituted before the Levitical sacrifices existed; before the Law was given; nay, before the Covenant was ratified by blood (Ex. 24). In a sense, it may be said to have been the cause of all the later sacrifices of the Law and of the covenant itself. Lastly, it belonged neither to one nor to another class of sacrifices; it was neither exactly a sin-offering nor a peace-offering, but combined them both. And yet in many respects it quite differed from them. In short, just as the priesthood of Christ was a real Old Testament priesthood, yet not after the order of Aaron, but after the earlier, prophetic, and royal order of Melchizedek, so the sacrifice of Christ was a real Old Testament sacrifice, yet not after the order of Levitical sacrifices, but after that of the earlier prophetic Passover sacrifice, by which Israel had become a royal nation" (The Temple, Its Ministry and Services, pp. 233,234, italics added).

Edersheim, while not slighting the Levitical sacrifices, obviously viewed Passover as not only antedating those sacrifices, but as belonging to a fundamental, primal, prototypical order, not merely one among many, but also generic, the root and cause of the others, containing within itself, in combination, the many characteristics of its offspring.
Lange writes in a similar vein, “Here (in the Paschal sacrifice) all kinds of offerings were united in one central offering.” He then proceeds to name the several subsequent Levitical offerings he viewed as being subsumed under the Paschal offering, “united in the one offering.” Moreover, he asserts the expiatory nature of the Paschal sacrifice, evidenced by the use of the hyssop branch to smear the blood on the doorposts. He identifies the door frame as the effective altar, noting that “The smearing of them (the lintels) was afterward given up, and instead, the lamb was killed in the court; and this change must have been made as soon as there was a court” (Commentary on Exodus, Cf. Under Exodus 12:7). Keil says virtually the same thing, “That the smearing with blood was to be regarded as an act of expiation, is evident from the simple fact, that a hyssop-bush was used for the purpose (vs. 22); for sprinkling with hyssop is never prescribed in the law, except in connection with purification in the sense of expiation.” (Commentary on the Pentateuch, Vol. 2, pp. 13, 14). He also asserts the presence of an altar (the door posts) and the sprinkling of blood (with hyssop) upon the altar (the door frame), which was subsequently transferred to the sanctuary court (Same volume, p. 14). These authors have discerned things about the nature of the Passover ordinance and have perceived features of the Passover ritual that have been missed by the majority reporters. Edersheim does not view the Passover as just one of many sacrifices, but as the root (and cause of all others, combining in itself the features of those subsequent sacrifices. Lange also sees all of the Levitical sacrifices united in the one offering of the Passover. Lange and Keil both see clearly the feature that the majority reporters emphatically and repeatedly deny is present, i.e., expiation. They also identify an altar and the sprinkling of blood on that altar present in the Passover, features that the majority reporters deny are present. Rawlinson writes to the same effect, “The blood...the very essence of the sacrifice, was always regarded as the special symbol of that expiation and atonement, with a view to which the sacrifice (of the Passover) was instituted” (Commentary on Exodus, in Pulpit Commentary, Vol. 1, p. 259). But if all agree that expiation was a feature of the Passover sacrifice, then the question asked and answered in the majority report cannot be correct. The question asked by the majority reporters is “Who can symbolically-ritually participate in that rite which signifies and seals expiation?” The answer given in the majority report is: “Only adult males federal heads.” But if the Passover included the feature of expiation, then this answer is not correct. For covenant children participated in the Passover.

Rawlinson also discovers a feature of the Passover ritual that the majority reporters deny exists. He writes, “One of the main peculiarities of the Paschal sacrifice was this - that the head of the family was entitled - in the early times was required - to offer the sacrifice himself. In it no one intervened between the individual and God. Thus it was recognized that the whole nation was a nation of priests, as are we Christians also” (Same volume, p. 259). Rawlinson points to the presence of a priest in the Passover ritual, perhaps remedying the deficiency noted by the majority reporters: “The Passover did not include a declaratory priestly eating of the sacrificial beast.” The head of the household in those “early times” functioned as the later Levitical priests.

So, in addition to a sacrifice, both propitiatory and expiatory, the splashing of blood on an altar, there is an officiating priesthood. Little wonder Dabney refers to “…the Passover (as) a peculiar gospel sacrament…” (Systematic Theology, p. 454).

Dabney also observes that in the ceremoniial sacrifice-feast of the Passover there is something else that the majority report says is not present, namely, “…a profession of faith, and personal commitment to the covenant.” Dabney writes, “But the saved family then eat that victim, thus signifying the appropriating act of faith, very much as is done in the commemorative sacrament of the Supper now” (Same volume, p. 454). Berkhof writes in the same vein, “The saved family ate the lamb that was slain, symbolizing the appropriating act of faith, very much as the eating of the bread in the Lord’s Supper” (Systematic Theology, p. 620). Thus, according to Dabney and Berkhof, in addition to all the rest discerned by Edersheim, Lange, Keil and Rawlinson, there is in the Passover ritual something that symbolizes an appropiating act of faith. The majority report states categorically that this feature is not present in the Passover, that the lack of such is one of its more obvious deficiencies. But it should be becoming more obvious that the Passover is
anything but lacking, but rather abounds and overflows with rich symbolism.

For this reason, theologians and commentators have linked Passover and the Lord's Supper in a very special way. They do not deny that the Levitical feasts all contribute something to our understanding of the Lord's Supper. The subsequent sacrificial feasts that involved the laying on of hands on the head of the sacrificial animal surely elaborated on what is to a degree less conspicuous in the Passover ritual. That amplification and elucidation is what would be expected of a revelation that is unfolding and progressive. But even though subsequent Levitical sacrifice-feasts further elucidated some particular phase of Christ's atoning work, let it be remembered that this required each feast become more specialized and less generalized. Something was gained, but something was lost. The Passover, while less specialized and detailed with regard to specifics, nevertheless retained all of the features of the many subsequent sacrifice-feasts in combination. All those essential features of saving truth were conveyed in combination symbolically to those who participated—adults and children. Even the taking and the eating impressed upon the impressionable minds of the little ones the need for an appropriating faith.

For this reason the Passover and not the other sacrifice-meals have been elevated by the theologians to the status of sacrament. Berkhof writes, "During the old dispensation there were two sacraments, namely circumcision and Passover." And, "The Passover was a bloody sacrament." Also, he insists that "...there is no essential difference between the sacraments of the Old, and those of the New Testament....They represent the same spiritual realities, the names of the sacraments of both dispensations are used interchangeably; circumcision and Passover are ascribed to the New Testament church, 1 Cor. 5:7; Col. 2:11, and baptism and the Lord's Supper to the church of the Old Testament, 1 Cor. 10:1-4" (Systematic Theology, p. 620). So Lange writes, "The institution of the Passover continues still in its completed form in the new institution of the Lord's Supper" (Commentary on Exodus, Cf. under Exodus 12:14).

Consequently, our Lord Jesus Christ did not institute the New Testament feast on the eve of the great Day of Atonement, or on the eve of any other feast, but on the eve of His demise during the Feast of the Passover, taking up and utilizing elements left from the Passover meal ( unleavened bread and wine), and leaving all blood-shedding behind, He inaugurated a new bloodless sacrament, administering His grace through the new Passover and memorializing His "exodus." As Payne has written, "...on the evening previous to the regular celebration of the paschal ceremony, Jesus Christ observed the ancient passover feast with His disciples in the upper room. This meal thereby became, at the same time, history's last, valid Mosaic passover and also the first Lord's Supper; for the one was transformed into the other. The redemption that had been anticipated in the passover is now commemorated in the supper. Moreover, even as the passover constituted a sacramental seal, both of Israel's glorious adoption by God, so that He should be their Father, and of the resultant, communal brotherhood under the national testament; so the supper has become the sacramental seal of our union with Christ and of our union with one another in the new testament in His blood" (The Theology of the Older Testament, J. Barton Payne, pp. 404, 405, italics added).

Thus, the correspondence between Passover and Lord's Supper is both striking and irrefutable. It is the correspondence of sacramental continuity. The Lord's Supper is the transcending correspondent of the Passover, and the Levitical sacrifice-feasts, but only because they are explicative and elaborative of the parent feast. The Passover is the type par excellence. Rawlinson writes of the "Eucharist, the antitype, of which the Paschal lamb was the type" (Commentary on Exodus, p. 261).

It appears, then, that in the Passover all things necessary by way of "ritualistic acts symbolizing and sealing" saving truth were present. All the fundamental truths of the gospel were there in ritual form to symbolize and seal saving truth to all who participated, even to the little ones of the covenant, who did in fact participate. And, even though the newly-weaned participants may not have consciously understood or comprehended all that was being symbolically declared to them, there was no thought ever given to exclude them from participation. They were welcomed to Jehovah's great Feast. The LORD could be relied upon to make the "inward grace" correspond to the "outward sign," as devout parents.
prayed and “trained up” their little ones “in the way they should go.”

CONCLUSION
The implications of what has been said in this minority report relative to the question of the participation of covenant children, those weaned and capable of receiving bread and wine, in the Lord’s Supper should be obvious. Unless more conclusive Biblical objections can be raised against the practice, it is the writer’s conviction that the Church should continue to give further serious consideration to this whole matter of paedo-communion.

It has been with considerable trepidation that this writer has become involved in defending a position that has had so few advocates over the past several hundred years. The trepidation becomes mixed with fear when the implications of such an issue, however it is decided by the Church, press hard upon the heart. It is the lives and souls of Christ’s little lambs that are involved.

While this writer feels the force of the arguments in favor of paedo-communion, and feels at the same time the weakness of the arguments to the contrary, he is still seeking more light. He wants to become dogmatically certain as to precisely what the Scriptures require.

RECOMMENDATION
That the 53rd General Assembly request NAPARC to appoint a committee to study the issue of paedo-communion.

Grounds:
1. The subject of paedo-communion has aroused interest in several denominations that are members of NAPARC.
2. Several of these denominations are conducting studies of the subject.
3. It is a potentially divisive issue.
4. NAPARC is in a position to appoint a committee that would include the best minds of the denominations and theological seminaries connected with it.
5. The issue is not likely to be settled until a more definitive and ecumenical report be issued.

Edwin C. Urban

Footnote 1
Keil and Delitsch, Pentateuch, Vol. 2, pp. 10, 11
George Rawlinson, Commentary on Exodus (Pulpit Commentary), Vol. 1, pp. 258, 259
Louis Berkhof, Systematic Theology, p. 656
Gustave Oehler, Theology of the Old Testament, p. 349
Patrick Fairbairn, Typology of Scripture, p. 387
REPORT OF THE COMMITTEE TO VISIT THE KIDANE-HIWOT CHURCH

The 52nd General Assembly appointed Messrs. Edwin C. Urban and Laurence N. Vail as a special committee to visit the Kidane-Hiwot Church of Washington, D.C. The purpose of the visit was to communicate to the congregation "on behalf of the Orthodox Presbyterian Church, its love for, and great interest in, the congregation by (a) conveying the personal greetings from the 52nd General Assembly, (b) informing the congregation of the Assembly’s decision (to appoint a committee to study the question of paedo-communion), and (c) receiving from the congregation any response the congregation might feel appropriate".

Messrs. Urban and Vail made the requested visit on June 13, 1985. Pastor Hailu Mekonnen and seven members of the congregation were present. The appropriate greetings, regards and information were conveyed to the congregation of Kidane-Hiwot by the committee members. In response, those present expressed their gratitude for the General Assembly’s concern and care, their hope that an answer to their request concerning paedo-communion would be received soon, and their desire and intention to follow the teaching of Scripture in this matter.

A letter from the congregation to the Presbytery of the Mid-Atlantic is attached to this report conveying further response of the congregation to the committee’s visit and to the proceedings of the presbytery in the matter of concern.

Respectfully submitted,

Edwin C. Urban
Laurence N. Vail

Kidane-Hiwot Church
Connecticut Ave. and Chesapeake St., N.W.
Washington, D.C.

June 23, 1985

Dear Brothers in Christ our Lord,

Greetings!

First of all we want to thank you for your generous support to make the ministry of Rev. Hailu Mekonnen possible to us. We realize it is our responsibility to support our minister. Because of the size of our number as well as our socio-economic status it is impossible for us to assume that responsibility at this time. But it is our long-range goal, and we trust with your prayers we will achieve that goal.

Brothers, the occasion for writing this letter is to report to you our recent decision that we made as a congregation at our congregational meeting on June 23, 1985 regarding the practice of paedo-communion in our congregation. We want to say at the outset that we have appreciated your pastoral concern for us. The Orthodox Presbyterian Church has love and concern for us at every level. We were really honored and encouraged to have Rev. Vail and Rev. Urban come to us bringing greetings and words of encouragement from the 52nd General Assembly of the Orthodox Presbyterian Church.
Even though we were very disappointed and discouraged at the reversal of your decision on paedocommunion at your April meeting, yet now we feel compelled to submit to your wish. We realize you do not have ecclesiastical jurisdiction over us. But what you direct Rev. Mekonnen affects us immediately, and we have encouraged him to listen to you and will put our wish aside so that he can continue to minister to us while he is in good and regular standing in the Presbytery. We have unanimously agreed to wait until GA gives its ruling in the matter. This is not an easy decision but we are convinced it is the right decision.

We don't know the effect of this decision on our evangelism efforts. We have decided this is what God would have us decide, and we have left the rest to Him. This decision has caused some minor irregularity in some areas of our work, but we remain united overall, and we feel this matter is behind us now.

Again thank you for your continued generosity, love and prayers for us.

Your brothers and sisters in Christ,

Kidane-Hiwot
REPORT OF THE HISTORIAN

The Historian's labors over the last three years have largely been directed towards the semicentennial celebration. This has been a demanding job, but I hope the church is generally pleased with the effort. The celebration itself has generated a great deal of material which, of course, has significance for the church's ongoing historical responsibility. The task of organizing and storing this material must now be added to the responsibilities that were temporarily shelved. Outstanding remains the original mandate for the Historian; namely, a comprehensive history of the OPC. It would seem to me, that corollary to this endeavor would be the production, not necessarily by this Historian, but in conjunction with him and his committee, of a brief, popularly-written history for older teens and adults. Also, it is time we gave thought to a wider-ranging, more definite biography of Machen. Again, this need not be the direct responsibility of the Historian, but he and his committee could oversee such a production for the General Assembly.

As to the immediate situation, this next year will find the Historian involved in many projects which follow through on the tasks begun with the semicentennial. Let me outline these at their various levels within the church. First of all, the congregations. We have started to collect congregation data sheets. These are designed to organize much of the valuable information about a church in a prescribed form. We hope to place this information on disc for convenient storage and easy access. Beyond this, we intend to encourage congregations to keep their histories up to date and also refine, if not expand, what they have already produced. One major consideration is the making of duplicate records to be stored separately. Therefore, we hope churches will think about microfilming their records and important documents.

As far as the presbyteries are concerned, we intend to follow through on what we began; namely, the gathering and organizing of the presbytery data sheets. Again, as with the congregations, the hope is to place this information on computer disc. Some presbyteries have already investigated the process and expense of duplicating their records. Each presbytery should be thinking about doing the same thing. We can supply information for accomplishing this. Another matter is the future efforts of presbytery historians and archivists. These jobs should continue with one of the tasks being the maintaining of current biographical material on ministers and the updating of information on congregations and particularly congregations entering the church or newly formed. Such information should be forwarded periodically to the Historian.

That brings us to the denominational level, and here there is much to be done. Two monumental tasks confront us. First, the gathering and organizing of material. This operation involves the preparation of records at every level of the church for preservation. Regardless of our future history, we must make every effort to preserve the record of our past history. Therefore, steps should be taken to establish a method for duplicating our denominational records. The second monumental task is the development of permanent archives. As we investigated this project this last year, we found that the best we could do for now was to make plans. We were turned down by various facilities; others were impractical; others wanted us to locate with them as part of their total program - if we were not interested in them on a long-term basis they were not interested in us. It seemed clear - and on the advice of others - that the best we can do presently is to plan since the future of the OPC is undecided. Nevertheless, as far as our plans have progressed, we believe we should make every effort to organize, duplicate and preserve our records, and also to investigate the feasibility of locating our archives in the Philadelphia area. Regarding this point, I have been in touch with John Muether, Librarian for Westminster Theological Seminary, and he is very interested in the prospect of housing the OP archives at the Seminary. An arrange-
ment may be worked out that offers the church some genuine help in resolving this long-standing problem.

One item of interest to the Assembly is the fact that the process has begun for microfilming the entire run of the Presbyterian Guardian. This last year saw the publication of the cumulative index of the Guardian by James T. Dennison, Jr. It is a valuable resource; its only drawback is that is costs $75.00! The two books on which the Historian spent much of his time since last Assembly, are priced far less but are no less valuable. It is hoped that both books, The OPC, 1939-1986 and Pressing Toward the Mark, serve the church well as a testament to God’s abiding goodness to us in Christ.

This coming year, however, will be no less busy and hectic. It will demand a great deal of time in the various projects described above. I only hope that there is as much to show you next year for the effort as God has been pleased to grant in this.

Respectfully submitted

Charles G. Dennison
REPORT OF THE HISTORIAN'S COMMITTEE

During the past year the Historian's Committee of the Orthodox Presbyterian Church continued its activities of assisting the Historian in matters related to the production, promotion and sale of the three books to be published in commemoration of the 50th Anniversary of the OPC. The three books are:

1. OPC 50th ANNIVERSARY VOLUME, Edited by C. G. Dennison, Hardbound, 352 pages, list price $21.00.
2. PRESSING TOWARD THE MARK: Essays Commemorating Fifty Years of the Orthodox Presbyterian Church, Edited by C. G. Dennison and R. C. Gamble, Hardbound, 485 pages, list price $19.95.

The Committee, consisting of the Rev. Charles G. Dennison, Mr. Raymond B. Gilliland, Secretary-Treasurer, and Dr. John S. Deliyannides, Chairman, met six times. The key activities of the Committee are summarized below.

I PROMOTION AND SALES

A. A second mailing of a promotional flyer was made to everyone in the NEW HORIZONS mailing list in June, 1985.
B. Ads on the prepublication offer of the 50th Anniversary Volume were placed in NEW HORIZONS.
C. Letters were sent to the sessions of all OP churches encouraging the promotion of the Volume and offering a quantity discount.
D. To date, 1427 books have been sold as a result of the above.
E. Negotiations are underway to consign the three books to the Presbyterian and Reformed Publishing Company and to the Puritan and Reformed Discount Book Service for promotion, distribution and sale.

II FINANCES

A. So far the Committee has not exercised the option of borrowing $10,000 from each of the Standing Committees of the OPC. But with the completion of production of book #1 approaching, this option will be exercised soon.
B. Production of book #2 is being paid out of an $8,500 fund made available by the Committee on Christian Education, and kept separate from the account of the Historian's Committee.
C. Similarly, production of book #3 is being paid by funds raised through the initiative of the Rev. George Haney.
D. The Committee has $31,000.88 on hand from sources summarized below:

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<th>Income:</th>
<th>Expenses:</th>
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E. Expenses against the Historian's Budget are as follows:

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<th>Actual Expenses</th>
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F. Payment of the Historian's compensation was authorized in four equal installments payable on 10/1/85, 1/1/86, 4/1/86, and 7/1/86.

III RECOMMENDATIONS

The Committee recommends the following:

1. That the Historian's compensation of $4,000 per year be continued during the next fiscal year.
2. That the Historian's Committee Budget for 1986-1987 be set at $6,500.00, as itemized below:

| Administrative | $1,300.00 | $1,645.27 |
| Promotional    | 3,000.00  | 48.99     |
| Travel         | 1,200.00  | 783.30    |
| Archival       | 1,000.00  | 313.96    |
| **Total**      | $6,500.00 | $2,891.52 |

This budget reflects emphasis on anticipated activities, namely, promotion of the books to recover expenses, and archival work by the Historian.

Respectfully submitted,
John S. Deliyannides, Chairman
REPORT OF THE SEMICENTENNIAL COMMITTEE

I MEETINGS

The Committee, consisting of the Rev. Messrs. Robert W. Eckardt (Chairman), Cornelius Tolsma, and Charles G. Dennison (ex officio), Miss Grace Mullen (Vice Chair- person), Mrs. Richard B. Gaffin (Jean), and Mrs. John P. Galbraith (Ada), met on September 12, 1985, and December 12, 1985. It plans to meet also on April 15, 1986.

II ACCOMPLISHMENTS

Since the celebration of the Semicentennial of the Orthodox Presbyterian Church planned by this Committee will have taken place before this report is considered by the General Assembly, it is not necessary to set forth the details of that celebration but only to present our re commendations.

III RECOMMENDATIONS

1. That the Semicentennial Committee be continued for the purpose of settling financial matters in connection with the celebration.

2. That the balance of the 1985-86 budget for the Committee (which was $6,300) be carried over to 1986-87.

Robert W. Eckardt,
Chairman
In Praise of God

Words by CALVIN A. BUSCH
Music by ROBERT A. CRAMP

1. Oh, may my heart a thousand times Break forth in praise of Thee.

2. For mercies past and struggles fierce We thank Thee, God, on high.

And sing of sovereign pow'r and grace Poured out from heaven to me, A grateful cry.

For what a head we cannot tell, But Father, Son, and Holy Ghost, Help焦急 we'll not be, For we are in the Mighty

Unite my soul with other saints To praise Thee on Thy throne.

D.S. after 2

© Committee on Christian Education of the OPC, 1984
Fathers and Brothers:

During 1985, the RES Committee on Missions and Diakonia gave attention to three matters relating to Mission:

1. It published three issues of the "RES Mission Bulletin," and listed themes for future issues of this publication.
2. Planning was begun for the next Mission Conference to be held in Harare, Zimbabwe, in 1988. The theme will be "Mission Strategy and Power Encounter."
3. A list of reference books on Mission and Diakonia was published. The Committee also produced a "Directory of Diaconal Agencies."

The Executive Committee met once in Grand Rapids in June. Otherwise, Committee consultations were carried on by correspondence. RES General Secretary Paul G. Schrotenboer continues to handle administrative matters for the Committee.

Respectfully submitted,
Donald G. Buchanan, Jr.
REPORT OF THE COMMITTEE
ON A
PRE-ASSEMBLY CONFERENCE

I FOCUS OF THE CONFERENCE

The Pre-Assembly Conference in 1987 will focus on preaching. Specifically, the concern will be to address a series of crucial problems faced by the preacher as he seeks to proclaim the Word of God in our current context.

II DATE OF THE CONFERENCE

The General Assembly will be held in Grand Rapids in June of 1987 in conjunction with the meetings of the General Synod of the Christian Reformed Church and the General Assembly of the Presbyterian Church in America. The CRC meetings will be held June 9-19, and it is likely that the PCA meetings will be held June 15-19 (with Committee meetings scheduled for June 12 and 13). After extensive discussions with the Stated Clerks of the OPC, the CRC, and the PCA, it seemed most likely that the OPC General Assembly would convene on Thursday evening, June 11. It is therefore proposed that the Pre-Assembly Conference for the Orthodox Presbyterian Church be scheduled to begin at 1:00 p.m. on Wednesday, June 10, 1987, and to conclude at 4:30 p.m. on Thursday afternoon, June 11, 1987.

III SPEAKERS AT THE CONFERENCE

The speakers at the conference will be outstanding Reformed preachers and teachers each of whom contributed one chapter to THE PREACHER AND PREACHING: REVIVING THE ART IN THE TWENTIETH CENTURY, edited by Samuel T. Logan, Jr., and published in the Spring of 1986 by Presbyterian and Reformed Publishing Company. That volume will serve as the text for the conference and the speakers will discuss and receive questions regarding the material with which they dealt in their chapters. There will be six speakers grouped into three sets, each set approaching a particular problem of preaching from two different perspectives. For example, how should exegesis and systematic theology interact in preaching? Is the Biblical-theological hermeneutical model the most appropriate for preachers to use in preparing their messages or is there some other approach which does fuller justice to the Scriptures? What role do rhetoric and linguistic vividness play in the homiletical event? By having a specific text for the conference, participants will be able to familiarize themselves with the basic positions of the speakers before the conference and thereby to participate and to benefit more fully through interaction with the speakers during the conference. The actual list of speakers for the conference has not been finalized at the time of the writing of this Report, but it may have been by the time of the General Assembly. Suffice it to say that all of those who have been invited as speakers are fully committed to the confessional standards of the Orthodox Presbyterian Church.

IV BUDGET FOR THE CONFERENCE

It is proposed that we charge a Conference Fee of $50. (room and meals would be in addition). In light of the fact that members of both the PCA and the CRC would be able to attend at least some of the meetings of the Conference and in light of the fact that both Churches will be represented among our speakers, it does not seem unreasonable to assume that we will have at least 150 participants in the Conference. This would produce income of approximately $7,500. We estimate that speakers' travel will cost around $3,500, that speakers' room and board will cost around $600, and that honoraria for the speakers will cost around $1,800. Committee expenses, including the cost of being present at and running the Conference, will be approximately $2,000. The total projected expenses for the Con-
ference, therefore, are $7,900. We thus anticipate a deficit for the Conference of $400, and we will ask the General Assembly to cover that deficit. However, because there must be final responsibility for all expenses, we will also ask the General Assembly to cover any additional deficit which may result from lower than anticipated registrations.

V RECOMMENDATIONS

The Committee on the Pre-Assembly Conference therefore recommends:

1. That the General Assembly approve “The Preacher and Preaching” as the theme of the 1987 Pre-Assembly Conference.
2. That the General Assembly determine to hold the 1987 Pre-Assembly Conference in Grand Rapids, Michigan, from 1:00 p.m. on Wednesday, June 10, 1987, to 4:30 p.m. on Thursday, June 11, 1987.
3. That the General Assembly authorize the Committee on the Pre-Assembly Conference to use its discretion in inviting speakers for the Conference with the single stipulation that such speakers be thoroughly committed to the doctrinal standards of the Orthodox Presbyterian Church.
4. That the General Assembly approve an expense budget for the Conference of $7900, with the understanding that projected income from the Conference is $7,500, and that the charge to participants will be $50. per person (not including room and board).

VI THE COMMITTEE

The Committee submitting the above report consists of Dr. Robert B. Strimple, the Rev. Steven F. Miller, and Dr. Samuel T. Logan, Jr.
REPORT OF THE CHAPLAINS COMMISSION

Your Chaplains Commission, consisting of Messrs. Elmer M. Dortzbach, Lyman M. Smith, and Dennis J. Prutow, met as a Commission on December 5, 1985 in conjunction with the meeting of the Joint Commission on Chaplains and Military Personnel in Atlanta. Mr. Smith was unable to attend the meeting since he had been assigned sea duty with the U.S. Navy.

Your Commission gives praise to Almighty God for His grace to the Orthodox Presbyterian Church in opening the door for chaplaincy service to seven of our men. This is the largest number of men ever representing our church in the Armed Forces. And this large representation is a testimony to the effectiveness of our work with the Presbyterian Church in America on the Joint Chaplains Commission. We are especially thankful for the Rev. William Leonard, Executive Director of the Joint Commission, as he has effectively represented the Orthodox Presbyterian Church to the armed services.

Under our Form of Government, men who seek service as military chaplains should normally be called by a presbytery as an evangelist (See Form of Government VII:2[c]). Your Chaplains Commission believes this procedure is important for two reasons.

1. The chaplain in the field should work under a specific call and have the benefit of the oversight of the calling presbytery. On the other hand, copies of reports the chaplain sends to the Joint Chaplains Commission should be sent to his presbytery to keep that presbytery informed of his work.

2. As a part of his duties in the armed forces, the chaplain is called upon to administer the Sacraments to those who qualify under the terms of Scripture and our Book of Discipline. As your Chaplains Commission understands the Form of Government VII:1, the chaplain, working as an evangelist, is so privileged to administer the Sacraments (the Joint Commission on Chaplains has approved a Policy Statement regarding the administration of the Sacraments and other matters).

This has led your Commission to seek the advice of the Assembly with regard to the reception of both new converts and other believers who may desire to become a part of the Orthodox Presbyterian Church. It is hoped that our chaplains will see men and women come to a saving knowledge of Christ and bring them and their families into communion with the visible church through baptism. However, our chaplains need specific advice with regard to membership in the church of these converts and other interested believers. Three avenues appear to be open. First, the chaplain may encourage those who want to unite with the church to become a part of a local Orthodox Presbyterian Church, if there is one nearby. Second, these individuals may become a part of the regional church of which the chaplain is a member. Third, a particular congregation in our church might be designated as that congregation which receives individuals in the armed forces as members until they themselves are geographically able to unite with a particular congregation. In both cases two and three, the Presbytery or the Session of the church designated would be in the position of accepting the examination of the chaplain in the field as adequate to receive a new member. Your Commission asks the advice of the Assembly on this matter with the desire that clear guidelines could be given to our chaplains.

Chaplains:

Active Duty: Thomas A. Foh USA, Chester H. Lanious USA, Chong Y. Lee USA, Gordon S. Miller USA, James W. Reber USA, Lyman M. Smith USN, Bryan J. Weaver USA.

Recommendations:

1. That the Assembly approve $1,500.00 for travel for the Chaplains Commission for 1987.

2. That the Assembly approve support for the Joint Commission on Chaplains and Military Personnel at the rate of $200.00 for each Chaplain on active duty during 1987 or a portion thereof.

Elections:

The term of Dr. Dortzbach expires at this Assembly. A ruling or teaching elder should be elected to fill this vacancy.

Respectfully submitted,

Dennis J. Prutow, Chairman
ADVISORY COMMITTEE REPORTS REFERRED TO THE 54TH GENERAL ASSEMBLY
On Overtures 1, 2, and 4, and Communications 7 and 18
(See JOURNAL of these Minutes §243)

I. ON OVERTURE 1, from the Presbytery of New York and New England (see p. 61)

In re Amendment to the Standing Rules of the Assembly

Report of Advisory Committee on Overtures and Communications

Recommendation: That the 53rd General Assembly propose to the 54th General Assembly that Standing Rule Chapter XIV (proposed new XIII) be amended by inserting "with the exception of this chapter" following the word "rules" in Paragraph 2.

Grounds: It is theoretically possible to suspend Chapter XIV, 2 and then amend the Standing Rules without the amendment having been proposed by a previous Assembly.

II. ON OVERTURE 2, from the Presbytery of Ohio (see p. 61)

In re guidelines for chaplaincy endorsement

Report of Advisory Committee 3

Recommendation: That the 53rd General Assembly commend the following procedures to the presbyteries:

Inasmuch as the various branches of the armed services conduct specialized chaplaincy training programs for seminarians desiring to enter the military chaplaincy, the presbyteries should instruct those under their care who desire to enter the chaplaincy to discuss such programs with their military recruiters. By doing so, the complications that the following policy addresses can be avoided in most cases.

Since the armed services do not call men to serve as chaplains, but extend this opportunity for service to qualified men, the extension of that opportunity for service shall be deemed equivalent to a call to the chaplaincy in the armed services. This should only occur, however, if the presbytery is satisfied that the licentiate's demonstrated gifts and spiritual maturity qualify him for that work; and if the candidate can show that he has met all of the other requirements imposed by the Chaplains Corps except (1) ordination to that ministry and (2) formal application and endorsement to that Corps. Once a licentiate is considered to have a call according to the above conditions, he may be ordained as an evangelist to serve as a military chaplain. The terms of such call shall be considered the remuneration and benefits that the armed service shall provide the prospective chaplain if he is given official endorsement.

Once ordained to serve an armed service, should the prospective chaplain fail to be accepted as an active duty chaplain with that service, he may be encouraged to apply to to the Chaplain Corps of one of the other armed services. If he chooses not to enter a different armed service or is not accepted by any other, he must seek further service in accordance with FG XX, 3. If two years pass before the prospective chaplain actually engages his gifts in some work authorized by the presbytery, his credentials should be reviewed by the presbytery (see FG XXVI, 3).
III. ON OVERTURE 4, from the Presbytery of the South (see p. 62)

*In re biblical references in the Form of Government, V, 4*

Report of Advisory Committee 4

_Recommendation:_ That this overture be denied.

*Grounds:*

1. To include proof texts in Chapter V would be to introduce a format which does not exist in any other part of the Form of Government.
2. While the Presbytery of the South is to be commended for its zeal to impress upon the church the biblical standards for officers, perhaps a more effective way of insuring the qualifications of ruling elders and deacons would be to amend the Form of Government to require preparation and examination of these officers comparable to the preparation and examination of teaching elders.

IV. ON COMMUNICATION 7, from the Christian Reformed Church (see p. 70)

*In re a “Reformed Worship” publication*

Report of Advisory Committee on Overtures and Communications

_Recommendation:_ That Communication 7 be referred to the Worship Subcommittee of the Committee on Christian Education and to the Committee on Revisions to the Book of Discipline and Directory for Worship, and that the Stated Clerk be instructed to inform the Christian Reformed Publications of this action.

V. ON COMMUNICATION 18, from the Rev. A. LeRoy Greer, Stated Clerk of the Presbytery of Philadelphia (see p. 76)

*In re ordination of ministers at a special meeting of Presbytery*

Report of Temporary Committee to Examine Presbyterial Records (also see §184, A in the JOURNAL of these Minutes):

In response to Communication 18, after deliberation the Committee concluded that the Form of Government XIV, 7, p. 29, requires that all called special meetings need a circular notice sent out at least ten days before such meeting. The Form of Government seems to give no alternative.
<table>
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<th>Section</th>
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<tr>
<td>Apportionment of Commissioners to 54th (1987) General Assembly</td>
<td>302</td>
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<tr>
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<td>Congregations (names, addresses, pastors, statistics)</td>
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<td>Ministers</td>
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<td>Moderators of General Assemblies</td>
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<tr>
<td>Recapitulation of Membership Statistics 1938-1985</td>
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<td>Special Committees</td>
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<td>Standing Committees</td>
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<td>Stated Clerks of Presbyteries</td>
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<td>Statistical Reports of Congregations and Regional Churches</td>
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<td>Summary of Statistics</td>
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### STATISTICAL REPORTS OF THE REGIONAL CHURCHES
For the Year Ending December 31, 1985

#### REGIONAL CHURCH OF THE DAKOTAS
Stated Meetings of the Presbytery - Fourth Tuesday of March and September

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**WYOMING**

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<td>SUBTOTAL - Regional Church of the Dakotas effective 1-1-86</td>
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<td>407,275 712</td>
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<tr>
<td>SUBTOTAL - Regional Church of the Southwest effective 1-1-86</td>
<td>634 437 197 (49) (27) 9 9 16 26 2 66 41 412 419 428,680 140,771 14,813</td>
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(A) Members are on roll of Regional Church

*SPECIAL NOTE:* The Regional Church of the Dakotas divided, as of the end of 1985, to form the Regional Church of the Southwest, consisting of churches in New Mexico, Oklahoma, and Texas.

Licensures:  
R. Stephen Cairns, 3-27-85
K. Scott Oliphint, 3-27-85
Ordinations: Aureliano A. Tan, Jr., 5-5-85
K. Scott Oliphint, 10-18-85
Minister Received: William H. Doerfel, from Oklahoma Presbytery of the PCA, 4-28-85
Ministers Removed from the Roll: Sidney W. Van Camp, erased, united with RPCNA, 3-29-85
Glenn T. Black, dismissed to Presbytery of the Northwest, 9-24-85
Changes in Congregations: Grace, Aurora, CO, united with RPCNA, 12-8-85
Grace, Sand Springs, OK, dissolved, 9-26-85
First, Lark, ND, combined with Bethel, Carson, ND, 3-85
Roll of Licentiates: R. Stephen Cairns
Michael G. Fettes
Richard S. MacLaren
Total Number of Ministers: 35
Total Number of Churches: 23
Total Number of Mission Works: 2
### 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>Name/Location</th>
<th>MEMBERSHIP</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES - COMMUN. MEMBERS</th>
<th>SUNDAY SCH.</th>
<th>CONTRIBUTIONS</th>
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<td>CONTRIBUTIONS</td>
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<td>David B. Cummings</td>
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<td>A/V Contact</td>
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<td>N N</td>
<td>N W</td>
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<td>501</td>
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<td>119</td>
<td>273</td>
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<td>70</td>
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<td>18</td>
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**Yearbook Contributions**

- **Total**: 12-31-05
- **CI**: 3,647
- **CI (Capital Improvement)**
- **Special (Diocesan)**
- **Benefit (Missions)**
- **Global (Other)**
- **Comm. Members**: 23,919
- **Av. Attend.**: 37
- **Av. Attend. May 1985**: 37
- **Av. Attend. Nov 1985**: 37
- **Av. Attend. Dismissal**: 37
- **Av. Attend. Erasure**: 37
- **Av. Attend. Death**: 37
- **Av. Attend. Transfer**: 37
- **Av. Attend. Reaffirmation**: 37
- **Av. Attend. Coal. Faith**: 37
- **Av. Attend. Bank, Child**: 505
- **Av. Attend. Adult**: 505
- **Av. Attend. Child**: 505
- **Av. Attend. Total**: 505

**Contributions**

- **Capital Improvement**: 3,647
- **Special**: 2,530
- **Benefit (Missions)**: 4,826
- **Global (Other)**: 810
- **Comm. Members**: 42,944
- **Av. Attend. May 1985**: 24,758
- **Av. Attend. Nov 1985**: 24,758
- **Av. Attend. Death**: 24,758
- **Av. Attend. Transfer**: 24,758
- **Av. Attend. Reaffirmation**: 24,758
- **Av. Attend. Coal. Faith**: 24,758
- **Av. Attend. Bank, Child**: 1,303
- **Av. Attend. Adult**: 1,303
- **Av. Attend. Child**: 1,303
- **Av. Attend. Total**: 1,303

**General**

- **Capital Improvement**: 3,647
- **Special**: 2,530
- **Benefit (Missions)**: 4,826
- **Global (Other)**: 810
- **Comm. Members**: 42,944
- **Av. Attend. May 1985**: 24,758
- **Av. Attend. Nov 1985**: 24,758
- **Av. Attend. Death**: 24,758
- **Av. Attend. Transfer**: 24,758
- **Av. Attend. Reaffirmation**: 24,758
- **Av. Attend. Coal. Faith**: 24,758
- **Av. Attend. Bank, Child**: 1,303
- **Av. Attend. Adult**: 1,303
- **Av. Attend. Child**: 1,303
- **Av. Attend. Total**: 1,303
### Regional Church of the Midwest (Continued)

#### Name/Location

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>Memberships</th>
<th>Net Gain or (Loss)</th>
<th>Added</th>
<th>Removed</th>
<th>Av. Attend.</th>
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<tbody>
<tr>
<td>Janesville, Christ 530 Wright Rd. Ronald J. Hoekstra</td>
<td>232</td>
<td>52</td>
<td>46</td>
<td>5</td>
<td>46</td>
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<tr>
<td>Menomonie Falls, Falls W136 N7356 Plymouth Rd. Cornelius Tolisma</td>
<td>361</td>
<td>178</td>
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<td>3</td>
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<tr>
<td>Sheboygan, Grace 4930 Green Valley Lane (No Mail)</td>
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<td>55</td>
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<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Zoaar, Menominee Star Route, Neopit Kenneth A. Smith</td>
<td>54</td>
<td>16</td>
<td>38</td>
<td>1</td>
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</tr>
<tr>
<td>Remaining members of Rochester, MN and Terre Haute, IN (A)</td>
<td>52</td>
<td>34</td>
<td>18</td>
<td>(9)</td>
<td>6</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>2,925</strong></td>
<td><strong>1,988</strong></td>
<td><strong>937</strong></td>
<td><strong>11</strong></td>
<td><strong>6</strong></td>
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</table>

#### Contributions

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>Contributions</th>
<th>Membership</th>
<th>Average Contributions per Communicant Member</th>
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<tr>
<td>Janesville, Christ 530 Wright Rd. Ronald J. Hoekstra</td>
<td>232</td>
<td>52</td>
<td>46</td>
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<tr>
<td>Menomonie Falls, Falls W136 N7356 Plymouth Rd. Cornelius Tolisma</td>
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<td>Oshkosh, Rebol 690 Conner Ave. James L. Bongraf</td>
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<tr>
<td>Sheboygan, Grace 4930 Green Valley Lane (No Mail)</td>
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<td>55</td>
<td>28</td>
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<tr>
<td>Zoaar, Menominee Star Route, Neopit Kenneth A. Smith</td>
<td>54</td>
<td>16</td>
<td>38</td>
</tr>
<tr>
<td>Remaining members of Rochester, MN and Terre Haute, IN (A)</td>
<td>52</td>
<td>34</td>
<td>18</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td><strong>2,925</strong></td>
<td><strong>1,988</strong></td>
<td><strong>937</strong></td>
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</tbody>
</table>

**Average Contribution per Communicant Member:**

- **Members on the roll of the Regional Church:** $1,303,850
- **$88,098**
- **$892,947**
- **$322,805**
- **$1,303,850**
Licenses: Charles Robbins, 3-8-85

Ordinations: Kenneth A. Smith, 1-18-85

Ministers Received: Dennis L. Disselkoen, from Northern Illinois Presbytery of the PCA, 6-15-85
Calvin R. Malcor, from Presbytery of the Northwest, 9-16-85
Charles H. Gosling, from Northern Illinois Presbytery of the PCA, 9-16-85

Ministers Removed from the Roll: Eugene P. Grille, at his request, 3-8-85
Larry E. Wilson, dismissed to Presbytery of Ohio, 8-28-85
Ivan J. DeMaster, dismissed to Presbytery of the South, 9-16-85
Dennis W. Smith, Jr., dismissed to Presbytery of the Mid-Atlantic, 11-9-85

Changes in Congregation: Pilgrim Presbyterian Church, Metamora, MI, received, 5-5-85
New Life Chapel, Terre Haute, IN, dissolved, 9-16-85

Roll of Licentiates: William Dennison Peter Frazer


Total Number of Ministers: 29
Total Number of Churches: 18
Total Number of Mission Works: 3
**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

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES - COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
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<td>Bellmawr, Immanuel</td>
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<td>11 Park Dr. Robert H. Tanzie</td>
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<td>Bridgeton, Calvary Hitchner Ave. at Osborn L. Vacant</td>
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<td>71</td>
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<td>12</td>
<td>6</td>
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<td>Hackettstown, Covenant 7th Day Adv. Church, Rt. 517 Ronald E. Pearce</td>
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<td>123</td>
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<td>Belvidere Rd., Harmony</td>
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<td>Pittsgrove, Faith Daretown Rd., Pole Tavern Craig T. Lins</td>
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### Regional Church of New Jersey (Continued)

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>Membership 12/31/85</th>
<th>Net Gain or (Loss)</th>
<th>Changes - Commun. Members</th>
<th>Sunday Sch. Av. Attend.</th>
<th>Contributions</th>
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(A) Members are on Roll of the Regional Church

Licenses:  
- Peter J. Puliatti, 2-23-85  
- Ted Gray, 12-14-84

Ministers Removed from Roll: Mack F. Harrell, dismissed to Presbytery of Pacific Northwest of the PCA, 11-17-85

Changes in Congregations: Faith, Pittsgrove, divided to form New Life, Hammonton, as a particular church, 3-23-85

Roll of Licentiates: Kuldip S. Gangar  
- Peter J. Puliatti  
- Douglas A. Trook


Total Number of Ministers: 35  
Total Number of Churches: 17  
Total Number of Mission Works: 1
### REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND

**Stated Meetings of the Presbytery - Spring and Fall**

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES - COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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### Regional Church of New York and New England (Continued)

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES - COMMUN. MEMBERS</th>
<th>SUNDAY SCH.</th>
<th>CONTRIBUTIONS</th>
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<td>Removed</td>
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<td>General (Local Oper.)</td>
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**Note:** Contributions are in dollar amounts.
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<th>Total Elders</th>
<th>Total Deacons</th>
<th>Total Pews</th>
<th>Other</th>
<th>Total</th>
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### Regional Church of New York and New England (Continued)

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES - COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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**TOTALS**

| | 1,775 | 1,226 | 549 | 34 | 35 | 33 | 12 | 36 | 31 | 16 | 12 | 50 | 850 | 883 | $710,308 | $210,802 | $37,678 | $958,788 | $782 |

Average Contribution per Communicant Member: $509 $181 $40 $730

(A) Members on Roll of the Regional Church

Ministers Received: Robert W. Eckardt, from Presbytery of the Midwest, 2-18-85
Michael W. Bobick, from independent Baptist, 4-9-85

Ministers Removed from the Roll: Kelly G. Tucker, by death, 1-25-85
William E. Moreau, demitted, 4-9-85


Total Number of Ministers: 33
Total Number of Churches: 18
Total Number of Mission Works: 6
### 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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<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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<td>Berkeley, Covenant 1623 University Ave. Richard M. Lewis</td>
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<tr>
<td>Concord, Faith Community (A) 1106 Alberta Way Vincent Ortiz</td>
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<tr>
<td>Modesto, Grace 1448 Standiford Ave. C. Tom Fincher</td>
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<td>Novato, Trinity 495 San Marin Dr. (No Mail) Richard C. Miller</td>
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### Regional Church of Northern California (Continued)

<table>
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<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN.MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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<tbody>
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<td>3980 Williams Rd.</td>
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<tr>
<td>William O. Rudolph, Jr.</td>
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<tr>
<td>San Jose, South Valley</td>
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<td>24</td>
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<tr>
<td>5632 Santa Teresa Blvd.</td>
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<td>Jonathan D. Male</td>
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<tr>
<td>Santa Cruz, Westminster</td>
<td>58</td>
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<td>2245 Capitols Rd.</td>
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<td>Sonora, Calvary</td>
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<td>14892 Peaceful Valley Rd.</td>
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<td>186 Country Club Dr.</td>
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<td>Carl E. Erickson</td>
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<td>Sunnyvale, First</td>
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<td>TOTALS</td>
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<td>589</td>
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<td>Communicant Member</td>
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(A) Members on Roll of the Regional Church
Ministers Received: Vincent Ortiz, from Presbytery of Southern California, 8-23-85

Changes in Congregations: South Valley, San Jose, divided from First, Sunnyvale, as a particular church, 2-18-85
Sovereign Grace Chapel, Yuba City, dissolved, 5-18-85
Faith Community Church (a mission work) moved from Pleasant Hill to Concord, 8-1-85


Total Number of Ministers: 19
Total Number of Churches: 11
Total Number of Mission Works: 1
### REGIONAL CHURCH OF THE NORTHWEST

Stated Meetings of the Presbytery - Fourth Friday and Saturday of April and September

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN.MEMBERS Added</th>
<th>REMOVED</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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<tbody>
<tr>
<td><strong>NET GAIN CHANGES IN COMMUN.MEMBERS SUNDAY SCH. CONTRIBUTIONS</strong></td>
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<tr>
<td><strong>OREGON</strong></td>
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<tr>
<td>Bend, Westminster</td>
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<td>50</td>
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<td>Eugene, Oak Hill</td>
<td>110</td>
<td>69</td>
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<td><strong>MONTANA</strong></td>
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<td>Billings, Rocky Mtn Community</td>
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<td>78</td>
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<td>Kalispell, Faith Covenant</td>
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<td>46</td>
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<td>Albert G. Edwards III (No Mail)</td>
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<td>Harold S. Kellam (No Mail)</td>
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<td>Harold A. McKenzie (No Mail)</td>
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<td><strong>REGIONAL CHURCH OF THE NORTHWEST</strong></td>
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<td><strong>FIFTY-THIRD GENERAL ASSEMBLY</strong></td>
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<td>LOCATION</td>
<td>PARISH</td>
<td>MEMBERS</td>
<td>TOTALS</td>
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<tr>
<td>Grants Pass, Faith</td>
<td>1360 N.E. 9th (No Mail)</td>
<td>Jay M. Milojevich</td>
<td>$28,745 3,176</td>
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<td>Samuel van Houte</td>
<td>$2,058 131</td>
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<td>Newberg, Trinity</td>
<td>213 N. Howard (No Mail)</td>
<td>John W. Mahaffy</td>
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<td>8245 N.E. Fremont St.</td>
<td>Donald M. Poundstone</td>
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<td>Patrick H. Morrison</td>
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</table>
Regional Church of the Northwest (Continued)

Ordination: Alfred J. Pointier, 5-17-85

Minister Received: Glenn T. Black, from the Presbytery of the Dakotas, 10-11-85

Minister Removed from the Roll: Calvin R. Malcor, dismissed to Presbytery of the Midwest, 11-4-85

Roll of Licentiates: Ted Gray, Murray I. Uomoto

Ministers not in Pastoral Charges (7): Harold L. Bauer, Larry D. Conard, Eugene B. Williams, Glenn T. Black, Lardner W. Moore, Thomas D. Church, George Y. Uomoto

Total Number of Ministers: 19

Total Number of Churches: 13

Total Number of Mission Works: 1
## REGIONAL CHURCH OF OHIO

Stated Meetings of the Presbytery - Third Friday and Saturday of April and October

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
<th>Av. Contr. per Comm. Member</th>
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<tr>
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<tr>
<td>Larry E. Wilson (No Mail)</td>
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<td>Dayton, Redeemer</td>
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<td>Michael F. Frangipane</td>
<td>177</td>
<td>119</td>
<td>58</td>
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<td>PENNSYLVANIA</td>
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<td>Edinburg, Nashua</td>
<td>226</td>
<td>167</td>
<td>59</td>
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<td>Rt. 551, R. D. 1</td>
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<td>Vacant</td>
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<td>Ivan R. Davis</td>
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<td>104</td>
<td>54</td>
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<td>Everette C. DeVelde, Jr. (a)</td>
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<td>Douglas P. Withington</td>
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<td>Mark R. Brown</td>
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<tr>
<td>Name/Location</td>
<td>MEMBERSHIP 12/31/85</td>
<td>NET GAIN or (LOSS)</td>
<td>CHANGES IN COMMUN. MEMBERS</td>
<td>SUNDAY SCH. Av. Attend.</td>
<td>CONTRIBUTIONS</td>
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<tr>
<td>Oakdale, Covenant Chapel</td>
<td>27 15 12 (Incl. w. Grace, Sewickley)</td>
<td>27 101 27 (3)</td>
<td>(7) 0 2 0 4 1 8 0</td>
<td>0 0</td>
<td>10,683 2,732</td>
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<td>48,738</td>
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<td>612</td>
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<td>Sewickley, Grace</td>
<td>1419 Beaver Rd. Charles G. Dennison Douglas B. Clawson (a)</td>
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<td>0 0</td>
<td>0 0</td>
<td>0 0</td>
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<td>WEST VIRGINIA</td>
<td>Morgantown, Reformation 437 Drummond St. (No Mail) Lawrence Semel</td>
<td>63 41 22 22 5 0 5 36 0 5 0 61 57</td>
<td>32,880</td>
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<td>53,943</td>
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<td>TOTALS</td>
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<td>$123,491</td>
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<td>$765</td>
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Ordinations: Bryan J. Weaver, as Evangelist, 3-15-85
       Stewart E. Lauer, as Evangelist, 5-18-85

Ministers Received: Larry E. Wilson, from Presbytery of the Midwest, 9-13-85
       Paul E. Copeland, from St. Lawrence Presbytery, RPCNA. 11-8-85

Ministers Removed from the Roll: Craig L. DiBenedictis, dismissed to Presbytery of New Jersey, PCA, 4-10-85
       Robert Y. Eckardt, dismissed to Presbytery of the Mid-Atlantic, 5-1-85

Changes in Congregations: Grace, Sewickley, PA, divided to form Reformation, Morgantown, WV, as a particular congregation, 11-10-85

Ministers not in Pastoral Charges (7): Robert L. Atwell, Everett C. DeVelde, Jr., Bryan J. Weaver, Marven O. Bowman, Jr., Leo A. Frailey, Douglas B. Clawson, Stewart E. Lauer

Total Number of Ministers: 16  Total Number of Churches: 9  Total Number of Mission Works: 1
# REGIONAL CHURCH OF PHILADELPHIA

Stated Meetings of the Presbytery - Third Friday and Saturday of September and January; First Friday and Saturday of May

<table>
<thead>
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<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN.MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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<tr>
<td></td>
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<td>Conf. Faith</td>
<td>Communists by Reaffirmation</td>
<td>General (Local Oper.)</td>
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<td>Emolee or Discipline</td>
<td>Communists by Transfer</td>
<td>Bnevolence, (Parocharal)</td>
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<td>Special (Capital Improv.)</td>
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<td>Av. Contri. per Comm. Member</td>
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<th>Delaware</th>
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<td>Middletown, Grace</td>
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<td>$27,854</td>
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<tr>
<td>Robert F. Harting</td>
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<tr>
<td>Wilmington, Emmanuel</td>
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<td>Jonathan F. Peters</td>
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<td>Wilmington, New Covenant (A)</td>
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<td>Pennsylvania</td>
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<td>Easton, New Life</td>
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<td>34,118</td>
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<td>12th &amp; Spruce St.</td>
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<tr>
<td>Jack D. Kinneer</td>
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<tr>
<td>Fawn Grove, Faith</td>
<td>129</td>
<td>97</td>
<td>32</td>
<td>7</td>
<td>37,893</td>
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<td>R.D. 1, Box 214</td>
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<td>Douglas C. Winward, Jr.</td>
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<td>Gettysburg, OPC</td>
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<td>Richard M. Craven</td>
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*Av. = Average*
<table>
<thead>
<tr>
<th>Location</th>
<th>Address</th>
<th>Members</th>
<th>Gifts</th>
<th>First-Year Gifts</th>
<th>Church Income</th>
<th>Building Value</th>
<th>Total Value</th>
<th>Fundamentals</th>
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<tbody>
<tr>
<td>Glenside, Calvary</td>
<td>Church Rd. &amp; Willow Grove Ave</td>
<td>191</td>
<td>133</td>
<td>58</td>
<td>68,937</td>
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<td>119,512</td>
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<td>Hatboro, Trinity</td>
<td>151 W. County Line Rd.</td>
<td>255</td>
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<td>86</td>
<td>74,268</td>
<td>33,525</td>
<td>107,793</td>
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<td>Jenkintown, New Life</td>
<td>1220 Greenwood Ave. (No Mail)</td>
<td>528</td>
<td>383</td>
<td>145</td>
<td>206,681</td>
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<td>Maple Shade Rd.</td>
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<td>41</td>
<td>17</td>
<td>19,404</td>
<td>2,009</td>
<td>21,413</td>
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<td>Lansdowne, Knox</td>
<td>311 N. Lansdowne Ave.</td>
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<td>35,092</td>
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<td>Mansfield, OP Chapel (A)</td>
<td>61 N. Main St. (John W. Monger)</td>
<td>22</td>
<td>15</td>
<td>7</td>
<td>6,942</td>
<td>792</td>
<td>7,734</td>
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<td>Rt. 413, N. of Doylestown (John Harbison)</td>
<td>79</td>
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<td>51,593</td>
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<td>Philadelphia, Ch. of the</td>
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<td>139</td>
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<td>65,932</td>
<td>16,330</td>
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*Note: The table above lists the membership, gifts, and financial details for various churches. The data includes members, gifts, first-year gifts, church income, building value, total value, and other financial metrics.*
<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN.MEMBERS Added</th>
<th>CHANGES IN COMMUN.MEMBERS Removed</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
<th>( \text{Av. Contr. per Comm. Member} )</th>
</tr>
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<tbody>
<tr>
<td>Philadelphia, Emmanuel</td>
<td>128 77</td>
<td>51 3</td>
<td>4 4 0 1 0 1</td>
<td>42 40</td>
<td>32,369 6,519</td>
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<td>38,888 505</td>
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<tr>
<td>Wilson L. Cummings</td>
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<tr>
<td>Phila., Grace Fellowship (A)</td>
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<td>0 0 0 0 0 0</td>
<td>0 0</td>
<td>$29,621 $707</td>
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<td>5547 Germantown Ave. (No Mail)</td>
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<tr>
<td>Jonathan C. Gibbs</td>
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<tr>
<td>Philadelphia, New Life Bible</td>
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<td>14 3</td>
<td>11 2 0 0 2 0 1 0</td>
<td>23 27</td>
<td>9,149 2,340</td>
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<td>5900 N. 12th St. (B)</td>
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<tr>
<td>(Paul Bricker)</td>
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<tr>
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<td>156 93</td>
<td>63 21</td>
<td>10 4 4 13 6 0 4 2</td>
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<td>73,834 19,604</td>
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<td>99,902 1,074</td>
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<td>425 E. Roosevelt Blvd.</td>
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<td>John C. Julien</td>
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<tr>
<td>Philadelphia, Pilgrim Terrace &amp; Salaigue Sts.</td>
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<td>60 60</td>
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<td>51,571 905</td>
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<tr>
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<td>44 3</td>
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<td>45 45</td>
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<td>38,442 915</td>
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<td>7014 Elmwood Ave. Fellowship</td>
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<tr>
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<td>Phoenixville, Trinity</td>
<td>59 36</td>
<td>23 13</td>
<td>11 5 1 6 1 0 0 0</td>
<td>32 39</td>
<td>24,086 4,696</td>
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<td>28,782 800</td>
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<tr>
<td>Mark W. Holler</td>
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<tr>
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<td>(1) 1 0 1 1 0 3 0</td>
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<td>Lackawanna &amp; Snyder Sts.</td>
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<tr>
<td>David J. O'Leary</td>
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</table>
Scranton, New Life (A)
1406 Wyoming Ave.
Timothy W. Young

Remaining Members of Seaford, DE and Blue Bell, PA (A)

TOTALS

<table>
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<tr>
<th></th>
<th>2,903</th>
<th>1,990</th>
<th>913</th>
<th>91</th>
<th>68</th>
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<th>24</th>
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<th>94</th>
<th>13</th>
<th>106</th>
<th>54</th>
<th>1,497</th>
<th>1,609</th>
<th>$1,142,709</th>
<th>$365,260</th>
<th>$116,246</th>
<th>$1,624,215</th>
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<tbody>
<tr>
<td>Average Contribution per Communicant Member</td>
<td>$574</td>
<td>$184</td>
<td>$58</td>
<td>$816</td>
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</table>

(A) Members are on roll of Regional Church
(B) Members are on roll of New Life, Jenkintown

Licensures: Karl Cooper, 5-4-85
John Harbison, 9-21-85

Ordinations: Richard C. Gamble, 5-26-85
John Yenchko, 5-26-85
Charles C. Angert, 10-13-85
Karl Cooper, 11-24-85

Ministers Received: Timothy W. Young, from the Primitive Methodist Church, 6-2-85
Barry Traver, from the Reformed Church in America, 8-15-85, without rights as a member of presbytery
Robert A. Minnig, from the Presbytery of the South, 9-9-85

Changes in Congregations: Tri-County, Lewisburg, PA, dissolved, 1-19-85
Trinity, Phoenixville, PA, became a particular congregation, 6-21-85

Roll of Licentiates: W. Scott Emery, Joel Kershner,
Thomas Fischer, Ralph A. Rebandt, II,
John Harbison, William P. Scott


Total Number of Ministers: 51
Total Number of Churches: 20
Total Number of Mission Works: 5
<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN. MEMBERS</th>
<th>Av. Attend.</th>
<th>CONTRIBUTIONS</th>
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<tr>
<td>Ft. Lauderdale, Bethel 1551 N.W. 47th Ave. Ivan J. DeMaster</td>
<td>96</td>
<td>72</td>
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<td>8</td>
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<tr>
<td>Hialeah, Iglesia Presbiteriana 675 W. 68th St. (P.O. Box 4501) Jose Vera-Acevedo</td>
<td>21</td>
<td>19</td>
<td>2</td>
<td>19</td>
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<tr>
<td>Hialeah, Sharon 675 W. 68th St. Jeffrey K. Boer</td>
<td>50</td>
<td>39</td>
<td>11</td>
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<td>(5)</td>
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<td>Melbourne, Christ 3701 N. Wickham Blvd. Gary K. Edwards</td>
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<td>Miami, Int'l Community 6605 N. Kendall Dr. (No Mail) David Seivright</td>
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<td>Ocala, Faith 600 S.E. 58th Ave. John Fikkert Gordon T. Woolard (a)</td>
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<td>Contributions</td>
<td>Average Contribution per Communicant Member</td>
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<tr>
<td>Sarasota, Presbyterian</td>
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<td>$28,089 $3,064 $0</td>
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<td>Tallahassee, Calvary</td>
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<td>82 36 2 (3) 1 2 8 4 1 6 6 81 77</td>
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<td>Atlanta, Redeemer</td>
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<td>$86,160 $33,829 $27,966</td>
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<td>Hixson, North River</td>
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<td>17 11 (2) 3 (3) 0 1 0 5 0 8 0 40 45</td>
<td>$24,300 $1,400 $0</td>
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<td>Hixson Pike</td>
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<tr>
<td>Barry Henning</td>
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<td><strong>TOTALS</strong></td>
<td>850</td>
<td>617 233 77 (3) 26 8 65 44 5 46 15 438 467</td>
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<td>Ordinations:</td>
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<td>David Seivright, 4-28-85</td>
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<td>Ministers Received:</td>
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<td>Ivan J. DeMaster, from Presbytery of the Midwest, 11-10-85</td>
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<td>Ministers Removed from the Roll:</td>
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<td>John P. Smith, dismissed to Presbytery of the Siouslands, PCA, 3-10-85</td>
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<tr>
<td>Jerry C. Quarles, demitted the ministry, 4-19-85</td>
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<td>Robert A. Minnig, dismissed to Presbytery of Philadelphia, 6-25-85</td>
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<tr>
<td>Changes in Congregations:</td>
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<tr>
<td>Sharon, Hialeah, FL, divided to form Iglesia Presbiteriana, Hialeah, FL, as a particular church, 10-85</td>
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<td>Ministers not in Pastoral Charges (9):</td>
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<td>Total Number of Ministers:</td>
<td>20</td>
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<tr>
<td>Total Number of Churches:</td>
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<tr>
<td>Total Number of Mission Works:</td>
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68

91

179

184

166

Carson, Grace
22511 S. Figueroa
Rollin P. Keller

Chula Vista, Bayview
505 E. Naples St.
Roger Wagner
Mark E.Maliepaard (a)
Vincent Ortiz (Assoc)

Escondido, New Life
615 W. Cittacado Pky.
Richard P. Kaufmann
Douglass E. Swagerty (Assoc)

Garden Grove, OPC
9881 Trask Ave. (No Mail)
William E. Warren

108

139

111

46

58

Bonita, OPC
5111 Central Ave. (No Mail)
John W. Garrisi

91

149

12/31/85

MEMBERSHIP

Artesia, Cerritos Valley
18411 Alburtis Ave. (No Mail)
Dana W. Casey
Stephen R. Williams (a)

CALIFORNIA

Name/Location

1

9

13

(17)

68

45

58

2

2

23

1

58

4

3

2

(1)

2

(8)

5

19

1

( 1 ) 0

0

3

1

2

6

9

0

4

0

3

6

36

1

1

0

6

12

4

0

1

0

0

29

58

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1

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3

0

1

1

0

123

75

2

7

111

38

0

4

4

N/A

5

68

145

101

38

1

N/A

SUNDAY SCH.
Av. Attend.

3

2

NET GAIN CHANGES IN COMMUN.MEMBERS
or (LOSS)
Added
Removed

114,042

78,375

21,115

24,891

8,206

10,624

49,836

82,935

2,868

$15,700

34,335

$57,013

0

56,054

7,000

135,157

159,320

98,141

63,384

37,203

0

2,923

$72,713

$0

CONTRIBUTIONS

REGIONAL CHURCH OF SOUTHERN CALIFORNIA
Stated Meetings of the Presbytery - First Friday and Saturday of February;
Third Friday and Saturday of April, June, and October

1,251

1,146

884

932

809

$799

s:
Q)


<table>
<thead>
<tr>
<th>Address</th>
<th>Phones</th>
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<td>Goleta, El Camino</td>
<td>92 64 28 2 (1) 0 0 1 3 0 0 2 24 20 43,150 6,870 85 50,105 783</td>
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<tr>
<td>7526 Calle Real</td>
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</tr>
<tr>
<td>Robert W. Newsom</td>
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</tr>
<tr>
<td>Hacienda Heights, OPC</td>
<td>24 19 5 0 0 0 0 0 0 0 0 0 75 80 23,181 173 0 23,353 1,229</td>
</tr>
<tr>
<td>15786 E. La Subida Dr.</td>
<td></td>
</tr>
<tr>
<td>H. Wilson Albright (a)</td>
<td></td>
</tr>
<tr>
<td>Irvine, Church of the Servant</td>
<td>42 24 18 24 18 0 0 24 0 0 0 21 26 49,783 5,304 1,941 57,028 2,376</td>
</tr>
<tr>
<td>2 Liberty (No Mail)</td>
<td></td>
</tr>
<tr>
<td>Jack L. Smith</td>
<td></td>
</tr>
<tr>
<td>La Mirada, Calvary</td>
<td>125 97 28 (3) 2 0 0 3 1 3 0 4 54 71 $77,627 $31,551 $0 $109,178 1,126</td>
</tr>
<tr>
<td>12120 La Mirada Blvd.</td>
<td></td>
</tr>
<tr>
<td>Jay E. Fluck</td>
<td></td>
</tr>
<tr>
<td>Long Beach, Faith (formerly</td>
<td>227 188 39 5 6 7 0 2 1 0 3 2 110 103 104,649 54,459 3,785 162,893 866</td>
</tr>
<tr>
<td>500 E. San Antonio Dr. First</td>
<td></td>
</tr>
<tr>
<td>Daniel H. Overduin</td>
<td></td>
</tr>
<tr>
<td>Los Angeles, Beverly</td>
<td>77 64 13 4 (3) 3 1 2 0 0 0 2 58 60 47,143 6,077 0 53,220 832</td>
</tr>
<tr>
<td>345 S. Woods Ave.</td>
<td></td>
</tr>
<tr>
<td>Stephen A. Larson</td>
<td></td>
</tr>
<tr>
<td>Jose' Balderas (a)</td>
<td></td>
</tr>
<tr>
<td>Manhattan Beach, First</td>
<td>140 97 43 17 1 0 0 15 3 1 0 0 39 60 81,309 8,756 0 90,065 929</td>
</tr>
<tr>
<td>500 Manhattan Beach Blvd.</td>
<td></td>
</tr>
<tr>
<td>Mark A. House</td>
<td></td>
</tr>
<tr>
<td>Oceanside, Coastal Comm.</td>
<td>74 55 19 55 19 9 0 18 28 0 0 0 50 66 42,595 11,548 0 54,143 984</td>
</tr>
<tr>
<td>One Barnard Dr. (No Mail)</td>
<td></td>
</tr>
<tr>
<td>Douglass E. Swagerty</td>
<td></td>
</tr>
<tr>
<td>Oxnard, Covenant of Grace</td>
<td>51 36 15 5 0 0 0 4 2 0 1 0 25 23 44,786 2,315 25 47,126 1,309</td>
</tr>
<tr>
<td>Gonzales Rd. &amp; Gallatin</td>
<td></td>
</tr>
<tr>
<td>Donald J. Duff</td>
<td></td>
</tr>
<tr>
<td>Placentia, Covenant Community</td>
<td>57 48 9 (5) (4) 0 0 3 2 0 3 7 45 45 44,675 0 0 44,675 931</td>
</tr>
<tr>
<td>901 Bradford Ave.</td>
<td></td>
</tr>
<tr>
<td>Gregory L. Bahnsen</td>
<td></td>
</tr>
</tbody>
</table>
## Regional Church of Southern California (Continued)

<table>
<thead>
<tr>
<th>Name/Location</th>
<th>MEMBERSHIP 12/31/85</th>
<th>NET GAIN or (LOSS)</th>
<th>CHANGES IN COMMUN. MEMBERS</th>
<th>SUNDAY SCH. Av. Attend.</th>
<th>CONTRIBUTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total 12-31-85</td>
<td>Added</td>
<td>Removed</td>
<td>Av. Attend.</td>
<td>General (Local Oper.)</td>
</tr>
<tr>
<td>San Diego, New Life 4425 Valeta St. George C. Miladin Andrew E. Wikholm (a)</td>
<td>271</td>
<td>209</td>
<td>62</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>Santee, Valley 10333 Mast Blvd. Kenneth J. Meilahn</td>
<td>49</td>
<td>38</td>
<td>11</td>
<td>(1)</td>
<td>1</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>2,056</strong></td>
<td><strong>1,502</strong></td>
<td><strong>554</strong></td>
<td><strong>146</strong></td>
<td><strong>45</strong></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member: $747 $183 $91 $1,021

Licenses: Jeffrey A. Landis, 2-1-85
William A. Hard, 4-20-85
Gregory Lynn Price, 10-20-85

Minister Removed from Roll: Vincent Ortiz, dismissed to Presbytery of Northern California, 8-23-85

Changes in Congregations: OPC, Garden Grove, CA, divided to form Church of the Servant, Irvine, CA, as a particular congregation, 5-5-85
New Life, Escondido, CA, divided to form Coastal Community Church, Oceanside, CA, as a particular congregation, 11-10-85

Roll of Licentiates: Calvin K. Schaub, William A. Hard
Jeffrey A. Landis Gregory L. Price


Total Number of Ministers: 41
Total Number of Churches: 18
Total Number of Mission Works: 0
<table>
<thead>
<tr>
<th>Membership Date</th>
<th>Membership</th>
<th>Net Gain (LOSS)</th>
<th>Changes In Commun. Membership</th>
<th>Sunday Sch. Av. Sch.</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakota</td>
<td>23</td>
<td>1,440</td>
<td>1,009</td>
<td>431</td>
<td>35 (54) (22)</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>13</td>
<td>1,360</td>
<td>974</td>
<td>386</td>
<td>69 43</td>
</tr>
<tr>
<td>Midwest</td>
<td>18</td>
<td>2,925</td>
<td>1,988</td>
<td>937</td>
<td>11 16</td>
</tr>
<tr>
<td>New Jersey</td>
<td>17</td>
<td>2,074</td>
<td>1,413</td>
<td>661</td>
<td>24 (24)</td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>18</td>
<td>1,775</td>
<td>1,226</td>
<td>549</td>
<td>34 35</td>
</tr>
<tr>
<td>No. California</td>
<td>11</td>
<td>786</td>
<td>589</td>
<td>197</td>
<td>35 (29)</td>
</tr>
<tr>
<td>Northwest</td>
<td>13</td>
<td>936</td>
<td>599</td>
<td>337</td>
<td>32 (6)</td>
</tr>
<tr>
<td>Ohio</td>
<td>9</td>
<td>1,078</td>
<td>727</td>
<td>351</td>
<td>20 22</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>20</td>
<td>2,903</td>
<td>1,990</td>
<td>913</td>
<td>91 68</td>
</tr>
<tr>
<td>South</td>
<td>11</td>
<td>850</td>
<td>617</td>
<td>233</td>
<td>77 (3)</td>
</tr>
<tr>
<td>So. California</td>
<td>18</td>
<td>2,056</td>
<td>1,502</td>
<td>554</td>
<td>146 45</td>
</tr>
<tr>
<td>TOTALS - 1985</td>
<td>171</td>
<td>319</td>
<td>18,183</td>
<td>12,634</td>
<td>5,549</td>
</tr>
<tr>
<td>TOTALS - 1984</td>
<td>168</td>
<td>309</td>
<td>17,703</td>
<td>12,289</td>
<td>5,414</td>
</tr>
<tr>
<td>TOTALS - 1983</td>
<td>166</td>
<td>298</td>
<td>17,159</td>
<td>12,045</td>
<td>5,259</td>
</tr>
<tr>
<td>TOTALS - 1982</td>
<td>165</td>
<td>284</td>
<td>17,049</td>
<td>11,956</td>
<td>5,186</td>
</tr>
</tbody>
</table>

Average contribution per communicant Member - 1985: $603; 1984: $576; 1983: $529; 1982: $507
Average contribution per communicant Member - 1985: $175; 1984: $146; 1983: $119; 1982: $88
Average contribution per Communicant Member - 1985: $54; 1984: $41; 1983: $41; 1982: $38

Does not include bequests received in the amount of $360,067 in 1984; $301,400 in 1983; $127,521 in 1982.

*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 for 1982 nor 1983, so their totals differ slightly from the revised total membership.
**RECAPITULATION OF MEMBERSHIP STATISTICS**  
**1938 - 1985**

As of December 31, 1985

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers*</th>
<th>Comm. Members</th>
<th>Bapt. Children</th>
<th>Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>319</td>
<td>12,634</td>
<td>5,549</td>
<td>18,183</td>
</tr>
<tr>
<td>1984</td>
<td>309</td>
<td>12,239</td>
<td>5,421</td>
<td>17,969</td>
</tr>
<tr>
<td>1983</td>
<td>298</td>
<td>12,045</td>
<td>5,259</td>
<td>17,343</td>
</tr>
<tr>
<td>1982</td>
<td>294</td>
<td>11,956</td>
<td>5,186</td>
<td>17,142</td>
</tr>
<tr>
<td>1981</td>
<td>288</td>
<td>11,884</td>
<td>5,219</td>
<td>17,103</td>
</tr>
<tr>
<td>1980</td>
<td>272</td>
<td>11,553</td>
<td>5,037</td>
<td>16,589</td>
</tr>
<tr>
<td>1979</td>
<td>256</td>
<td>11,306</td>
<td>4,964</td>
<td>16,271</td>
</tr>
<tr>
<td>1978</td>
<td>248</td>
<td>10,939</td>
<td>4,867</td>
<td>16,796</td>
</tr>
<tr>
<td>1977</td>
<td>237</td>
<td>10,683</td>
<td>4,862</td>
<td>15,545</td>
</tr>
<tr>
<td>1976</td>
<td>230</td>
<td>10,372</td>
<td>4,934</td>
<td>15,296</td>
</tr>
<tr>
<td>1975</td>
<td>224</td>
<td>10,129</td>
<td>4,874</td>
<td>15,293</td>
</tr>
<tr>
<td>1974</td>
<td>220</td>
<td>10,186</td>
<td>4,912</td>
<td>15,098</td>
</tr>
<tr>
<td>1973</td>
<td>210</td>
<td>9,940</td>
<td>4,893</td>
<td>15,033</td>
</tr>
<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>15,166</td>
</tr>
<tr>
<td>1971</td>
<td>198</td>
<td>9,536</td>
<td>4,890</td>
<td>14,626</td>
</tr>
<tr>
<td>1970</td>
<td>190</td>
<td>9,401</td>
<td>4,898</td>
<td>14,399</td>
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<tr>
<td>1969</td>
<td>280</td>
<td>9,276</td>
<td>4,849</td>
<td>14,125</td>
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<tr>
<td>1968</td>
<td>170</td>
<td>9,197</td>
<td>4,841</td>
<td>14,038</td>
</tr>
<tr>
<td>1967</td>
<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>1958</td>
<td>133</td>
<td>6,734</td>
<td>3,528</td>
<td>10,262</td>
</tr>
<tr>
<td>1948</td>
<td>98</td>
<td>5,543</td>
<td>2,061</td>
<td>7,604</td>
</tr>
<tr>
<td>1938</td>
<td>99</td>
<td>4,225</td>
<td></td>
<td>4,324</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. Total membership figures given above for all years have been adjusted here to include ministers; they will not, therefore, correspond with the figures that appear in the General Assembly Minutes for those prior years.

**APPORTIONMENT OF COMMISSIONERS FROM PRESBYTERIES FOR THE 54TH GENERAL ASSEMBLY**

In accordance with Chapter I of the Standing Rules of the General Assembly, commissioners to the 54th 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>4</td>
<td>3</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Midwest</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>New Jersey</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>New York and New England</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Northern California</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Northwest</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Ohio</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>14</td>
<td>9</td>
</tr>
<tr>
<td>South</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Southern California</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Southwest</td>
<td>6</td>
<td>2</td>
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<td>Ex Officio</td>
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<tr>
<td></td>
<td>92</td>
<td>60</td>
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</tbody>
</table>
STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Class of 1989 - MINISTERS: Thomas S. Champness, Jr., Allen H. Harris, Jr.*, Peter A. Lillback
RULING ELDERS: Donald R. Arvin, Paul Heidebrecht*
Class of 1988 - MINISTERS: Calvin R. Malcor*, Charles G. Schaufele (President), G.I. Williamson*
RULING ELDERS: Peyton H. Gardner, J. Donald Phillips
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

General Secretary: The Rev. Roger W. Schmurr, 7401 Old York Rd., Phila., PA 19126
*Member of Subcommittee on Ministerial Training

COORDINATION

Class of 1988 - MINISTER: Jonathan D. Male; RULING ELDER: Mark T. Bube
Class of 1987 - MINISTER: Steven F. Miller (Chairman);
RULING ELDER: Howard A. Porter

Representatives:
Christian Education - Peyton H. Gardner
- Roger W. Schmurr, Gen. Sec., ex officio
Foreign Missions - Russel W. Copeland, Jr.
- Donald G. Buchanan, Jr., Gen. Sec., ex officio
Home Missions and Church Extension - Robert A. Kramm
- Lewis A. Ruff, Jr., Gen. Sec., ex officio

DATE, PLACE, AND TRAVEL

Class of 1989 - Douglas A. Watson
Class of 1988 - Donald R. Miller
Class of 1987 - Lyman M. Smith

DIACONAL MINISTRIES

Class of 1989 - MINISTER: Donald J. Duff; RULING ELDER: Craig E. Wargo,
MINISTER: Leonard J. Coppes, Th.D., Chairman;
DEACONS: Robert W. Graham, Roy Ingelse
Class of 1988 - MINISTER: Lester R. Bachman; RULING ELDER: Cyril T.
Nightengale
Class of 1987 - Richard A. Barker, D. Clair Davis, Th.D.
Class of 1988 - LeRoy B. Oliver, Bernard J. Stonehouse
Class of 1987 - John P. Galbraith (Chairman), Jack J. Peterson

ECUMENICITY AND INTERCHURCH RELATIONS
FOREIGN MISSIONS

Class of 1989 - MINISTERS: Charles C. Angert, Harold S. Kellam, John W. Mahaffy
RULING ELDERS: James T. Cover, Robert Swett

Class of 1988 - MINISTERS: George R. Cottenden, David A. George, Hendrick Krabbendam, Ph.D.
RULING ELDERS: Newman de Haas, Herbert R. Meuther, Ph.D.

RULING ELDERS: Russel W. Copeland, Jr., Ronald E. Vanden burg

General Secretary: The Rev. Donald G. Buchanan, 7401 Old York Rd., Phila., PA 19126

HOME MISSIONS AND CHURCH EXTENSION

Class of 1989 - MINISTERS: Richard P. Kauffman, Salvador M. Solis, Gerald S. Taylor
RULING ELDERS: Robert A. Kramm, Leonard W. Schmurr

Class of 1988 - MINISTERS: John R. Hilbelink, Lyman M. Smith, Donald F. Stanton
RULING ELDERS: Kenneth L. Bosgraf, R. Arthur Thompson

Class of 1987 - MINISTERS: David J. O'Leary, Dennis J. Prutow, Thomas E. Tyson (President)
RULING ELDERS: Robert L. Ayres, Edward P. Hardesty

General Secretary: The Rev. Lewis A. Ruff, Jr., 7401 Old York Road, Phila., PA 19126

PENSIONS

Class of 1989 - MINISTER: Douglas A. Watson
RULING ELDERS: David R. Guild, Vernon Seklemian

Class of 1988 - MINISTER: Marven O. Bowman, Jr.,
RULING ELDERS: Herbert F. Pink, Roger W. Huibregtse

Class of 1987 - MINISTER: John P. Galbraith
RULING ELDERS: Garrett A. Hoogerhyde (President), Harold R. Keenan

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1989 - MINISTER: Martin L. Dawson; RULING ELDER: Howard A. Porter

Class of 1988 - MINISTER: LeRoy B. Oliver; RULING ELDER: Edward D. Schnitzel, Jr.

Class of 1987 - MINISTER: Steven F. Miller (President); RULING ELDER: Willard E. Neel
SPECIAL COMMITTEES OF THE FIFTY-THIRD GENERAL ASSEMBLY

COMMITTEE ON APPEALS AND COMPLAINTS

Class of 1989 - Douglas A. Watson
Class of 1988 - Arthur W. Kuschke, Jr.
Class of 1987 - Thomas E. Tyson

COMMITTEE ON ARRANGEMENTS FOR THE 54TH GENERAL ASSEMBLY

William J. Vermeulen (Convener); J. Anthony Blair; Donald F. Stanton

CHAPLAINS COMMISSION

Class of 1989 - Elmer M. Dortzbach, Ph.D.
Class of 1988 - Dennis J. Prutow
Class of 1987 - Lyman M. Smith

COMMITTEE ON HERMENEUTICS OF WOMEN IN ORDAINED OFFICE

Harvie M. Conn, Litt.D.; Karl T. Cooper; Ivan R. Davis; Richard B. Gaffin, Jr., Th.D.; Robert D. Knudsen, Ph.D.; Gregory E. Reynolds; Robert B. Strimple, Th.D.

HISTORIAN

Charles G. Dennison

COMMITTEE FOR THE HISTORIAN

Charles G. Dennison, John Deliyannides, Raymond Gilliland

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

Donald G. Buchanan, Jr.

COMMITTEE TO STUDY PAEDOCOMMUNION

Leonard J. Coppes, Th.D. (Chairman); Peter A. Lillback; Edwin C. Urban; G. I. Williamson; Alternates: 1st, Roger Wagner; 2nd, John W. Mahaffy

COMMITTEE ON A PRE-ASSEMBLY (1987) CONFERENCE

Samuel T. Logan, Jr., Ph.D. (Chairman); Steven F. Miller; Robert B. Strimple, Th.D.
COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS
Richard B. Gaffin, Jr., Th.D. (Chairman); Harvie M. Conn, Litt.D.; John P. Galbraith; Jack J. Peterson; 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 (Mrs. Richard B., Jr.) Gaffin; Ada M. (Mrs. John P.) Galbraith; Cornelius Tolsma; Ex Officio: Charles G. Dennison
Alternates: 1st, Larry D. Conard; 2nd, Henry W. Coray

UNINSTALLED OFFICERS
John P. Galbraith, John O. Kinnaird
MODERATORS OF GENERAL ASSEMBLY

<table>
<thead>
<tr>
<th>ASSEMBLY</th>
<th>YEAR</th>
<th>MODERATOR</th>
<th>PLACE OF ASSEMBLY</th>
</tr>
</thead>
<tbody>
<tr>
<td>4th</td>
<td>1938</td>
<td>R. B. Kuiper</td>
<td>Quarryville, Pa.</td>
</tr>
<tr>
<td>6th</td>
<td>1939</td>
<td>Everett C. DeVelde</td>
<td>Glenside, Pa.</td>
</tr>
<tr>
<td>7th</td>
<td>1940</td>
<td>Paul Woolley</td>
<td>Cincinnati, Ohio</td>
</tr>
<tr>
<td>9th</td>
<td>1942</td>
<td>John P. Clelland</td>
<td>Rochester, N.Y.</td>
</tr>
<tr>
<td>10th</td>
<td>1943</td>
<td>Oscar Holkeboer</td>
<td>Willow Grove, Pa.</td>
</tr>
<tr>
<td>14th</td>
<td>1947</td>
<td>John P. Galbraith</td>
<td>Cedar Grove, Wis.</td>
</tr>
<tr>
<td>15th</td>
<td>1948</td>
<td>Edward L. Kellogg</td>
<td>Wildwood, N.J.</td>
</tr>
<tr>
<td>16th</td>
<td>1949</td>
<td>Dwight H. Poundstone</td>
<td>Los Angeles, Cal.</td>
</tr>
<tr>
<td>18th</td>
<td>1951</td>
<td>Lawrence R. Eyres</td>
<td>Glenside, Pa.</td>
</tr>
<tr>
<td>19th</td>
<td>1952</td>
<td>Calvin K. Cummings</td>
<td>Denver, Col.</td>
</tr>
<tr>
<td>23rd</td>
<td>1956</td>
<td>Edward J. Young, Ph.D.</td>
<td>Denver, Col.</td>
</tr>
<tr>
<td>24th</td>
<td>1957</td>
<td>Bruce F. Hunt</td>
<td>W. Collingswood, N.J.</td>
</tr>
<tr>
<td>25th</td>
<td>1958</td>
<td>Edmund P. Cloughney</td>
<td>Oostburg, Wis.</td>
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<td>David L. Neilands, Esq.</td>
<td>Manhattan Beach, Cal.</td>
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# Clerks of General Assembly

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#### REGIONAL CHURCH OF THE DAKOTAS

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**NORTH DAKOTA**

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TEXAS

6 6 ABILENE, OPC - Dr. Lawrence G. Hardwicke, 1625 Westwood, 79603

4 4 AMARILLO, OPC - Mike T. Mahon, 6204 Oxbow Trail, 79106

2 2 AUSTIN, OPC - James Van Dam, 11102 Henge Dr., 78759

6 3 SAN ANTONIO, Grace - The Rev. William J. Bomer, 10506 Bounty Dr., 78245

7 6 TYLER, Grace - Kenneth Turman, 2225 Susanne, 75701

WYOMING

2 2 CHEYENNE OPC - Dale Vosler, 2924 Iron Mountain Rd., 82009

NOTE: By action of the 52nd (1985) General Assembly the churches in the following states were separated from the Presbytery of the Dakotas to form a new Presbytery of the Southwest effective January 1, 1986: New Mexico, Oklahoma, and Texas.

REGIONAL CHURCH OF THE MID-ATLANTIC

MARYLAND

3 2 BALTIMORE, First - L. Fred Baum, Jr., 425 Haslett Rd., Joppa 21085

5 4 BURTONSVILLE, Covenant - Richard L. Hake, 8495 Murphy Rd., Laurel, 20707

6 4 COLUMBIA, Presbyterian - Dr. Allan Bjerkaas, 4922 Snowy Reach, 21044

0 0 FREDERICK, New Hope - c/o Richard L. Hake, 8495 Murphy Rd., Laurel, 20707

3 3 LAYTONSVILLE, Puritan - Edward L. Gummel, 1016 Neal Dr., Rockville 20850

15 8 SILVER SPRING, Knox - Leonard E. Miller, Ph.D., 4310 Puller Dr., Kensington 20895

NORTH CAROLINA

3 3 MATTHEWS, OP Fellowship - Joseph T. Allford, Jr. 6918 Saddle Ridge Rd., Charlotte, 28212

1 1 RALEIGH, Pilgrim - Charles A. Van Deventer, P.O. Box 776, Bailey, 27807

VIRGINIA

1 1 DAYTON, Berea - Leon J. Lucas, 104 Breezewood, Bridgewater 22812

2 1 LEESBURG, Bethel - Robert C. Rae, 7 Belmont Pl., 22075

1 1 LYNCHBURG, Grace - Richard A. Kochendarfer, Rt.1, Box 452, Goode 24556

3 3 MANASSAS, Dayspring - Donald H. Potter, 268 Glen Ave.SW, Vienna 22180

3 3 ROANOKE, Garst Mill - James E. Horner, 3822 Chesterton St., SW, 24018

4 3 VIENNA, Grace - Edward Spiva, 12508 Kings Drive, Reston, 22091
REGIONAL CHURCH OF THE MIDWEST

ILLINOIS

1 1 CHICAGO, Trinity - Roy Ingvoldstad, 4942 Hamlin, 60625
1 1 DECATUR, Trinity - Raymond C. Bredfeldt, 3240 Vining Drive, 62521
2 2 HANOVER PARK, Grace - John Baldwin, 6860 Juniper St., 60103
2 2 LIBERTYVILLE, Hope - Fred J. Hayden, 1211 Briar Lane, Round Lake Beach, 60073
2 2 TINLEY PARK, Forest View - Linden Cole, 317 W. Lincoln, Wheaton, IL 60187
6 5 WESTCHESTER, Westminster - Guy Lundvall, 21 Spinning Wheel Rd., 4-F, Hinsdale 60521
21 11 WHEATON, Bethel - Linden Cole, 317 W. Lincoln, Wheaton 60187

IOWA

7 3 CEDAR FALLS, Cedarloo - Wendell Graves, 514 Kingbard Blvd., Waterloo, 50701

MICHIGAN

12 6 GOWEN, Spencer Mills - David Raih, 7815 9-Mile Rd., Rockford 49341
4 3 GRAND RAPIDS, Griggs St. - William G. Wood, 14 Andre, SE, 49507
2 2 KALAMAZOO, First - Henry Mejeur, 8889 Angling Rd., Portage 49002
0 0 LANSING, Grace Chapel - c/o David Raih, 7815 9-Mile Rd., Rockford 49341
0 0 METAMORA, Pilgrim - c/o Earl E. Zetterholm, 4320 Hulett, Okemos 48861

WISCONSIN

35 10 CEDAR GROVE, Calvary - James Eckwielen, RR 1, 53013
8 5 GREEN BAY, New Hope - Dan Pierce, 1410 Ponderosa Ave., 54303
3 2 GRESHAM, Old Stockbridge - Wayne Hapke, Rt.2, Box 139, Wittenberg, 54499
4 4 JANESVILLE, Christ - Mike Canik, 515 Glen Street, 53545
4 4 MENOMONEE FALLS, Falls - Donald A. Kernwein, 2957 Rolaine Pkwy., Hartford 53027
29 8 OOSTBURG, Bethel - Roger De Master, 731 New York Ave., 53070
4 3 SHEBOYGAN, Grace - Steven B. Nyenhuis, 2212 Geele Ave., 53081
2 2 ZOAR, Menominee - Harry Shawano, Star Rt., Neopit 54150

REGIONAL CHURCH OF NEW JERSEY

NEW JERSEY

2 1 BELLMAWR, Immanuel - Terry L. Fogg, 1050 S. Merrimac Rd., Camden 08104
| 6 | 5 | BRIDGETON, Calvary - Russell S. Lodge, 28 Institute Pl., 08302 |
|   |   | CHERRY HILL, Merchantville Gardens Community - John Beauchamp, II, RD2, Mt. Laurel 08054 |
| 2 | 1 | FAIR LAWN, Grace - Robert A. Reith, 23 Wagaraw Rd., Prospect Park, 07508 |
| 0 | 0 | FRENCHTOWN, New Life - c/o Francis Fesi, 7305 Ryers Ave., Philadelphia, PA 19111 |
| 3 | 2 | HACKETTSTOWN, Church of the Covenant - Edward L. Walsh, P.O. Box 118, Schooley’s Mountain, 07870 |
| 2 | 2 | HAMMONTON, New Life - Michael G. Evangelista, 335 Pleasant Mills Rd., RD 4, Nesco 08037 |
| 5 | 3 | NEPTUNE, Good Shepherd - Edward A. Haug, 21-B Greenleaf St., Whiting 08759 |
| 10 | 6 | PHILLIPSBURG, Calvary Community - Allan Brinkley, 740 Fourth St., Belvidere 07823 |
| 5 | 4 | POLE TAVERN, Faith - Alfred E. Borth, Rt. 6, Box 359, Williamstown, 08094 |
| 3 | 3 | RINGOES, Calvary of Amwell - Jesse J. Denton, Jr., Box 380, 08551 |
| 5 | 4 | STRATFORD, OPC - Gordon H. Singer, 107 Parkview Rd., 08084 |
| 4 | 3 | TRENTON, Grace - Perley J. Allen, 452 Lehigh Ave., 08619 |
| 9 | 5 | VINEYARD, Covenant - John C. Shepherd, 1773 Magnolia Rd., 08360 |
| 5 | 2 | W. COLLINGSWOOD, Immanuel - Willard E. Neel, 311 Sloan Ave., 08107 |
| 8 | 4 | WESTFIELD, Grace - Donald T. Robb, 138 Ferris Place, 07090 |
| 7 | 4 | WHIPPANY, Emmanuel - The Rev. George S. Christian, 11 Ramapo Rd., Pompton Plains 07444 |
| 3 | 3 | WILDWOOD, Calvary - Thomas A. Jorgensen, 136 W. Lavender Rd., 08260 |

**REGIONAL CHURCH OF NEW YORK AND NEW ENGLAND**

**CONNECTICUT**

| 2 | 2 | DANBURY, Community - Bertram R. Robinson, Jr., 1 Monika Lane, Brookfield 06805 |
| 5 | 4 | HAMDEN, Westminster - Frank Emley, 79 Squire Lane, 06517 |

**MAINE**

| 6 | 4 | BANGOR, Pilgrim - Paul S. MacDonald, RFD 1, Box 182, Carmel 04419 |
| 2 | 2 | LEWISTON, Trinity - Steven W. Anderson, MRLC, 163 Lisbon St. 04240-7286 |
| 1 | 1 | MAPLE GROVE AND PRESQUE ISLE, Emmanuel - Allen E. Moody, RFD 1, Box 211, Houlton, ME 04730 |
| 11 | 9 | PORTLAND, Second Parish - Stephen A. MacDonald, Ph.D., 85 South St., Gorham 04038 |
| 3 | 2 | ROCKPORT, Lakeview - Donald R. Richards, RR1, Box 1338, Rockland 04841 |
| 2 | 1 | SKOWHEGAN, OPC - Fremont A. Moody, RFD 3, Box 8860, 04976 |
## MASSACHUSETTS

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<td>c/o Frank Emley, 79 Squire Lane, Hadley, CT, 05617</td>
<td>AMHERST/HOLYOKE, 79 Squire Lane, Hamden, CT, 06517</td>
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<td>Fred Buhler, 3 Farmedge La., Harwich, 02645</td>
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<td>FALL RIVER, Grace</td>
<td>The Rev. Robert W. Eckardt, 13 Heritage Drive, Whittinsville, 01588</td>
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## NEW YORK

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<td>c/o Arthur L. Comstock, 11 Berwyn St., Schenectady, NY, 12304-4402</td>
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<td>c/o The Rev. Gregory E. Reynolds, 56 W. Sidney Ave., Mount Vernon, NY, 10550-1914</td>
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<td>Herbert R. Muether, Ph.D., 25 Blinker Light Rd., Stony Brook, 11790</td>
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<td>Delmar Putney, Rt.2, Box 374, 13658</td>
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<td>MOUNT VERNON, Westchester</td>
<td>Sungjin Lee, 226 Dorchester Rd., Scarsdale, 10583</td>
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<td>ROCHESTER, Covenant</td>
<td>Carl N. Schaufele, 60 Evergreen Dr., 14624</td>
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<td>ROCHESTER, Memorial</td>
<td>David L. Terpstra, 1285 York St., Lima, NY 14485</td>
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<td>Arthur L. Comstock, 11 Berwyn St., 12304-4402</td>
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## VERMONT

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<td>Church of the Servant -Jonathan A. Landell, RD2, Box 349-1, Vergennes, 05491</td>
<td>ESSEX JUNCTION (Burlington area), Church of the Servant -Jonathan A. Landell, RD2, Box 349-1, Vergennes, 05491</td>
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## REGIONAL CHURCH OF NORTHERN CALIFORNIA

## 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 Nielsen, 3324 John Lee Lane, 95350</td>
<td>MODESTO, 3324 John Lee Lane, 95350</td>
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<td>NOVATO, Trinity</td>
<td>Jeffrey A. Hibbits, 8 Jeffrey Ct., 94947</td>
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<td>John C. Hendrickson, 2521 Gramercy Ave., Union City, 94587</td>
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<td>James Huizenga, 5935 Hosta Lane, 95124</td>
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<td>SAN JOSE, South Valley</td>
<td>Jerome R. Impelizzere, 4925 Wilma Way, 95124</td>
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<td>SANTA CRUZ, Westminster</td>
<td>Kenneth Kitts, 488 Carr Ave., Aromas, 95004</td>
<td>SANTA CRUZ, 488 Carr Ave., Aromas, 95004</td>
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<td>Harold Bird, 1081 Mono Way, 95370</td>
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<td>S. SAN FRANCISCO, Brentwood</td>
<td>Dennis J. Fullalove, 1056 Grand Ave., 94080</td>
<td>S. SAN FRANCISCO, 1056 Grand Ave., 94080</td>
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<td>SUNNYVALE, First</td>
<td>Arnold E. Larson, 2949 Jessie Court, San Jose, 95124</td>
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## REGIONAL CHURCH OF THE NORTHWEST

### MONTANA

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<td>BILLINGS</td>
<td>Rocky Mtn. Community</td>
<td>Rexford J. Clark, 3710 Duck Club Rd.</td>
<td>59105</td>
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<td>KALISPELL</td>
<td>Faith Covenant</td>
<td>Jan L. Wassink, 2570 Airport Rd.</td>
<td>59901</td>
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<td>1</td>
<td>MISSOULA</td>
<td>Cornerstone</td>
<td>Jerry P. Bicha, 631 Speedway</td>
<td>59801</td>
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<td>RONAN</td>
<td>Mission Valley</td>
<td>Russell E. Lockhart, RR1,</td>
<td>59865</td>
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<td>Rexford J. Clark, 3710 Duck Club Rd.</td>
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### OREGON

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<td>BEND</td>
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<td>The Rev. Ronald J. McKenzie, 118 NW Newport</td>
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<td>EUGENE</td>
<td>Oak Hill</td>
<td>Dr. Terry M. Gray, 1333 Oak Patch Rd.</td>
<td>97402-3244</td>
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<td>GRANTS PASS</td>
<td>Faith</td>
<td>Dr. Julian Holman, 437 Cumberland Dr.</td>
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<td>MEDFORD</td>
<td>Trinity</td>
<td>David A. Van Den Berg, 1108 Mt. Pitt</td>
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<td>MILWAUKIE</td>
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<td>Dr. Eric Long, 1660 SW Maple, Lake Oswego</td>
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<td>NEWBERG</td>
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<td>William R. Elder, 29730 SW Brown Rd.</td>
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<td>PORTLAND</td>
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<td>Gerrit Schouten, 2396 NE Liberty St.</td>
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### WASHINGTON

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<td>BOTHELL</td>
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<td>Ray Rorberg, 6465 NE 154th St.</td>
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<td>PROSSER</td>
<td>Prosser Fellowship</td>
<td>c/o The Rev Thomas D. Church, 1418 Garfield Ave.</td>
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<td>2</td>
<td>YAKIMA</td>
<td>Hope</td>
<td>Roy E. Van Gorkom, 3203 Clinton Way</td>
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### REGIONAL CHURCH OF OHIO

### OHIO

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<td>COLUMBUS</td>
<td>Grace</td>
<td>William F. Shaw, 826 Doherty Rd.</td>
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<td>DAYTON</td>
<td>Redeemer</td>
<td>Eugene P. Olivetti, 290 Teakwood Lane</td>
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### PENNSYLVANIA

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<td>EDINBURG</td>
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<td>James T. Cover, Villa Maria Rd.</td>
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<td>GROVE CITY</td>
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<td>Donald L. Dailey, RD 1, 16127</td>
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<td>HARRISVILLE</td>
<td>Calvary</td>
<td>William H. Kiester, RD 1, Box 102, Boyers 16020</td>
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<td>HOLLIDAYSBURG</td>
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<td>OAKDALE</td>
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### WEST VIRGINIA

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MORGANTOWN, Reformation - Dr. James Thomas, 116 Grandview Av., 26505

### REGIONAL CHURCH OF PHILADELPHIA

#### DELAWARE

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MIDDLETOWN, Grace - W. R. Weldon Burge, 11 E. Redding St., 19709

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WILMINGTON, Emmanuel - Peter Veenema, 1211 Norbee Dr., 19803

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WILMINGTON, New Covenant - Newlin Wood, 2102 Pyle St., 19805

### PENNSYLVANIA

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EASTON, New Life - Allen Lewis, 4110 Kesslerville Rd., 18042

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FAWN GROVE, Faith - William Harold Brown, RD 3, Box 70, Delta, 17314

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GETTYSBURG, Living Hope - Charles J. Lott, 115 Hoke Drive, 17325

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GLENSIDE, Calvary - Howard A. Porter, 329 Oak Road, 19038

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HATBoro, Trinity - Robert A. Kramm, 703 Beverly Rd., Holland, 18966

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JENKINTOWN, New Life - William E. Viss, P. O. Box 571, 19046

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KIRKWOOD, OPC - Paul R. Propst, 101 N. Third St., Oxford, 19363

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LANSDOWNE, Knox - Robert H. English, 116 W. Hillcrest Av., Havertown, 19083

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MANSFIELD, OPC Chapel - Peter McLellan, RD 2, Box 59C, 16933

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MECHANICSVILLE, Covenant - David Wynn, 2 Orchard Lane, Doylestown, 18901

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MIDDLETOWN, Calvary - John E. Fischer, 22 Maple St., 17057

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OXFORD, Bethany - Ralph Trout, 3100 Barnsley Chrome Rd., 19363

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PHILADELPHIA, Church of the City - Joseph Formica, 6602 Chestnut St., Upper Darby, 19082

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PHILADELPHIA, Emmanuel Chapel - Dwaine Whitley, 1533 S. Hicks St., 19146

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PHILADELPHIA, Grace Fellowship - c/o Howard A. Porter, 329 Oak Rd., Glenside, PA 19038

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PHILADELPHIA, New Life Bible - c/o Francis Fesi, 7305 Ryers Ave. 19111

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PHILADELPHIA, New Life Northeast - Francis Fesi, 7305 Ryers Ave. 19111

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PHILADELPHIA (Roxborough), Pilgrim - Ralph T. Angstadt, 4542 Manayunk Ave., 19128

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PHILADELPHIA, S.W. Phila. Reformed Fellowship - The Rev. Edward J. McGovern, 2550 S. Franklin St., 19148

PHENIXVILLE, Trinity - Dr. Walter DeWolf, RD 4, Warwick Circle, Pottstown, PA 19464

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READING, Covenant - Dr. Robert M. Brackbill, 810 Farr Place, 19611

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SCRANTON, New Life Chapel - c/o The Rev. Jack D. Kineer, 1342 Lehigh St., Easton, PA 18042

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STROUDSBURG, New Life Chapel - c/o Edward L. Walsh, P.O.Box 118, Schooley's Mountain, NJ 07870

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WILLAMSPORT, New Life Chapel - c/o John Hogg, 408 Fairview St., Box 373, Avis, PA 17721

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<table>
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### REGIONAL CHURCH OF THE SOUTH

#### FLORIDA

<table>
<thead>
<tr>
<th></th>
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<th>Street Address</th>
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</thead>
<tbody>
<tr>
<td>5</td>
<td>2</td>
<td>FORT LAUDERDALE, Bethel - Dr. Cooper M. Kirk, 1608 NE 16th Terrace NE, 33305</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>HIALEAH, Iglesia Presbyteriana - c/o The Rev. Ivan J. De Master, NW 47th St., Lauderhill, FL 33313</td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>HIALEAH, Sharon - Boyd Roebke, 942 W. 67th St., Hialeah 33012</td>
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<td>2</td>
<td>2</td>
<td>MELBOURNE, Christ - c/o Gary K. Edwards, 1997 Ixora Dr., 32935</td>
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<td>2</td>
<td>2</td>
<td>MIAMI, Int'l Community - Anthony X. Chin, 12965 SW 185 St., 33177</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>OCALA, Faith - Fred Woolard, 341 SE 54th Ave., 32671</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>ORLANDO, Lake Sherwood - James D. Phillips, 12436 Summerport Beach Way, Windermere, 32786</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>SARASOTA, Sarasota Presby. - James W. Grady, 3291 49th St., 33580</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
<td>TALLAHASSEE, Calvary - Michael Andrews, 100 Hoffman Dr., 32312</td>
</tr>
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#### GEORGIA

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>7</td>
<td>5</td>
<td>ATLANTA, Redeemer - George Johnson, 1986 Crescent Dr., Snellville, 30278</td>
</tr>
</tbody>
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#### TENNESSEE

<table>
<thead>
<tr>
<th></th>
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<th>Street Address</th>
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<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>HIXSON, North River - Kenneth Garner, 6426 Sea Sea Haven Dr., Hixson, 37343</td>
</tr>
</tbody>
</table>

### REGIONAL CHURCH OF SOUTHERN CALIFORNIA

#### CALIFORNIA

<table>
<thead>
<tr>
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<th>Street Address</th>
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</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>ARTESIA, Cerritos Valley - The Rev. Stephen R. Williams, 9337 Lind St., Bellflower 90706</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>BONITA, OPC - Dennis Remillard, 3837 Prairie Dr., Jamul, 92035</td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>CARSON, Grace - Robert E. Lee II, 20836 Halldale, Torrance 90501</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>CHULA VISTA, Bayview - Garry R. Postma, 1525 Melrose Ave., 92011</td>
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<td>6</td>
<td>5</td>
<td>GARDEN GROVE, OPC - Richard Stone, 10721 Lampson, 92640</td>
</tr>
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<td>4</td>
<td>4</td>
<td>GOLETA, El Camino - A. M., Laurie, 909 Chelam Way, Santa Barbara, 93108</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>HACIENDA HEIGHTS, OPC - Peter Van Ginkel, 1560 S. Otterbein, Sp.179, Rowland Heights, 91748</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>IRVINE, Church of the Servant - Henry Jones, 1612 Turin, Anaheim 92805</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>LA MIRADA, Calvary - Thomas R. Gault, 16024 E. Janine Dr., Whittier, 90603</td>
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<tr>
<td>9</td>
<td>5</td>
<td>LONG BEACH, Faith - Carl M. Fleming, 4240 Gundy Ave, 90807</td>
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PRESBYTERY OF THE SOUTHWEST

See listings in the Presbytery of the Dakotas above under the states of NEW MEXICO, OKLAHOMA, TEXAS.
<table>
<thead>
<tr>
<th>Region</th>
<th>Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>DAKOTAS</td>
<td>The Rev. Edward A. Eppinger</td>
<td>Box 22, Bancroft, SD 57316</td>
</tr>
<tr>
<td></td>
<td>The Rev. Stuart R. Jones</td>
<td>3846 Emley Avenue, Baltimore, MD 21213</td>
</tr>
<tr>
<td>MID-ATLANTIC</td>
<td>The Rev. Donald M. Parker</td>
<td>809 Harold Circle, Decatur, IL 62526</td>
</tr>
<tr>
<td>MIDWEST</td>
<td>Mr. Richard A. Barker</td>
<td>639 Shadowlawn Drive, Westfield, NJ 07090</td>
</tr>
<tr>
<td>NEW JERSEY</td>
<td>The Rev. Stephen L. Phillips</td>
<td>42 Beresford Road, Rochester, NY 14610</td>
</tr>
<tr>
<td>NEW YORK AND NEW ENGLAND</td>
<td>The Rev. Richard C. Miller</td>
<td>8 Doris Drive, Novato, CA 94947</td>
</tr>
<tr>
<td>NORTHERN CALIFORNIA</td>
<td>The Rev. Donald M. Poundstone</td>
<td>624 N.E. 63rd Avenue, Portland, OR 97213</td>
</tr>
<tr>
<td>NORTHWEST</td>
<td>Mr. William H. Kiester</td>
<td>R.D. 1, Boyers, PA 16020</td>
</tr>
<tr>
<td>OHIO</td>
<td>The Rev. A. LeRoy Greer</td>
<td>113 Chestnut Ave., Elsmere, Wilmington, DE 19805</td>
</tr>
<tr>
<td>PHILADELPHIA</td>
<td>The Rev. Ivan J. DeMaster</td>
<td>1551 NW 47th Ave., Lauderhill, FL 33313</td>
</tr>
<tr>
<td>SOUTH</td>
<td>The Rev. Donald J. Duff</td>
<td>257 E. Scott St., Port Hueneme, CA 93041</td>
</tr>
<tr>
<td>SOUTHERN CALIFORNIA</td>
<td>The Rev. Timothy L. Bero</td>
<td>405 Academy NE, Apt. 112, Albuquerque NM 87109</td>
</tr>
<tr>
<td>SOUTHWEST</td>
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</table>
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

Note: Ministers please check your listing and inform the Stated Clerk immediately if you find omissions, incorrect address, misspellings, or other errors.

Abbreviations (as used in parentheses below):

<table>
<thead>
<tr>
<th>Status</th>
<th>Presbytery</th>
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<tbody>
<tr>
<td>Adm. - Administrator</td>
<td>D - Dakotas</td>
</tr>
<tr>
<td>AP - Associate Pastor</td>
<td>MA - Mid-Atlantic</td>
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<tr>
<td>CE - Christian Education staff</td>
<td>MW - Midwest</td>
</tr>
<tr>
<td>Ch - Chaplain</td>
<td>MA - Mid-Atlantic</td>
</tr>
<tr>
<td>E - Evangelist</td>
<td>NJ - New Jersey</td>
</tr>
<tr>
<td>Emer. - Emeritus</td>
<td>NY - New York &amp; New England</td>
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<tr>
<td>FM - Foreign Missionary</td>
<td>NC - Northern California</td>
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<tr>
<td>FM.Emer - Foreign Missionary Emeritus</td>
<td>NW - Northwest</td>
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<tr>
<td>HM - Home Missionary</td>
<td>O - Ohio</td>
</tr>
<tr>
<td>HMS - Home Mission Staff</td>
<td>PH - Philadelphia</td>
</tr>
<tr>
<td>IC - Independent counsellor</td>
<td>S - South</td>
</tr>
<tr>
<td>MC - Minister of Calling</td>
<td>SC - Southern California</td>
</tr>
<tr>
<td>P - Pastor</td>
<td>SW - Southwest</td>
</tr>
<tr>
<td>P.Emer. - Pastor Emeritus</td>
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</tr>
<tr>
<td>PI - Pastor, non-Orthodox Presbyterian Church</td>
<td></td>
</tr>
<tr>
<td>Pf - Professor</td>
<td></td>
</tr>
<tr>
<td>RC - Member of regional church only</td>
<td></td>
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<tr>
<td>T - Teacher</td>
<td></td>
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<tr>
<td>SS - Stated Supply</td>
<td></td>
</tr>
<tr>
<td>St.C - Stated Clerk</td>
<td></td>
</tr>
<tr>
<td>Tm - Tentmaker</td>
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<tr>
<td>WC - Without call</td>
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</table>

Acker, William B., (P, MW) - 903 Clay St., Cedar Falls, IA 50613
Adams, Jay E., Ph.D. (IC, NJ) - 27062 Banbury Dr., Valley Center, CA 92082
Albright, H. Wilson (AP, SC) - 2805 S. La Plata Ave., Hacienda Heights, CA 91745
Alexander, Rodney E. (RC, SC) - 3247 Roxanne Ave., Long Beach, CA 90808
Angert, Charles (E, PH) - 4419 Baltimore Ave., Philadelphia, PA 19104
Aquila, Dominic A. D.Min (Pf., SC) - 5422 Clinton Blvd., Jackson, MS 39209
Atallah, Victor B. (FM, MW) - P.O. Box 869, Larnaca, Cyprus
Atwell, Robert L. (Ret., O) - 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, Maple Shade Rd., Kirkwood, PA 17536
Bahnsen, Gregory L. (P, SC) - Box 18021, Irvine, CA 92713
Barker, David G. (P, NY) - 49 McClellan Ave., Amsterdam, NY 12010-2429
Baurer, Harold L. (WC, NW) - 2543 Harris St., Eugene, OR 97405
Benson, W. Lee (Ret., NJ) - 9048-B Waltham Woods, Baltimore, MD 21234
Bero, Timothy L. (AP, SW) - 6405 Academy NE, Apt. 112, Albuquerque, NM 87109
Bettler, John F. D.Min., (IC, Ph) - 2435 Oaks Circle, Huntingdon Valley, PA 19006
Black, Glenn T. (Ret., D) - 5659 S. Reatha Court, Hubbard, OR 97032
Blair, J. Anthony (WC, MW) - 1429 Louise SE, Grand Rapids, MI 49507
Bobick, Michael W. (P, NY) - 150 Bay 29th St., Brooklyn, NY 11214-5006
Boer, Jeffrey K. (P, S) - 6270 W. 6th Ave., Hialeah, FL 33012
Bomer, William J. (AP, SW) - 4318 Timberhill Dr., San Antonio, TX 78238
Borger, Robert J. (P, MW) - 1829 Darwin Ave., SW, Grand Rapids, MI 49507
Bosgraf, James L. (P, MW) - 609 Center Ave., Oostburg, WI 53070
Bowman, Marvin O., Jr (Ret., O) - 194 Cochran Road, Pittsburgh, PA 15228
Brown, Mark R. (P, O) - 807 Peachdale Lane, Duncanville, PA 16635
Buchanan, Donald G., Jr. (Gen.Sec., NC) - 164 Pebble Woods Dr., Doylestown, PA 18901
Busch, Calvin A. (T, NJ) - 123 Park Ave., Convent Station, NJ 07961
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
Casey, Dana W. (P, SC) - 17816 Thorn Ave., Artesia, CA 90701
Champness, Thomas S. (P, S) - 2907 Townley Circle, Doraville, GA 30340
Chanoux, Leon F. (T, NJ) - 104 N. Lincoln Dr., Wenonah, NJ 08090
Christian, George S. (T, NJ) - 11 Ramapo Road, Pompton Plains NJ 07444
Church, Thomas D. HM, (HM, NW) - 1418 Garfield Ave., Yakima, WA 98902
Clawson, Douglas (P, O) - 710 Seventh Avenue, Coraopolis, PA 15108
Coie, Bruce A. (Ret., SC) - 207 Orchard Lane, Long Beach, CA 90805
Cole, David W. (P, NC) - 19249 Rockridge Way, Sonora, CA 95370
Commeret, Raymond E. (Tm, NY) - Box 156, East Barre, Vt. 05649
Conard, Larry D. (WC, NW) - 2301 Van Ness St., Eugene, OR 97403
Conn, Harvie M. Litt.D., (Pf, NJ) - 5144 Wayne Ave., Philadelphia, PA 19144
Cook, Gordon H., Jr. (P, NY) - P.O. Box 2, West Fairlee, Vt. 05083
Cooper, Karl (Pf, PH) - 1311 Warren St., St. Louis, MO 63106
Cooper, Thomas M. (Ret., SC) - 908 E. Hampton St., Tucson, AZ 85719
Copeland, Paul E. (P, O) - 1608 Graham Blvd., Pittsburgh, PA 15235
Coppes, Leonard J. Th.D., (P, NW) - 9161 Vine St., Thornton, CO 80229
Coray, Henry W. (Ret., SC) - 6647 El Colegio Rd., *P-100*, Goleta, CA 93117
Corey, Thomas (P, Ph) - 245 S. Farragut St., Philadelphia PA 19139
Cottenden, George R. (P, Ph) - 151 W. County Line Road, Hatboro, PA 19040
Crompten, Gary, (T, MA) - 225 Merrifield Dr., Greenville, SC 29615
Craven, Richard M. (P, Ph) - 105 Ridge Ave., Gettysburg, PA 17325
Crossett, Vincent L. (Ret., MW) - 605 Elizabeth Drive, Lancaster, PA 17601
Crum, David A. (FM, SC) - 505 E. Naples St., Chula Vista, CA 92011
Cummings, Calvin K. (P, MW) - 5038 N. Springfield Ave., Chicago, IL 60625
Cummings, Calvin K., Jr. (FM, Ph) - 7-18-6 Nakayama, Sendai-shi 980, JAPAN
Cummings, David B. (P, NJ) - RD3, Elmer, NJ 08318
Cummings, Wilson L. (P, Ph) - 1242 S. Carlisle St., Philadelphia PA 19146
Curry, Allen D., Ed.D. (CE, NJ) - 15 Red Oak Road, Oreland, PA 19075

Darling, Don, (P, D) - 3072 Grosbeak Ct., Grand Junction, CO 81504
Davis, D. Clair, Th.D. (Pf, Ph) - 1241 Jericho Rd., Box 57, Abington PA 19001
Davis, Ivan J. (P, O) - 311 State St., Grove City, PA 16127
Dawson, Martin, L. (P, NJ) - 148 Parkview Rd., Stratford, NJ 08084
DeMaster, Ivan J. (P, S) - 1551 NW 47th Ave., Lauderdale, FL 33313
Dennison, Charles (P, O) - 804 7th Ave., Coraopolis, PA 15108
DeVelde, Everett C. (Ret., MA) - 2503 Roy Terrace, Fallston, MD 21047
DeVelde, Everett C., Jr. (AP, O) - 606 Lincoln Ave., Grove City, PA 16127
Disselknoen, Dennis L. (P, MW) - 129 N. Fourth St., Pittsburgh, PA 60048
Doe, Stephen D. (SS, SC) - 5635 Salt Valley View, Lincoln, NE 68512
Doerfel, William, (P, SW) - 1116 Westbrookie, Terr., Norman OK 73069
Dorman, Harold L. (P, NY) - R.F.D. 4, Box 8260, Skowhegan, ME 04976-9541
Dortzbach, Elmer M., Ph.D. (IC, S) - 711 Maiden Choice Lane, Baltimore, MD 21228-3690
Dortzbach, Carl G. (FM, MW) - P.O.Box 43489, Nairobi, Kenya, E. Africa
Duff, Donald J. (P, SC) - 257 E. Scott St., Port Huenerme, CA 93041
Dunn, Leslie A. (Ret., MW) - 1201 Kavanaugh Place, Wauwatosa, WI 53213

Eckardt, Robert W. (MC, NY) - 13 Heritage Drive, Box 13, Whitinsville, MA 01588
Eckardt, Robert Y. (P, S) - 758 Glendora Drive, Charlotte, NC 28212
Ediger, Abe W. (P, MW) - 4509 Starlite Ave., Kalamazoo, MI 49009
Edwards, Albert G. III, (P, NW) - 2140 Fairview Place, Billings, MT 59102
Edwards, Gary K. (P, S) - 1997 Ixora Drive, Melbourne, FL 32935
Hodgson, Richard G. (Pf, D)  
Hilbelink, John R. (HM, SW)  
Harvey, Robert W. (P, MW)  
Henning; Barry F. (P, )  
Harting, Robert P., Jr. (P, Ph)  
Harris, Allen H., Jr. (P, )  
Harrington, Mark T. (St. C., Ph)  
Hard, Theodore (FM, NJ) - P.O. Box 184, Pusan, KOREA 600  
Harrington, Mark T. (P, NY) - 154 Haskings 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  
Harvey, Robert W. (P, MW) - 1522 E. Harrison St., Wheaton, IL 60187  
Henning, Barry F. (P, S) - 1340 Cenora Lane, Hixon, TN 37343  
Hilbelink, John R. (HM, SW) - 3309 Burrell, Amarillo, TX 79121  
Hodgson, Richard G. (Pf, D) - 912 Second Ave., NE, Sioux Center, IA 51250
Hoekstra, Ronald J. (IC, MW) - 210 S. Academy, Janesville, WI 53545
Hohenberger, Steve G. (P, MA) - 249 Lawyers Rd., Vienna, VA 22180
Holler, Mark W. (HM, Ph) - 110 S. Main St., Phoenixville, PA 19460
Horner, Richard L. (HM, MA) - 5522 Lynn Dell Rd., Roanoke, VA 24018
House, Mark A. (P, SC) - 2817 May Ave., Redondo Beach, CA 90278
Hubenthal, Karl A. (P, SW) - 311 N. Lansdowne Ave., Lansdowne, PA 19050
Hunt, Bruce F. (FM, Emer., Ph) - 1624 Rockwell Rd., Abington, PA 19001

Jerrell, Glenn D. (P, SW) - 1603 W. McGaffey, Roswell, NM 88201
Johnson, Dennis E. (P, SC) - 1413 York Ave., Escondido, CA 92027
Johnson, John H., Jr. (P, NY) - 908 Pinkerton, Tyler, TX 75701
Jones, Stuart R. (P, MA) - 3846 Emley Ave., Baltimore, MD 21213
Julien, John C. (P, Ph) - 425 E. Roosevelt Blvd., Philadelphia, PA 19120

Kamrath, Roswell (Ret., D) - 103 New Jersey St., Bismark, ND 58501
Kaufman, Richard P. (P, SC) - 615 W. Citracado Pkwy., 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) - 304 Belmont Pl. SW, Leesburg, VA 22075
Kern, James P. (P, NY) - 117 Railroad Ave., S. Hamilton, MA 01982
Kerns, Roy L. (WC, D) - 45 E. 54th St., Tulsa, OK 74105
Kessler, William B. (P, NY) - 307 Village Square, Danbury, CT 06810
Kiezel, Louis (Ret., S) - 27415 S.W. 143rd Av., Naranja, FL 33032
Kiester, Thomas (P, O) - 330 E. Nesbitt Ave., New Wilmington, PA 16142
Kinee, David W. (P, D) - RR1 Box 2, Hamill, SD 57534
Kline, Jack D. (P, Ph) - 1342 Lehigh St., Easton, PA 18042
Kline, Meredith G., Ph.D. (Pf, NJ) - 36 Martel Rd., S. Hamilton, MA 01982
Knireim, Michael D. (P, MW) - c/o Old Stockbridge OPC, Rte.1, Gresham, WI 54128
Knodel, Richard E., Jr. (P, MA) - 1021-23 Federal St., Lynchburg, VA 24504
Knox, R. Daniel (P, O) - 443 McClelland Rd., Canonsburg, PA 15317-2258
Knudsen, Robert D. Ph.D. (Pf, Ph) - 1341 Osborne Ave., Roslyn, PA 19001
Kostas, George S. (P, NJ) - 308 E. Hand Ave., Wildwood, NJ 08260
Krabbendam, Hendrik, Th.D. (Pf, S) - 1301 Aladdin Lane, Lookout Mtn., TN 37350
Krispin, William C. (Adm., Ph) - 4916 Greene St., Philadelphia, PA 19144
Kuschke, Arthur W., Jr. (Ret., Ph) - 3263 Afton Rd., Dresher, PA 19025

Landis, Jeffrey (P, NC) - 2809 Rebeiro Ave., Santa Clara, CA 95051
Lanious, Chester H. (Ch, SW) - 5661-2 Large St., Ft. Hood, TX 76544 4/11/86
Larson, Stephen A. (P, SC) - 2382 Roscommon Ave., Monterey Park, CA 91754
Latal, Gerald G., Th.D. (Ret., NC) - 1581 Spruce Ave. #C, Anderson, CA 96007
Lauer, Stewart E. (FM, O) - 2-24-17, Nobitome, Higashi Kurume-Shi, Tokyo, 203, JAPAN
Lee, Alan (FM, Ph) - P.O. Box 383, Fort Portal, Uganda, E. Africa
Lee, Charles Y. (Ch, NC) - USA ECT-Signal Btn, Box 245, APO, San Francisco, CA 96331
Letham, Robert W.A. (T, NJ) - London Bible College, Green Lane, Northwood, Middlesex, HA6 2UW, England
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. (WC, NJ) - RD 4, Box 196-J, Millsboro, DE 19966
Lodge, Neil J. (P, SW) - 2426 Buttonwillow Pkwy., Abilene, TX 79606
Logan, Samuel T., Jr., Ph.D. (Pf, NY) - 430 Montier Rd., Glessing, PA 19038
Long, L. Craig, Ph.D. (Ret., Ph) - 406 University Ave., Selingsgrove, PA 17870
Lucas, Robert M. (T, MA) - P.O. Box 212, Odenton, MD 21123
Lutz, Ronald E. (P, Ph) - 355 Roslyn Ave., Glessing, PA 19038

Mahaffy, John W. (P, NW) - 611 E. Sheridan St., Newberg, OR 97132
Malcor, Calvin R. (P, NW) - 15460 S. Oak Park Av., Tinley Park, IL 60477
Male, Jonathan D. (P, NC) - 5283 Rucker Drive, San Jose, CA 95124
Ramsey, Roger A. (WC, D) - 509 Linden Wood, Bartlesville, OK 74008
Reber, James W., Capt. (Ch, NJ) - Office of the Inst. Chaplains, Ft Lee, VA 23801
Reynolds, Gregory E. (P, NY) - 56 W. Sidney Ave., Mt. Vernon, NY 10550-1914
Riedesel, Maurice (Ret., D) - 4901 1/2 Sherman St., Houston, TX 77011
Rienstra, Robert, E, NJ - P.O. Box 8016, Turnersville, NJ 08012
Riffel, Arthur G. (Ret., NC) - PO Box 408, Soulsbyville, NY 95372
Ritsman, Donald F. (P, D) - 119 Third St., Volga, SD 57071
Robbins, Charles (P, NJ) - 16 Denbo Drive, Neptune, NJ 07753
Robinson, David W. (P, NY) - 65 King Arthur Drive, Osterville, MA 02655
Rockey, Wendell L., Jr. (WC, NY) - 2418 S. Wolf Rd, Westchester, P.O. Hinsdale, IL 60521
Ruff, Lewis A., Jr. (Gen.Sec., SC) - 8244 Brookside Rd., Elkins Park, PA 19117
Rudolph, William O., Jr. (P, MW) - 2418 S. Wolf Rd., Westchester, P.O. Hinsdale, IL 60521
Ruda, Walter F., Jr. (P, PA) - 221 Summit Av., Westfield, NJ 07090
Rude, Robert H. (P, NY) - 30-34 E. Concord St., Apt. 2, Boston, MA 02118
Rudolph, William O., Jr. (P, MW) - 2418 S. Wolf Rd., Westchester, P.O. Hinsdale, IL 60521
Ruff, Lewis A., Jr. (Gen.Sec., SC) - 8244 Brookside Rd., Elkins Park, PA 19117

Schauferle, Charles G. (Ret., NY) - 260 Chebacco Rd., S. Hamilton, MA 01982
Schmurr, Roger W. (Gen.Sec., S) - 1380 Green Rd., Roslyn, NY 11001
Scipione, George C. (WC, SC) - 2734 Keen Drive, San Diego, CA 92139
Seivwright, David (P, S) - 10630 SW 164th St., Miami, FL 33157
Selle, Andrew H. (P, NY) - 124 Iroquois Ave., Essex Junction, VT 05452
Semel, Lawrence (P, O) - 156 Grandview, Morgantown, WV 26505
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  Advisory Committee 5 report §173
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Worldwide Outreach
   Advisory Committee 4 report §84
   Budgets §83, 85
   Charts and tables pp. 153ff.
   Committee on Coordination
      Recommendations §83, 85
      Report p. 147
Worship, Opening Service §1

Yearbook pp. 263ff.
ERRATA
for Minutes of 52nd (1985) General Assembly

REMOVE THIS PAGE AND INSERT IT IN YOUR COPY OF THE PREVIOUS MINUTES

Journal
§ 4 - Presbytery of the Northwest: delete Samuel van Houte
§14 - Advisory Committee 5: add Hilbelink
- Committee on Presbyteral Records: delete Baurer
- Committee on Standing Committee Records: delete van Houte
§15, line 2: delete were adopted as follows (see Minutes 51st General Assembly), p. 133, and change colon after IV.3.n to semi-colon
§22.2, last line on page: delete 22 and at the top of the following page deletecont.
§22, at the top of p. 9, beginning at the end of line 3: delete the semi-colon
presentation on
§25, last line: delete the semi-colon
§54, line 1: change DELEGATE to DELEGATES
§96, line 2: insert a period at end
§103-1, line 3: insert a period at end
§104, fourth paragraph, line 2: insert 112 as the page reference
§135, line 2: insert was between the words “which” and “proposed”
§135, under “B. Degrees of Censure”: in Sections 1, 4, and 5 the first word in each is the title, and should be on a separate line. The same is true under “C. Procedural Considerations” in Section 2.
§192.B, line 1: change the asterisk after Malcor
§219, line 2: insert a period at end
§222, last line on p. 38: insert a hyphen at the end of the line
§226, line 2, first word: should be preparation

Appendix
p. 60, “B. Amendments Approved”, line 1: change XXXII to XXXIII
p. 60, last paragraph, line 1: change XXVII to XXVII
p. 61, sixth paragraph, next to last line: Ootsburg should be Oostburg
p. 63, third paragraph from bottom, line 2: should begin k. Re-letter...
p.106, last line: insert a hyphen at end
p.132, first line: insert a space between “Principles” and “in”

Yearbook
p.212, under Christian Education
- line 1: delete the asterisk after Malcor
- line 3: insert an asterisk after Phillips
- line 9: change Darvin to Arvin
p.213, under Foreign Missions, line 6: change Russel to Russell
p.213, under Pensions
- line 3: delete Chairman
- line 4: insert President after Hoogerhyde
p.215, under Semicentennial Committee, line 2: insert a period after Dennison
p.216, insert at the end:
<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>City, State</th>
</tr>
</thead>
<tbody>
<tr>
<td>38th</td>
<td>1971 George W. Knight, III, Th.D</td>
<td>Wilmington, Del.</td>
</tr>
<tr>
<td>39th</td>
<td>1972 Jack J. Peterson</td>
<td>Oostburg, Wis.</td>
</tr>
<tr>
<td>40th</td>
<td>1973 Charles H. Ellis</td>
<td>Manhattan, Del.</td>
</tr>
<tr>
<td>41st</td>
<td>1974 Laurence N. Vail</td>
<td>Palos Heights, Ill.</td>
</tr>
<tr>
<td>42nd</td>
<td>1975 George R. Cottenden</td>
<td>Beaver Falls, Pa.</td>
</tr>
</tbody>
</table>

p.217, insert at the end:

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>City, State</th>
</tr>
</thead>
<tbody>
<tr>
<td>39th</td>
<td>1972 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>40th</td>
<td>1973 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>41st</td>
<td>1974 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>42nd</td>
<td>1975 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>43rd</td>
<td>1976 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>44th</td>
<td>1977 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>45th</td>
<td>1978 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>46th</td>
<td>1979 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
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<tr>
<td>47th</td>
<td>1980 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>48th</td>
<td>1981 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>49th</td>
<td>1982 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
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<td>50th</td>
<td>1983 Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>51st</td>
<td>1984 John P. Galbraith</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>52nd</td>
<td>1985 John P. Galbraith</td>
<td>Stephen L. Phillips</td>
</tr>
</tbody>
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